

# THE OPEN COURT

A MONTHLY MAGAZINE

---

VOLUME XXII

---

CHICAGO  
THE OPEN COURT PUBLISHING COMPANY

LONDON AGENTS  
KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.  
1908

A  
100-2-4-1  
HARVARD COLLEGE LIBRARY

INGRAHAM FUND

Mar 28, 1934

COPYRIGHT BY

THE OPEN COURT PUBLISHING CO.

1908



# INDEX TO VOLUME XXII.

## ARTICLES AND AUTHORS.

	PAGE
Abbott, David P.	
New Marvels in Magic .....	506
The History of a Strange Case; A Study in Occultism .....	257, 340
Aladdin's Lamp. Paul Carus .....	588
Alviella, Count Goblet d'. The Present Religious Crisis .....	14
Ananda Metteya, Bhikku. Paul Carus .....	573
Angelus Silesius. Paul Carus .....	291
Architects, A Plea for the. F. W. Fitzpatrick .....	760
Balance of the Heart, The. Paul Carus .....	187
Banks, Edgar J. The Origin of the Crescent and the Star .....	387
Bartlett, George C. A Letter from Rome .....	463, 536
Barton, William E. The Samaritan Passover .....	193
Bell, Hermon F. Vital Theology .....	412
Brewer, Willis.	
"Christ," Egyptian Origin of the Word .....	284
Greek Mythological Terms, Etymology of .....	480
Browne, C. A.	
Cryptic Legends and Their Significance .....	40
Etymology of Greek Mythological Terms According to Plato .....	680
Buddhist Art, Greek Sculpture the Mother of. Paul Carus .....	306
Buddhist Meditations (Poetry). A. Lloyd .....	551
Buddhist Parables and Similes. Mrs. Rhys-Davids .....	522
Busch, A Poem by. Paul Carus .....	447
Busch, Wilhelm. Paul Carus .....	128, 181
Carter, C. C. A Defence of Mediumism .....	509
Carus, Paul.	
Aladdin's Lamp .....	588
Ananda Metteya, Bhikku .....	573
Angelus Silesius .....	291
Balance of the Heart, The .....	187
Busch, A Poem by .....	447
Chinese Art .....	364
Chinese Philosopher, The Grave of a .....	695
Christ and Christians .....	110
Christ-Ideal and the Golden Age, The .....	328
Christmas Song, A German .....	768
"Christ," The Derivation of .....	376
Clean Money .....	125
Confucius on Moderation .....	636
Galileo Galilei. ....	1
German Monistic Alliance .....	188

	PAGE
Carus, Paul (Continued).	
Goethe Museum in Weimar, The . . . . .	126
Goethe's Faust, Significance of . . . . .	147
Greek Sculpture the Mother of Buddhist Art . . . . .	306
Hegeler, Mrs. E. C., A Tribute to . . . . .	385
Indonesian Legend of Nabi Isa . . . . .	499
Lao-tze in His Desolation . . . . .	376
Mills on "The Logos," Prof. Lawrence H. . . . .	224
Napoleon and Henry IV . . . . .	52
Olympian Brides . . . . .	79
Pfleiderer, Dr. Otto . . . . .	505
Samaritans, The . . . . .	488
Sixth Sense, The . . . . .	591
Skeleton as a Representation of Death and the Dead, The . . . . .	620
Stage, A Reformed . . . . .	617
Symbols, The Persistence of . . . . .	391
Theology, Problems of Modern . . . . .	234
Theology, Tendencies of Modern . . . . .	407
Tolstoy, A Tribute to Count . . . . .	701
Tragedy of a Lonely Thinker, The. (Charles de Medici.) . . . .	744
Unexplained Mystifications . . . . .	359
Vera Icon, King Abgar, and St. Veronica, The. . . . .	663, 716
Who Is to Blame? In Answer to Mr. A. J. R. Schumaker . . . . .	135
Wilhelm Busch . . . . .	128, 181
Challenge, An Experience and a. Albert J. R. Schumaker . . . . .	129
Chance and Fate (A Poem). F. S. Goodhue . . . . .	636
Changing Content of Sin, The. Edwin A. Rumball . . . . .	56
Chinese Art. Paul Carus . . . . .	364
Chinese Philosopher, The Grave of a. Paul Carus . . . . .	695
Christ and Christians. Paul Carus . . . . .	110
Christ-Ideal and the Golden Age, The. Paul Carus . . . . .	328
Christmas Song, A German. Paul Carus . . . . .	768
Christos, Messiah—. Sigmund Frey . . . . .	562
"Christ," The Derivation of. Paul Carus . . . . .	376
"Christ," Egyptian Origin of the Word. Willis Brewer . . . . .	284
"Christ," The Word. A. Kampmeier . . . . .	288
Clarallan, David. Tolstoy's "Five Doctrines of Jesus" . . . . .	513
Clean Money . . . . .	125
Confucius on Moderation. Paul Carus . . . . .	636
Converse, C. C. The Verse of the Future with Illustrations . . . . .	503
Cornplanter Medal for Iroquois Research, The. Frederick Starr . . . . .	316
Crawley, Howard. Was Jesus Only a Man? . . . . .	229
Crescent and the Star, The Origin of the. Edgar J. Banks . . . . .	387
Cryptic Legends and Their Significance. C. A. Browne . . . . .	40
"David Statue," The. Hugo Radau . . . . .	638
Death and the Dead, The Skeleton as a Representation of. Paul Carus. . . . .	620
Death, Origin of Our Dances of. Berthold Laufer . . . . .	597
Dog's Racing-Machine, The Running-Gear of the. Woods Hutchinson. . . . .	750
Dole, Dr. Charles F. What We Know About Jesus . . . . .	65, 173, 247, 295
Edmunds, Albert J. Pigs in a Vegetarian Sunday School . . . . .	477

# INDEX.

V

PAGE

Edwards, The Real Jonathan. I Woodbridge Riley .....	705
Egyptian Origin of the Word "Christ." Willis Brewer .....	284
Esperanto Grammar, An .....	445
Experience and a Challenge, An. Albert J. R. Schumaker .....	129
Fitzpatrick, F. W.	
Architects, A Plea for the .....	760
Letting Down the Barriers .....	433
Napoleon and the Pope .....	48
Fly's Point of View, A. Mrs. H. C. Pinnix .....	485
Foot, H. W. A Justification of Modern Theology .....	101
Frey, Sigmund. Messiah—Christos .....	562
Galilei, Galileo. Paul Carus .....	1
Galilei Tortured? Was Galileo. John F. Subra .....	378
German Monistic Alliance, The. Paul Carus .....	188
God and the World Physical. Lawrence H. Mills .....	216
"God Has No Opposite." Lawrence H. Mills .....	577
God Ideal, The Importance of the. A Kampmeier .....	423
Goethe Museum in Weimar, The. Paul Carus .....	126
Goethe's Faust, The Significance of. Paul Carus .....	147
Goodhue, F. S. Chance and Fate (A Poem) .....	636
Greek Mythological Terms According to Plato, Etymology of. C. A. Browne .....	680
Greek Mythological Terms, Etymology of. Willis Brewer .....	480
Greek Sculpture the Mother of Buddhist Art. Paul Carus .....	306
Gros, Johannès. The Religion of Humanity and Its High Priestess ....	28
Hegeler, Mrs. E. C. A Tribute to .....	385
History of a Strange Case; A Study in Occultism. David P. Abbott... 257, 340	
House, R. T. The Independent Philippine Church .....	613
Humanity, The Religion of, and Its High Priestess. Johannès Gros .....	28
Human Prayer, The. Contributed by T. B. Wakeman .....	255
Hutchinson, Woods. The Running-Gear of the Dog's Racing-Machine..	750
Hyslop, James H. Questions for Psychical Research .....	377
Indonesian Legend of Nabi Isa. Paul Carus .....	499
Jesus Only a Man? Was. Howard Crawley .....	229
Jesus, What We Know About. Dr. Charles F. Dole .....	65, 173, 247, 295
Kampmeier, A.	
"Christ," The Word .....	288
God Ideal, The Importance of the .....	423
Paul and the Resurrection Body .....	767
Pentecost, Recent Parallels to the Miracle of .....	492
Theology, A Plea for Progress in .....	105
Yahu-Temple in Elephantine, The .....	321
Kassel, Charles. The Psychology of Music .....	650
Kidwai, Shaikh M. H. Muhammad, the Founder of Islam .....	454
Knight, G. T. A Perfect Liar .....	449
Land of Once Upon a Time, The. Frank P. Tebbetts .....	581
Lao-tze in His Desolation .....	376
Laufer, Berthold. Origin of Our Dances of Death .....	597
Letting Down the Barriers. F. W. Fitzpatrick .....	433
Leubuscher, Albert L. Charles de Medici .....	734

	PAGE
Lewis, Sinclair. The Spirit's Call (Poem) .....	574
Liar, A Perfect. G. T. Knight .....	449
Littmann, Enno. "23" and Other Numerical Expressions .....	119
Lloyd, A. Buddhist Meditations (Poetry) .....	551
Logos," Prof. Lawrence H. Mills on "The. Paul Carus .....	224
"Lunatic's" Idea of Utopia, A. Lydia G. Robinson .....	686
Magic, New Marvels in. David P. Abbott .....	506
Martin, Martha. The Weed's Philosophy (Poem).....	447
Medici, Charles de. Albert L. Leubuscher .....	734
Medici, Charles de; The Tragedy of a Lonely Thinker. Paul Carus ....	744
Mediumism, A Defense of. C. C. Carter .....	509
Mediums Outdone by the Citizens of Forth Worth .....	318
Messiah—Christos. Sigmund Frey .....	562
Mills, Lawrence H.	
God and the World Physical .....	216
"God Has No Opposite" .....	577
Mills, Prof. Lawrence H., on "The Logos." Paul Carus .....	224
Minos and Niemand Again. Francis C. Russell .....	641
Muhammad, the Founder of Islam. Shaikh M. H. Kidwai .....	454
Music Notation, Three Line Staff for. Ewing Summers .....	379
Music, The Psychology of. Charles Kassel .....	650
Mystifications, Unexplained. Paul Carus .....	359
Nabi Isa, Indonesian Legend of. Paul Carus .....	499
Napoleon and Henry IV. Paul Carus .....	52
Napoleon and the Pope. F. W. Fitzpatrick .....	48
Olympian Brides. Paul Carus .....	79
Paul and the Resurrection Body. A Kampmeier .....	767
Peirce, C. S., A Letter from .....	319
Pentecost, Recent Parallels to the Miracle of. A. Kampmeier .....	492
Persistence of Symbols, The. Paul Carus .....	391
Pfleiderer, Dr. Otto. Paul Carus .....	505
Philippine Church, The Independent. R. T. House .....	613
Pigs in a Vegetarian Sunday School. Albert J. Edmunds .....	477
Pinnix, Mrs. H. C. A Fly's Point of View .....	485
Proteus. Edwin Miller Wheelock .....	426
Proteus, The Author of .....	444
Psychical Research, Questions for. James H. Hyslop .....	377
Psychology of Music, The. Charles Kassel .....	650
Radau, Hugo. The "David Statue" .....	638
Religious Crisis, The Present. Count Goblet d'Alviella .....	14
Religion of Humanity and Its High Priestess, The. Johannes Gros ....	28
Resurrection Body, Paul and the. A. Kampmeier .....	767
Réville, M. Jean .....	446
Rhys-Davids, Mrs. Buddhist Parables and Similes .....	522
Riley, I. Woodbridge. The Real Jonathan Edwards .....	705
Robinson, Lydia G. A "Lunatic's" Idea of Utopia .....	686
Rome, A Letter from. George C. Bartlett .....	463, 536
Rumball, Edwin A.	
Sin in the Greek Cults .....	398
Sin, The Changing Content of .....	56

# INDEX.

vii

PAGE

Russell, Francis C. Minos and Niemand Again .....	641
Russian Universities. C. R. ....	567
Samaritan Passover, The. William E. Barton .....	193
Samaritans, The. Paul Carus .....	488
Sanghamitta's Experience with Voices, Sister (With Editorial Reply) ...	505
Schumaker, Albert J. R. An Experience and a Challenge .....	129
Schumaker, Albert J. R., In Answer to. Paul Carus .....	135
Sin in the Greek Cults. Edwin A. Rumball .....	398
Sin, The Changing Content of. Edwin A. Rumball .....	56
Sixth Sense, The. Paul Carus .....	591
Skeleton as a Representation of Death and the Dead, The. Paul Carus..	620
Spirit's Call, The (Poem). Sinclair Lewis .....	574
Stage, A Reformed. Paul Carus .....	617
Starr, Frederick. The Cornplanter Medal for Iroquois Research .....	316
St. Veronica, The Vera Icon, King Abgar, and. Paul Carus .....	663, 716
Subra, John F. Was Galileo Galilei Tortured? .....	378
Summers, Ewing. Three-Line Staff for Music Notation .....	379
Symbols, The Persistence of. Paul Carus .....	391
Sympathy, The Philosophy of. C. L. Vestal .....	605
Tebbetts, Frank P.	
Land of Once Upon a Time, The .....	581
Vesper Service and Roman Catholic Churches, The .....	438
Theology, A Justification of Modern. H. W. Foote .....	101
Theology, A Plea for Progress in. A. Kampmeier .....	105
Theology, Problems of Modern. Paul Carus .....	234
Theology, Tendencies of Modern. Paul Carus .....	407
Theology, Vital. Hermon F. Bell .....	412
Tolstoy, A Tribute to Count. Paul Carus .....	701
Tolstoy's "Five Doctrines of Jesus." David Clarallan .....	513
Tragedy of a Lonely Thinker, The. Paul Carus .....	744
"23" and Other Numerical Expressions. Enno Littmann .....	119
Unexplained Mystifications. Paul Carus .....	359
Vera Icon, King Abgar, and St. Veronica, The. Paul Carus .....	663, 716
Verse of the Future with Illustrations. C. C. Converse .....	503
Vesper Service and Roman Catholic Churches, The. Frank P. Tehbetts .	438
Vestal, C. L. The Philosophy of Sympathy .....	605
Wakeman, T. B. The Human Prayer (Contributed) .....	255
Weed's Philosophy, The. (Poem.) Martha Martin .....	447
Wheelock, Edwin Miller. Proteus .....	426
Who Is to Blame? In Answer to Mr. A. J. R. Schumaker. Paul Carus.	135
Yahu-Temple in Elephantine, The. A. Kampmeier .....	321
Yahu-Temple, Yedonya's Letter Concerning the .....	324
Yedonya's Letter Concerning the Yahu-Temple .....	328

## BOOK REVIEWS AND NOTES.

Abbott, David P. Behind the Scenes with the Mediums .....	192
Aldrich, Aurette Roys. Life and How to Live It .....	639
Avenarius, Richard. Kritik der reinen Erfahrung .....	383
Baldwin, James Mark. Mental Development in the Child and in the Race.	640

	PAGE
Bellaigue, Camille. Mendelssohn .....	384
Broggi, Prof. U. Traité des assurances sur la vie .....	256
<i>Buddhism</i> .....	320
Burns, James. The Christ Face in Art .....	448
Calderoni, Mario. Disarmonie Economica E Disarmonie Morali .....	192
Campbell, R. J. New Theology Sermons .....	704
Carrington, Hereward. Vitality, Fasting and Nutrition. ....	574
Conway, Moncure D. Lessons for the Day .....	448
Cumont, Franz. Les Religions Orientales Dans Le Paganisme Romain..	380
Deussen, Dr. Paul. Die Geheimlehre des Veda .....	382
Eisler, Dr. Rudolf. Leib und Seele .....	192
Frank, Henry. The Kingdom of Love. ....	703
Gestefeld, Ursula N. The Master of the Man .....	191
Harischandra, Brahmachari Walisinha. The Sacred City of Anuradha- pura .....	383
Haupt, Paul. Biblische Liebeslieder .....	128
Hawthorne, Julian. Library of the World's Best Mystery and Detective Stories .....	192
Horowitz, E. A Short History of Indian Literature .....	640
James, William. Pragmatism .....	191
Jenner, Thomas. Tsze Teën Piao Muh Ji-ten Hiyo Moku .....	381
Johnston, Charles. Bhagavad Gita .....	638
Judd, Charles Hubbard. Psychology .....	191
Kidwai, Shaikh Mushir Hosain. Pan-Islamism .....	511
Knortz, Karl. Sudermann's Dramen. ....	576
Leighton, Joseph Alexander. Jesus Christ and the Civilization of To-day.	639
Mathews, Shailer. The Church and the Changing Order .....	638
McCabe, Joseph. Life and Letters of George Jacob Holyoake. ....	703
Pearson, Charles William. The Search After Truth; Literary and Bio- graphical Essays; A Threefold Cord .....	640
Petit, Maurice. Essais de Jean Rey .....	384
Pick, Bernhard. Hymns and Poetry of the Eastern Church .....	320
Prudhomme, Sully. Psychologie du Libre Arbitre .....	188
Ritter, William. Smetana .....	189
Robertson, John M. Pioneer Humanists .....	638
Roussel-Despierres, Fr. Liberté et Beauté .....	189
Ruutz-Rees, Janet E. Reflections of the Psalms .....	384
Schaarschmidt, C. Die Religion .....	64
Schmidkunz, Dr. Hans. Einleitung in die akademische Pädagogik .....	512
Schmidt, Hans. Jona. ....	576
Shufeldt, R. W. The Negro, A Menace to American Civilization .....	702
Starr, Frederick. The Truth About the Congo .....	190
Suzuki, Daisetz Teitaro. Outlines of Mahâyâna Buddhism .....	63
Tolman, H. Cushing. Behistun Inscription .....	512
Vollers, Karl. Die Weltreligionen in ihrem geschichtlichen Zusammen- hange .....	320
Watson, John. The Philosophical Basis of Religion. ....	703
Watts, Thomas T. Thoughts on Education .....	190
Weiss, Dr. Johannes. Die Schriften des Neuen Testaments. ....	575
Wendte, Charles W. Freedom and Fellowship in Religion .....	511



# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER  
MARY CARUS.

---

---

VOL. XXII. (No. I.) JANUARY, 1908.

---

---

NO. 620.

## CONTENTS:

	PAGE
<i>Frontispiece.</i> The Trial of Galileo Galilei.	
<i>Galileo Galilei.</i> EDITOR. ....	I
<i>The Present Religious Crisis.</i> As Reviewed by COUNT GOBLET D'ALVIELLA...	14
<i>The Religion of Humanity and Its High Priestess.</i> (Illustrated.) JOHANNÈS GROS. ....	28
<i>Cryptic Legends and Their Significance.</i> C. A. BROWNE. ....	40
<i>Napoleon and the Pope.</i> F. W. FITZPATRICK. ....	48
<i>Napoleon and Henry IV.</i> (Illustrated.) EDITOR. ....	52
<i>The Changing Content of Sin.</i> EDWIN A. RUMBALL. ....	56
<i>Book Reviews.</i> ....	63

---

---

CHICAGO

**The Open Court Publishing Company**

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U. P. U., 5s. 6d.).

---

Copyright, 1907, by The Open Court Publishing Co. Entered at the Chicago Post Office as Second Class Matter.

# THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

DR. PAUL CARUS  
EDITOR



ASSOCIATES { E. C. HEGELER  
MARY CARUS

**"The Monist" also Discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical, and Sociological Questions of the day.**

## TERMS OF SUBSCRIPTION

In the United States, Canada and Mexico, yearly, \$2.00; single copies, 60 cents. In England and the U. P. U., yearly, 9s. 6d.; single number, 2s. 6d.

Bound Volumes I-XVI in half leather, each \$3.00 (12s.). Postage, 1s. extra to countries in the U. P. U. Binding cases for back volumes, same style, postpaid, 75c. (3s. 6d.). Unbound back numbers, \$2.00 per volume.

A sixteen years Index of "The Monist" is now in preparation. Advance orders for said Index will be carefully filed for future execution.

## TESTIMONIALS FROM THE READERS OF "THE MONIST"

"I do not believe any periodical in the world is doing more service to civilization and to this country than no other precisely readers than 'The Monist'." — CHARLES B. PRICE, Milford, Penn.

"Its great breadth and liberality, its high class of writers, and its able and scholarly reviews, are among its noteworthy features." — LESTER F. WARD, Smithsonian Institution, Washington, D. C.

"I read 'The Monist' because it stands for something, because it gives me the thoughts of contemporary leaders, and because it is always on the side of sound scholarship." — DAVID ROBBE SMITH, PH. D., Professor of Mathematics in Teachers' College, Columbia University, New York City.

"Among the periodicals of a higher class, which I have been receiving for some years past, there is none that I read more regularly than 'The Monist'; and there is not a number in which I have not found some articles of fruitful suggestiveness. I have been so impressed with the value of the periodical that I recommended last year the purchase of a complete set for the library of our university." — J. CLARK MURRAY, LL. D., Professor of Philosophy in McGill University, Montreal, Canada.

"I do not think that any Journal in the world can rival 'The Monist,' and scarcely any other country but America can ever produce a journal like this, scientific and still

all-comprising, free-thinking and still never vague, but exact." — DR. HUBERT SCHLEIDEN, Hanover, Germany.

"I am in possession of the entire series of these repositories of select lore. Without intermission these many years they arrived at my 'Wild West' home, expanding my thought and deepening my sympathies with the great scientific movement." — DR. EDMUND MONTGOMERY Hempstead, Texas.

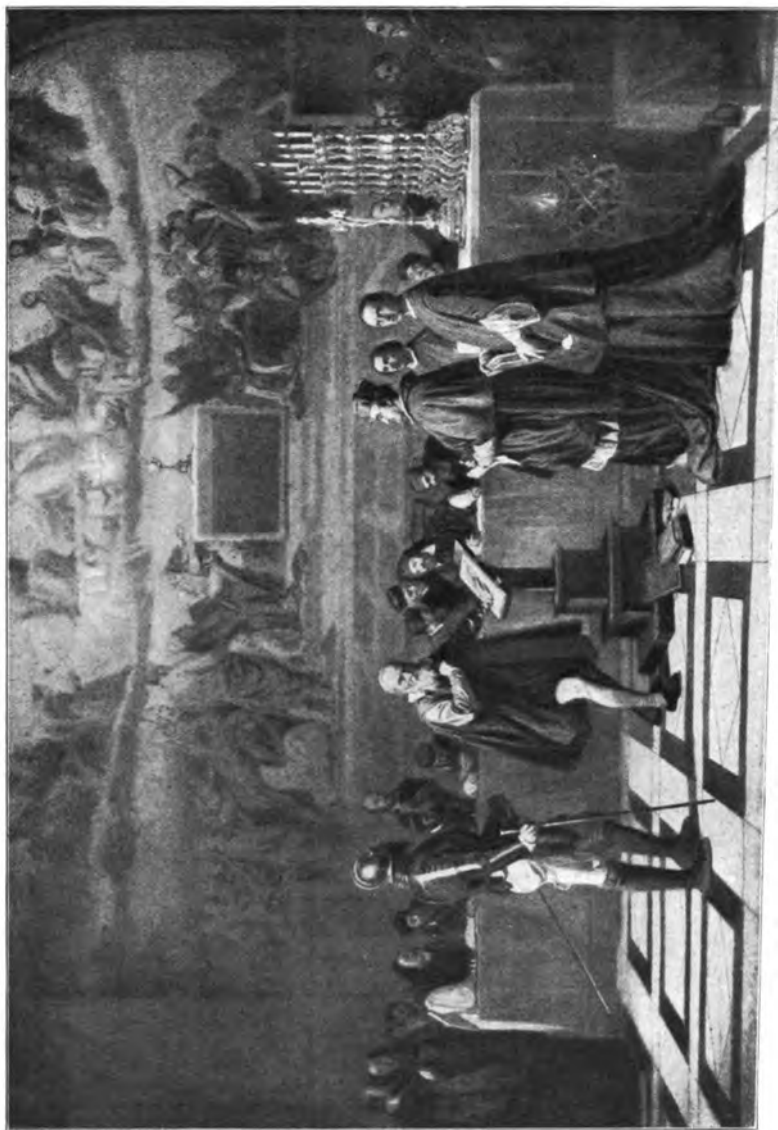
"'The Monist' is certainly performing an important service. I always read the journal with interest and profit. It would be difficult to exaggerate the value of your journals and other publications for the advancement and diffusion of philosophy and science." — Prof. J. McKEEN CATTALL, Professor of Psychology in Columbia University, New York.

"I desire to state that there are found compiled in this journal three qualities which render it superior to most other American and European reviews, namely: (1) The unlimited liberty of discussion and of thought in every branch of science pervading its pages; (2) The varied character of the articles which are published in every single number of it; and (3) The names of its illustrious contributors and collaborators from every part of the world." — G. SERGI, Professor of Anthropology in the University of Rome, Italy.

Librarians, book collectors, and students desiring to secure the back numbers of "The Monist" can obtain exceptionally favorable terms by addressing the publishers at once, as a limited number of sets in excess of requirements are to be disposed of for want of storage facilities. SPECIMEN COPIES ON APPLICATION.







# THE OPEN COURT

A MONTHLY MAGAZINE

**Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.**

---

VOL. XXII. (No. 1) JANUARY, 1908.

NO. 620.

---

Copyright by The Open Court Publishing Company, 1907.

---

## GALILEO GALILEI.

BY THE EDITOR.

**G**ALILEO Galilei was unquestionably the greatest son of Italy. He was born at Pisa, February 15, 1564. His father, Vincenzo Galilei, was a prominent mathematician who had distinguished himself especially through his writings on the theory of music.

As a youth Galileo Galilei attended the University of Pisa from 1581 to 1585, where he studied medicine, mathematics, and especially physics. In 1589 he was appointed professor of physics at the same institution. Soon afterwards he began his investigation of the laws of falling bodies, the formulation of which still bears his name. He wrote down his results in a pamphlet entitled *Sermones de motu gravium* which, however, gave offense to Giovanni de Medici, because it upset a pet theory of his, and to escape an unpleasant situation Galileo saw himself compelled to resign his professorship in 1591. But he had scarcely withdrawn to Florence when in 1592 he was called as professor of mathematics to the University of Padua.

Galilei's lectures became so famous that students from all countries of Europe flocked to him. He invented the thermoscope (not the thermometer) which created quite a sensation, and in 1604 he discovered a new star in Ophiuchus, which served him as an argument against the Aristotelian doctrine of the unchangeableness of the fixed stars. In 1609 he learned of an instrument invented by a Dutchman (it was Hans Lippersheym of Middelburgh) by which objects at a distance could be seen as if they were close by, and without knowing any further details Galilei invented the telescope which he at once put to use by watching the starry heavens.

With the telescope in his hand one discovery rapidly followed another. He discovered the mountains in the moon and resolved part of the Milky Way into clusters of little stars. In Orion he

saw five hundred smaller bodies in addition to the seven stars; the Pleiades, which had also been deemed to be seven, were augmented to thirty-six in number; and observations of Jupiter revealed the presence of four satellites, which he called the Medicean stars. The rotation of the satellites around their main body in the center was another strong evidence in favor of the Copernican system. In 1610 Duke Cosimo II called the famous naturalist to Florence in the capacity of first ducal mathematician and philosopher, and here he lived in the villa at Arcetri, a suburb of Florence. In that year he observed the phases of Venus and of Mars,—still further evidence in favor of the Copernican system. He saw also the rings of Saturn, whose curious forms were a puzzle even to the most advanced astronomers of that age. In January 1611 he proclaimed for the first time the theory that the planets were not self-luminous, but received their light from the sun.

Galilei was a contemporary of Kepler, and the letters which these two men exchanged sufficiently characterized the difference of their natures. Galilei admired the vigorous German astronomer, but did not dare to imitate him. Kepler tried to encourage Galilei, writing to him in 1611:

"Have confidence, Galileo, and go forward! If I am not mistaken, only a few of the more eminent mathematicians of Europe will forsake us; so great is the power of truth."

Galilei was a naturalist, an investigator, a thinker. He did not care to fight the battles of free thought. He was not a leader, not a partisan, yet he was too earnest to simply ignore the religious question and leave to others the problem of harmonizing the facts of experience with the Bible, and it was exactly this attitude of conciliation which led him into grievous entanglements.

The higher the fame of Galilei rose, the more bitter grew the spite of his enemies among the defenders of the Ptolemaic system. Galilei saw in nature the handiwork of God, and he insisted that it ought to be read and studied; and that while the Bible should be regarded as the word of God, it was adapted to the times, circumstances, and the people for whom it was written.

Galilei explained these views in a letter addressed to Pater Castelli, a Benedictine and one of his most ardent admirers.

To call Galilei's views conciliatory would be wrong, for he yields absolutely everything to theology. He would to-day pass as orthodox and even Catholic. Galilei writes:

"The Bible in itself can neither lie nor err, but the same is not true of its interpreters who are so much the more exposed to mis-

understanding as the Holy Scriptures use figurative expressions in many places, which may be understood differently. . . . Since Holy Scripture in many places not merely allows, but actually demands another interpretation than is apparently shown by the tenor of its words, it seems to me that in mathematical discussions the last place should be conceded to it. For both Book and Nature proceed from the divine word, the former as inspired by the Holy Ghost, the latter as the carrying out of divine command. In Holy Scripture it was necessary, in order that it be adapted to the understanding of the majority, to say much that is apparently different from its exact meaning; Nature, on the contrary, is inexorable and immutable, unconcerned whether her hidden principles and means of operation are comprehensible or not by human understanding, for which she never deviates from her previously sketched laws. Hence it seems to me that no work of Nature, either which experience brings before our eyes, or which necessarily follows as a consequence of demonstration, should have doubt cast upon it on account of passages of Scripture. For the Bible contains thousands of words of several meanings, and not every sentence in Holy Scripture is subject to so strict a law as every work in nature."

Though it was not printed, Galilei's letter to Pater Castelli became known and excited the wrath of Father Caccini, a Dominican, who in 1614, on the Sunday before Christmas, preached a vigorous sermon against him, and on February 15, 1615, Father Lorini denounced him to the Roman Inquisition for heresy. The Inquisition took note of this charge and investigated the case on the basis of Caccini's statement, declaring it to be a heresy (1) to regard the sun as the center of the universe and to deem it immovable, and (2) to deny that the earth is the center of the universe and to deem it movable. The inquisitors rejected the view that the earth could turn daily about itself, as absurd from a philosophical standpoint, and also as heretical because in contradiction to the Holy Scriptures. Galilei was not directly mentioned in the verdict, but Pope Paul V requested Cardinal Bellarmine to exhort him to drop the Copernican doctrine, and in case he should refuse, to threaten him with imprisonment. On March the fifth, the Copernican doctrine and all books defending it were placed on the Index, among them the book of Copernicus himself "until it be corrected."

Now the enemies of Galilei grew bolder. Grassi, a Jesuit father, tried to ridicule him in a pamphlet entitled *The Astronomical and Philosophical Scales*. Galilei answered his critic in 1623 by simply refuting the error and without committing himself. He

stated that all observations by telescope and otherwise were in perfect agreement with the Copernican doctrine, yet a pious Catholic should reject it, because it could not be harmonized with the Holy Scriptures according to the best exegetics.

Galilei's answer to Father Grassi was very favorably received and was even praised and recommended by Pope Urban VIII, to whom the pamphlet had been dedicated.

Galilei, encouraged through his success, worked diligently at a compendious work, *The Dialogue*,\* in which he proposed to sum up the new world-conception and prove it by new arguments. He finished his book within six years, in April, 1630; and in February, 1632, it appeared in print. After the fashion of the age it was written in the form of dialogues in which the Copernican and the old Ptolemaic systems were discussed, and even here Galilei made a concession to his adversaries by treating the Copernican system as a mere hypothesis. The book proposed the arguments of both sides as offered by the disputants, without venturing a verdict of the author himself, the representative of the Ptolemaic system bearing the suggestive name Simplicius. With much hesitation Galilei's *Dialogue* finally received the *imprimatur* of both the Roman and Florentine Inquisition, but solely on the condition that in a concluding dialogue the other disputants should emphatically confess their errors and express their gratitude to Simplicius for his condescension in having benefited them by his sublime and instructive views.

Nevertheless his arguments were so crushing that it may be regarded as the last blow which gave the *coup de grâce* to the old antiquated view, and his enemies chafed under the defeat.

We can not doubt that the significant title Simplicius was intended to describe Galilei's enemy, Father Grassi. But a friend of Grassi had the ear of Urban VIII, and he made the Pope believe that Galilei had impersonated the Pope himself under that name. There is no probability, however, that Galilei in his dangerous position would so unnecessarily have risked losing the Pope's favor while he had every reason to empty the vial of his wrath on Father Grassi.

In August, 1632, the sale of Galilei's book was forbidden. The Grand Duke of Tuscany inquired through his ambassador at Rome how a book that had been approved of a few months before could

\* Dialogo di Galileo Galilei, Linceo, Matematico supraordinario dello studio di Pisa e filosofo e matematico primario del Serenissimo Gr. Duca di Toscana.

be prohibited now, and he was told that a record had been found in the archives of the Holy Office according to which Galilei had promised Cardinal Belarmin never again to discuss the Copernican doctrine. This fact Galilei had withheld from the censors and so had procured the *imprimatur* under false pretenses.

The mooted record is dated February 25, 1616, and is on file among the transactions of the Inquisition anent Galilei's case in 1633. It reads that Cardinal Belarmin should request him "not to teach, defend, or discuss such a doctrine in speaking or in writing, and if he did not keep his peace he should be imprisoned." But Galilei denied having any knowledge of it, and since an entry of March, 1616, in the records of the Holy Office, which is a report of Cardinal Belarmin's message to Galilei to surrender his heresy, knows nothing of the record of February 25 and makes no mention of a promise to be enacted from Galilei, historians are inclined to regard the record in question to be a fraud, fabricated for the purpose of incriminating Galilei.\*

On September 23 he was summoned to Rome to make his defence. February 13, 1633, the aged naturalist arrived and presented himself before the Holy Office. Between April 12 and June 21 he was cross-examined repeatedly and during all this time and until June 24 he was kept a prisoner by the Inquisition. The documents of the Inquisition are no longer complete; some pages have been torn out, and so it can no longer be either proved or disproved that torture was applied. It is only sure that on June 22, 1633, Galilei was compelled to adjure the Copernican doctrine. The verdict of the Inquisition condemns him for an indefinite period in jail in the Holy Office, but Urban VIII commuted the sentence into detention in the Villa of the Grand-duke of Tuscany on the Trinita del Monte in Rome. Later on Galilei was permitted to withdraw to Siena, and finally to his villa in Arcetri near Florence.

Though Galilei had suffered much during his imprisonment and must have been conscious of the danger to which he was exposed (for it was only in 1600 that Giordano Bruno had been burned alive for heresy in the Forum at Rome), he still continued his scientific work and even made new important discoveries. In 1637 he discovered the libration of the moon; in 1638 he laid the foundation of mechanical physics by his discovery of the doctrine of cohesion; in 1641 he perfected the clock by adding the pendulum to it as a regulator, and he accomplished all this in spite of the

\* Silvestro Gherardi, *Il processo Galilei*, and Emil Wohlwill, *Der Inquisitionsprozess des Galileo Galilei*.



fact that his eyes gave out, leaving him blind from 1637 until the end of his life.

On January 8, 1642, Galilei died in his villa at Arcetri. His body was first buried in the chapel of the Novitiate at Florence, but finally, in 1737, was removed to the Church of the Holy Cross (Santa Croce) where a beautiful monument has been erected in his honor. The books of Galilei remained on the Index for over two centuries and were struck out only in 1835 in silent recognition that his condemnation should henceforth be regarded as an error.

An English translation of the Verdict as well as the abjuration imposed upon Galilei by the Inquisition reads as follows:

#### THE VERDICT.

We, Gaspar, of the title of Holy Cross of Jerusalem, Borgia, brother Felix Certinus of the title of St. Anastatia, surnamed of Ascalum.

Guidus, of the title of St. Mary of the People, Bentivolus, brother Desiderius Scaglia, of the title of St. Charles, surnamed of Cremona.

Brother Antonius Barbarinus, surnamed of St. Onuphrius, Laudivius Zacchia, of the title of St. Peter in vinculis, surnamed of St. Sixtus.

Berlingierius, of the title of St. Augustin Gyposius.

Fabricius of St. Lawrence.

Francis of St. Lawrence.

Martin, of the new St. Mary and Ginethis, Deacons, by the mercy of God, Cardinals of the Holy Roman Catholic Church, and specially deputed by the Holy Apostolical seat as Inquisitors General against heretical perverseness throughout the whole Christian commonwealth.

Whereas you, Galileo, son of the late Vincent Galileo of Florence, being 70 years of age, had a charge brought against you in the year 1615, in this Holy Office, that you held as true, an erroneous opinion held by many; namely, that the Sun is the center of the World, and immovable, and that the Earth moves even with a diurnal motion: also that you had certain scholars into whom you instilled the same doctrine: also that you maintained a correspondence on this point, with certain mathematicians of Germany: also that you published certain Epistles, treating of the solar spots, in which you explained the same doctrine, as true, because you answered to the objections, which from time to time were brought against you, taken from the Holy Scripture, by glossing over the said



Scripture according to your own sense; and that afterwards when a copy of a writing in the form of an Epistle; written by you to a certain late scholar of yours, was presented to you, (it following the hypothesis of Copernicus) you stood up for, and defended certain propositions in it, which are against the true sense, and authority of Holy Scripture.

This Holy Tribunal, desiring, therefore, to provide against the inconveniences and mischiefs which have issued hence, and increased to the danger of our Holy Faith; agreeably to the mandate of Lord N—— and the very eminent Doctors, Cardinals of this supreme and universal inquisition; two propositions respecting the immobility of the Sun, and the motion of the Earth, have been adopted and pronounced, as under.

*That the Sun is the center of the World, and immovable, in respect of local motion, is an absurd proposition, false in philosophy, and formally heretical; seeing it is expressly contrary to Holy Scripture.*

*That the Earth is not the center of the World, nor immovable, but moves even with a diurnal motion, is also an absurd proposition, false in philosophy, and considered theologically, is at least an error in Faith.*

But whereas we have thought fit in the interim to proceed gently with you, it has been agreed upon in the Holy Congregation held before D. N. on the 25th day of February, 1616, that the most eminent Lord Cardinal Bellarmin should enjoin you entirely to recede from the aforesaid false doctrine; and, on your refusal, it was commanded by the Commissary of the Holy Office, that you should recant the said false doctrine, and should not teach it to others, nor defend it, nor dispute concerning it: to which command if you would not submit, that you should be cast into prison: and in order to put in execution the same decree, on the following day you were gently admonished in the Palace before the above-said most eminent Lord Cardinal Bellarmin, and afterwards by the same Lord Cardinal: and by the Commissary of the Holy Office, a notary and witnesses being present, entirely to desist from the said erroneous opinion; and that thereafter it should not be permitted you to defend it, or teach it in any manner, either by speaking, or writing; and whereas you promised obedience, you were at that time dismissed.

And to the end, such a pernicious doctrine may be entirely extirpated away, and spread no farther, to the grievous detriment of the Catholic verity, a decree was issued by the Holy Congregation

*indicis*, prohibiting the printing of books which treat of such sort of doctrine, which was therein pronounced false, and altogether contrary to Holy and Divine Scripture. And the same book has since appeared at Florence, published in the year last past, the inscription of which showed that you were its author, as the title was, "*A Dialogue of Galileo Galilei*," concerning the two principal systems of the World, the Ptolemaic and the Copernican, as the Holy Congregation, recognizing from the expression of the aforesaid book, that the false opinion concerning the motion of the Earth, and the immobility of the Sun prevailed daily more and more; the aforesaid book was diligently examined, when we openly discovered the transgression of the aforesaid command, before enjoined you; seeing that in the same book you had resumed and defended the aforesaid opinion already condemned, and in your presence declared to be erroneous, because in the said book by various circumlocutions, you earnestly endeavor to persuade, that it is left by you undecided, and at the least probable which must necessarily be a grievous error, since an opinion can by no means be probable, which hath already been declared and adjudged contrary to divine Scripture.

Wherefore you have by our authority been summoned to this our Holy Office, in which being examined you have on oath acknowledged the said book was written and printed by you. And have also confessed, that about ten or twelve years ago, after the injunction had been given you as above, that the said book was begun to be written by you. Also that you petitioned for licence to publish it, but without signifying to those who gave you such licence, that it had been prohibited you, not by any means to maintain, defend, or teach such doctrine.

You likewise confessed, that the writing of the aforesaid book was so composed in many places, that the reader might think, that arguments adduced on the false part, calculated rather to perplex the understanding by their weight, than be easily resolved; excusing yourself by saying you had fallen into an error so foreign from your intention, (as you declared) because you had handled the subject in the form of a dialogue, and because of the natural complacence which every one hath in maintaining his own arguments, and in showing himself more acute than others in defending even false propositions by ingenious deductions, and of apparent probability.

And, when a time was assigned you for making your defence, you produced a certificate under the hand-writing of the most eminent Lord Cardinal Bellarmin, procured as you said, in order to defend yourself against the calumnies of your enemies, who every-

where gave it out, that you had abjured, and had been punished by the Holy Office: in which certificate it is said, that you had not abjured, nor had been punished, but only that a declaration had been filed against you, drawn up by the said Lord, and formally issued by the Holy Congregation *Indicis*, in which it is declared that the doctrine concerning the motion of the Earth, and the immobility of the Sun, is contrary to the Holy Scriptures, and therefore can neither be defended or maintained. Wherefore seeing no mention was then made of two particulars of the mandate: namely (*docere & quovis modo*,) teaching, and by any means, we judge that in the course of fourteen or sixteen years they had slipped out of your memory, and for the same reason you were silent respecting the mandate, when you petitioned for a licence to print your book, and yet this was said by you not to maintain, or obstinately persist in your error, but as proceeding from vain ambition, and not perverseness. But this very certificate produced in your defence, rather tends to make your excuse look worse, because in it is declared, that the aforesaid opinion is contrary to the Holy Scripture, and yet you have dared to treat of it as a matter of dispute, and defend, and teach it as probable: nor does the licence itself favor you, seeing it was deceitfully and artfully extorted by you, as you did not produce the mandate imposed upon you.

And whereas it appeared to us, that the whole truth was not expressed by you, respecting your intention: we have judged it necessary to come to a more accurate examination of the business, in which (without prejudice to those things which you have confessed, and which have been brought against you as above, respecting your said intention) you have answered as a penitent, and good Catholic. Wherefore we having maturely considered the merits of your cause, together with your abovesaid confessions, and defence, and are come to the underwritten definitive sentence against you.

Having invoked the most holy name of our Lord Jesus Christ, and of his most glorious mother the ever blessed Virgin Mary, we, by this our definitive sentence, by the advice and judgment of the most Reverend Masters of Holy Theology, and the Doctors of both Laws, our Counsellors respecting the cause and causes controverted before us, between the magnificent Charles Sincerus, Dr. of both Laws, Fiscal Procurator of this Holy Office on the one part, and you, Galileo Galilei defendant, question examined, and having confessed, as above on the other part, we say, judge and declare, by the present processional writing, you, the abovesaid Galileo, on account of those things, which have been adduced in the written process,

and which you have confessed, as above, that you have rendered yourself liable to the suspicion of heresy by this office, that is, you have believed and maintained a false doctrine, and contrary to the Holy and Divine Scriptures, namely, that the Sun is the center of the orb of the Earth, and does not move from the East to the West, and that the Earth moves and is not the center of the World; and that this position may be held and defended as a probable opinion, after it had been declared and defined to be contrary to Holy Scriptures, and consequently that you have incurred all the censures and penalties of the Holy Canons, and other Constitutions general and particular, enacted and promulgated against such delinquents from which it is our pleasure to absolve you, on condition that first, with sincere heart and faith unfeigned, you abjure, execrate and detest the above errors and heresies, and every other error and heresy, contrary to the Catholic and Apostolical Roman Church, in our presence, in that formula which is hereby exhibited to you.

But that your grievous and pernicious error and transgression may not remain altogether unpunished, and that you may hereafter be more cautious, serving as an example to others, that they may abstain from the like offences, we decree, that the book of the Dialogue of Galileo, be prohibited by public edict, *and we condemn yourself to the prison of this Holy Office, to a time to be limited by our discretion; and we enjoin under the title of salutary penitence, that during three years to come you recite once a week the seven penitential Psalms*, reserving to ourselves the power of moderating, changing, or taking away entirely, or in part, the aforesaid penalties and penitences.

And so we say, pronounce, and by our sentence declare, enact, condemn, and reserve, by this and every other better mode or formula, by which of right we can and ought.

So we, the underwritten Cardinals pronounce,

F. Cardinal de Asculo,  
G. Cardinal Bentivolus,  
F. Cardinal de Cremona,  
Fr. Antony Cardinal S. Onuphrii,  
B. Cardinal Gypsius,  
F. Cardinal Verospius,  
M. Cardinal Ginettus.

#### THE ABJURATION OF GALILEO.

I Galileo Galilei, son of the late Vincent Galileo, a Florentine, of the age of 70, appearing personally in judgment, and being on my

knees in the presence of you, most eminent and most reverend Lords Cardinals of the Universal Christian Commonwealth, Inquisitors



TOMB OF GALILEO IN FIRENZE.

From a photograph.

General against heretical depravity, having before my eyes the holy Gospels, on which I now lay my hands, swear that I have al-

ways believed, and now believe, and God helping, that I shall for the future always believe, whatever the Holy Catholic and Apostolic Roman Church holds, preaches, and teaches. But because this Holy Office had enjoined me by precept, entirely to relinquish the false dogma which maintains that the Earth is the center of the world, and immovable, and that the Earth is not the center, and moves; not to hold, defend, or teach by any means, or by writing, the aforesaid false doctrine; and after it had been notified to me that the aforesaid doctrine is repugnant to the Holy Scripture, I have written and printed a book, in which I treat of the same doctrine already condemned, and adduce reasons with great efficacy in favor of it, not offering any solution of them; therefore I have been adjudged and vehemently suspected of heresy, namely, that I maintained and believed that the Sun is the center of the world, and immovable, and that the Earth is not the center, and moves.

Therefore, being willing to take out of the minds of your eminences, and of every Catholic Christian, this vehement suspicion of right conceived against me, I with sincere heart, and faith unfeigned, abjure, execrate, and detest the aforesaid errors and heresies, and generally every other sect contrary to the above-said Holy Church; and I swear that I will never any more hereafter say or assert, by speech or writing, any thing through which the like suspicion may be had of me; but if I shall know any one heretical, or suspected of heresy, I will denounce him to this Holy Office, or to the Inquisitor, and Ordinary of the place in which I shall be. I moreover swear and promise, that I will fulfil and observe entirely all the penitences which have been imposed upon me, or which shall be imposed by this Holy Office. But if it shall happen that I shall go contrary (which God avert) to any of my words, promises, protestations and oaths, I subject myself to all the penalties and punishments, which, by the Holy Canons, and other Constitutions, general and particular, have been enacted and promulgated against such delinquents: So help me God, and his Holy Gospels, on which I now lay my hands.

I, the aforesaid Galileo Galilei, have abjured, sworn, promise, and have bound myself as above, and in the fidelity of those with my own hands, and have subscribed to this present writing of my abjuration, which I have recited word by word. At Rome, in the Convent of Minerva, this 22d of June, of the year 1633.

I, Galileo Galilei, have abjured as above, with my own hand.



Our frontispiece represents the scene of Galilei's abjuration in a hall of the Vatican which is ornamented with Raphael's beautiful picture known as the "Disputa." In the center we see the grand old naturalist humiliated by his enemies. He is as stately in body, though broken in health, as his mind is imposing, and how foolish is the part played by his proud judges! The armed soldier behind Galilei is an evidence of the fact that the performance is in bitter earnest and not merely a theatrical scene. The arguments offered in behalf of the antiquated error,—torture on the rack and a prospective heretic's death among burning fagots—seem convincing, for Galilei reads the abjuration as prescribed by the Holy Office. A popular tradition relates that Galilei murmured to himself the words: "*Eppur si muove*," i. e., "and yet it [the earth] moves!" Though this is unproved, we can not doubt that he thought something like it. The sentence has become proverbial to denote the conviction that the verdicts of science can not be overturned by any tribunal, secular or ecclesiastical.

## THE PRESENT RELIGIOUS CRISIS.

AS REVIEWED BY COUNT GOBLET D'ALVIELLA.

### EDITORIAL INTRODUCTION.

**R**ELIGION is at present in a state of transition. The old views are rapidly changing and a new world-conception based upon a more correct and truer comprehension of nature is rapidly spreading. Science and the results of science have become the common property of the people, and begin gradually to affect the traditional interpretation of religion. In this country we do not notice the change so much as in the Old World because the constitution of our churches, which are supported by the people in absolute independence of the government, is different from that of European State churches. In Europe religion is to a great extent officially forced upon the people in schools as well as through State institutions which compel people to belong to any of the religions sanctioned by the State. Here religion is an affair which concerns the individual personally and privately, and our government has nothing to do with it except that in general it favors religion as such and would assist all those religious aspirations which are animated by the right moral spirit. In Europe the salaries of the clergymen are paid by the State, and the State taxes all its people alike, whether or not they belong to any church or synagogue. Infidels and Jews as well as Christians must contribute to the support of both Protestant and Catholic churches, and if non-conformists wish to keep up a religious service of their own they must pay for it from their own pockets.

It is a matter of course that under these conditions the clergy with very few exceptions have to preach a religion that the government deems best for the people, and the result is that dogmatism prevails. In this country congregations pay their own minister, and in consequence our clergymen are the exponents of the belief of their congregations. If a congregation becomes liberal, they will engage



liberal clergymen; if they are orthodox they will retain the old orthodox ministers. At any rate religion is not imposed upon the people, nor is any dogmatism prescribed except in conservative churches which do so on their own account; there is perfect freedom.

As a result of this state of things, conditions have greatly changed, and our churches are therefore very different from European ones. This is especially true of liberal congregations, for we count quite a number not only of non-sectarian churches but even of churches proclaiming a universal religion. Even the Catholic churches, though they preach the same dogmas as in Europe, are very different in their constitution, and although it is constantly denied in Europe and also here by orthodox representatives of the Roman Catholic church, that there is such a thing as Americanism, the truth is that the spirit of American Catholic churches is widely different from the one that prevails in Italy, France and Spain. There is not the same blind submission to authority, but for that very reason the congregations are stronger here and also more serious in their religion. Thus it happens that the earthquake that shakes up the churches of Europe is felt less in this country.

We are in receipt of an extract from the *Revue de Belgique* in which Count Goblet d'Alviella has collected from a French magazine, *Mercure de France*, a symposium of opinions on the religious situation. The *Mercure* requested a number of leading men of various convictions and persuasions to give their opinion concerning the present religious crisis, and the answers are very profuse and detailed. They cover a series of articles of many hundreds of pages, published in several consecutive numbers of the *Mercure*, but Count d'Alviella has boiled down these interesting documents, and reduced them to a reasonable shape which faithfully sums up the opinions now prevalent in Europe.

The circular sent out by the *Mercure de France* on the 20th of February, 1907, reads as follows:

"The religious idea, religion or religions, the influence of this or that religious form on the development of morals, have for several years formed the subject of an increasing number of works. On the other hand we see that everywhere conflicts are entered into against religious doctrines, against a religion or in the name of a religion: in France, the separation of the Church from the State; in England, debates on the subject of education; in Germany, the quarrel between the government and the Catholic center; in Italy and in Spain, the anti-clerical demonstrations; in Russia, the hostility of autocratic orthodoxy against liberalism; throughout the Orient, race conflicts which usually become conflicts between religions; in the far East, the victory won by Japanese civilization over a Christian nation. In the face of this situation it seems to us that it will be of great interest to gather together and publish

in the *Mercure de France* the opinions of our most authoritative contemporaries upon the following question: *Are we now witnessing a dissolution or an evolution of the religious idea and religious sentiment?*"

Here we present Count d'Alviella's condensation of the answers as follows:

#### COUNT D'ALVIELLA'S REPORT.\*

Leaving aside those correspondents who refuse to declare their position either "because the life of a Christian is too short to answer such trivial questions," or because they do not believe in the possibility of foretelling the future, the answers as a whole may be subdivided into three groups: (1) Neither dissolution nor evolution, (2) dissolution, (3) evolution. But in this connection we ought to repeat once more how very necessary and difficult it is to come to an agreement on the meaning of words. He who predicts the dissolution of every religious idea aims only against dogma or creed. Another proclaims the perpetuity of religious sentiment but reduces it to scientific curiosity or to an altruistic instinct. Some who affirm the evolution of religion recognize that this evolution as they conceive it is really equivalent to a destruction. Others imagine that they are describing the progressive dissolution of religion while they really show the elements of an actual religious reconstruction.... Accordingly in a classification based on these terms we shall have to take into account ideas rather than words.

#### I. NEITHER DISSOLUTION NOR EVOLUTION.

##### *A. Because Religion has reached Its Final Form.*

Those who contend against the possibility of a religious evolution come from two opposite camps; on the one hand those who consider religion perfect and final in the form in which they profess it; and on the other hand those who consider it too imperfect in itself or too absurd to be capable of any progress whatever.

The first idea is found especially among Catholic writers. M. François Coppée writes, "*Credo in sanctum Ecclesiam catholicam.* I believe in the Holy Catholic Church. That single word *Credo*, if you please, will be my answer to the inquiry of the *Mercure de France*."

The same simple faith—the faith of a poet—appears in the answers of M. Vincent d'Indy who proclaims in retaliation, "the dissolution of that vain science, philosophy"; of M. François Jammé who declares that "we are witnessing the dissolution of all that is

\* Translated from the French by Lydia Gillingham Robinson.

not Catholicism"; of M. René Bazin, of Prof. G. Dumesnil, of M. J. Besse, of M. Maurice Denis, of the Abbot Lemire and of the Abbot Wetterlé, formerly an Alsatian deputy.

M. Charles Woeste, a former Belgian minister, formulates the thesis with a conciseness which leaves nothing to be desired:

"The religious idea implies the existence of a religious truth; now if there is a religious truth it is not susceptible of evolution; it either is or it is not. If it were variable it would cease to be the truth."

However, it is not only the Catholics but there are even some Protestants who occupy the same ground.

M. Kuyper, the Calvinist Woeste of the Netherlands, does not deny that the state of mind is not "for the moment unfavorable to the development of religious receptivity," but he adds as well:

"After this time of weakness there will follow a period of renewed religious receptivity which will surpass in intensity the religious receptivity of the past."

From Geneva, the venerable M. Ernest Neville protests against the abuse of the term "evolution." He admits that religious minds tend rather to busy themselves with actualizing even in this world the will of the Heavenly Father; but if social Christianity is desired it is "on condition that the adjective shall not devour the substantive!"

M. Wildeboer, professor of theology at the University of Groningen, declares that we do not need a religious evolution.

M. Siegfried Wagner, heir to a great name, limits himself to stating that "the truth of the Gospel is eternal." He apologizes for not speaking at greater length since he is "on the point of departing for the south."

### *B. Because Religion Rests on Habit or Ineradicable Illusions.*

From quite another point of view M. Maurice Vernes, after having stated that "men of science work and teach to-day outside of the dogmatic System," adds:

"There can be no question at this time of the dissolution of the religious idea or sentiment, nor the slightest symptom of its evolution. The rationalism which triumphs in the substance of historical and scientific study is at bottom only a method of work destined to renew successively the various domains of research; to see in it the catapult which from one day to the next is about to overturn religion, is to be sorely deceived or to be satisfied with words."

A similar view is expressed by M. Felix de Dantec:

"A general decline of religious sentiment is certain, although it is less advanced in some cases; but it has not resulted in a complete disappearance of the organ even in the case of atheists....It would be illusory to wish to awaken religious sentiment on behalf of a religion in a decline. Only a new and living religion would profit by the restoration. To-day science holds the leading string; whither will it lead us?"

M. Urbain Gohier answers this last question ironically:

"The religious idea and religious sentiment will not disappear. Their evolution, like our political evolutions, will consist in a change of terms. Already red curés are replaced by black curés; there are pontiffs, gospels, catechisms, councils and excommunications among freemasons and socialists; there are lay baptisms, humanitarian communions, civic Easters and Christmases, banquets on Good Friday, processions of Saint Etienne Dolet in place of the novena of Saint Etienne du Mont, a cult of Saint Zola in place of the Cult of Saint Labre."

The same note is sounded by MM. Paul Adam, Georges Brandès, and Maurice Barrès, this last considering that "the best religion is still the one which we have"; likewise in somewhat more measured phrases by MM. Jules Soury, Jules Sageret, Arno Holz of Berlin; G. Sergi, professor of anthropology at the University of Rome, and Cesare Lombroso. The last named admits that all religions adapt themselves little by little to the culture of the people who profess them, but he adds disconsolately:

"If it is possible for an institution founded on error to evolve, it always ends by falling into another error."

Finally let us cite one of the executors of Auguste Comte, M. Antoine Baumann, who, faithful to the teaching of his master, thinks that Catholicism, the heir of preceding religions, may still be called to play an important part "under new forms otherwise impossible to specify."

## II. DISSOLUTION.

Among those who affirm a more or less early dissolution of religious sentiment or the religious idea, the greater part understand religion exclusively in the sense of anthropomorphism (M. Emile Verhaeren); of revelation (M. Domela Nieuwenhuis); of dogma, rite, and preaching (M. Yves Guyot); of belief in spiritual beings (M. Plekhanoff); of a hackneyed clericalism (M. Théophile Braga of Lisbon); of the worship of a God apart from the universe (M. André Niemojewski of Warsaw); or of piety understood in its traditional acceptation (Mr. Edmund Gosse of London).

M. Leopoldo Lugones, inspector general of the University of the Argentine Republic, formulates this aphorism:

"Since the days of Greece our society has been established under the concept of obedience to the principle of authority, the two supports of which are religion for the soul and government for the body....To-day disobedience reigns."

M. E. Humperdinck, a composer of Berlin, modestly contents himself with treating the question from a musical point of view:

"We may conclude from the well-known dissolution of the religious spirit in the music of to-day that the religious idea of our own time has become totally barren, and that it is vain to attempt an artificial rebirth as long as new transcendental ideas are not prolific."

Viewing the problem in a more complete fashion, an Italian sociologist, M. Francesco Cosentini, maintains that of the two fundamentals of religion, dogma is destroyed by science and ethics tends to detach itself entirely from every vestige of religious garb.

I include here, but not without some hesitation, the group of those who while insisting on the permanence of the evolution of religious sentiment conceive religion as a purely humanitarian bond exclusive of any notion, collective or individual, of relations with a transcendent power. As Mr. Israel Zangwill of London regards it in his statement, there comes a point where "the transformation is so great that it might equally well be called a destruction."

M. Eugène de Roberty:

"On the whole (with apologies to the materialists of history) the religious question seems destined to remain for a long time the social question *par excellence*. For under the problem of divinity which I consider a temporary one, is hidden the problem of humanity which I deem eternal."

M. Maxime Gorki:

"The dissolution of the idea of a personal God seems to me inevitable among intellectual circles as well as with the masses....I believe that we are witnessing the formation of a new psychological type. In order that this formation may take place, a broad and free intercourse is necessary between men of equal positions, and the problem is solved by socialism. Religious sentiment as I conceive it, accordingly, must exist, develop and bring about the perfection of man."

M. Lucien Descaves believes in the future of a mystical socialism. A French painter, M. E. Grasset, is convinced that Christianity continues and will continue for a long time to come in its principle and in its new form, socialism."

M. Is. Querido, a Dutch man of letters, predicts the creation of first a socialistic society followed by an anarchistic:

"But in order to attain moral perfection we must have the psychical support of a faith: this will be the confluence of the best affections of the spirit and in both strength and depth will replace for future humanity that which is now the faith in God of the devout."

Analogous opinions have reached us from two other political writers from the same country, MM. Albert Verwey and Nico van Suchtelen. From the first, "there is but one cult, and that is to live." In the opinion of the second all religion and all fetishism are actually vanquished in favor of "faith in the power of intelligence."

Mr. P. Schiel, a literary man of London, thinks that ethics is destined to replace religion. Michel Revon is not far from sharing the same opinion, at least so far as Japan is concerned where he has particularly studied the religious situation.

The Russian sociologist M. Novicow writes:

"From the viewpoint of dogmas it seems to me that religions are undergoing an incontestable dissolution. This is not true of worship. Worship is necessarily allied to dogma, but only slightly. Doubtless a day will come when religious dogma will cast off all pagan stain, all belief in any divinity whatever. Then man will practice the true religion without God. This religion will be able to develop forever without ever dying, if in its cult it finds more and more perfect methods of giving to men the sentiment of the infinite and of elevating them into regions of purity and of idealism."

Does M. Novicow reject the idea of God and still permit that of divinity to remain? If so his thesis would deserve rather to have a place in the third category by the side of M. Hébert's reply and several others.

### III. EVOLUTION.

#### *A. Within the Limits of Catholicism.*

Belief in the perpetuity of the Church belongs to the very essence of Catholicism. But there has been growing for some time among the laity,—and as for that among a fraction of the clergy,—the belief in the possibility and even in the necessity of a Catholic evolution in the intellectual and social domains. M. Marcel Rifaux recently addressed to a certain number of his coreligionists a questionnaire containing the following inquiries relating to the present crisis in the Church: "Is this intellectual crisis simply a crisis of laborious adaptation or is it indeed a crisis of exhaustion? In the first hypothesis, what are the means to be employed in order to clear up this crisis and to hasten a return to Catholicism? In the second hypothesis, what is it which keeps us from Catholicism and by what equivalent shall we be able to replace it?" The replies published by M. Rifaux in a large volume entitled "*Conditions of a Return to Catholicism*," have excited cries of indignation from those organs which devote themselves to contending against novelty in the bosom of the Church. At the same time this opposition has



not prevented M. Rifaux from affirming his convictions anew in the symposium of the *Mercur*:

"Some Catholic authorities are thoroughly convinced that they are remaining faithful to the spirit of the Church while engaged in disburdening the divine tree of all the parasitic vegetation which hinders its growth. A gross, scholastic, archaic, and antiquated anthropomorphism, legends sometimes ridiculous, puerile devotions, unauthentic texts, fraudulent relics, a shameless commercialism in certain sanctuaries, hero worship, a fetish respect paid to decorations and episcopal dignity, abuse of titles and distinctions, a spirit not of authority but of autocracy,—such, in short, are the points on which the progressive Catholics make their claim."

It is noteworthy that a French bishop, Mgr. Lacroix, does not hesitate to write in the *Mercur*, "I share almost all the conclusions of Dr. Rifaux."

The same feeling is courageously expressed in the response of a group of distinguished writers, both laity and ecclesiastics, nearly all of whom are contributors to the "Annals of Christian Philosophy" of Abbot L. Laberthonnière: Says M. Georges Fonsegrive, "What appears hostile to religion restores it"; Abbot Klein, "It is important to notice that peace is no longer sought in unity but in the demarcation of domains"; M. Albert Leclère, professor at the University of Bern, "The religious future of the world seems in the face of a science and a philosophy equally independent, to be a Catholicism more and more in accord with the age"; M. Maurice Blondel, professor in the University of Aix, "The present crisis is a purification of the religious sense and an integration of the Catholic faith"; the Abbot Brémond, who admits the suggestive fact that a renewal of religious sentiment has taken place but that this does not apply to the masses, says: "The latter, far from returning to a religious sentiment, seem to me to be withdrawing from it more and more every day"; M. Antonio Fogazzaro does not hesitate to draw the conclusion that would naturally be expected from the author of *Il Santo*:

"We are advancing toward a religious conception in which dogma will hold a very great place, but in which the relations between human intelligence and dogma will be the relations of a living faith exceeding formulas, plunging into mystery and thence drawing love, strength, and life to be interpreted into action."

The Rev. Father Tyrrel, whose dispute with the ecclesiastical authorities of the English Church may be recalled, believes that "notwithstanding the dissolution of many religious institutions caused precisely by the growth of a more religious and more pro-

found sentiment," we are advancing towards an awakening of the religious idea.

M. Marc Sanguier, the manager of the *Sillon*, writes:

"The new generation of Catholics, and especially the young clergy, are trending towards democracy."

Abbot Romolo Murri thinks that the gravity, the universality and even the violence of the "enormous want of equilibrium between the religious thought of the different Christian communities and modern scientific culture," show that there is here "a period of anxious investigation for a new balance between religion and life."

The Rev. Father Allo says:

"No movement, however 'magnificent,' is able to extinguish any of the lights of consciousness. They can only be freed from their shadows by a clear illumination of free thought."

We can only regret not being able to include here the appreciations of the Abbots Loisy and Houtin.

Will all this movement towards emancipation be stopped by the recent syllabus of Pius X? I dare not say. If so it will be so much the worse for the Church; but if not, what will become of the Papal authority which is presented more and more as the cornerstone of Catholicism? Is a third result possible?

### *B. Within the Limits of Christianity.*

M. Frank Puaux, formerly director of the *Revue chrétienne*, states that, far from weakening, the Christian churches are on the high road to evolution and progress:

"Scientific evolution prepared by the gigantic work of religious criticism which, studying the problem of the origin of religion, has maintained its principle; and social evolution tending to definitely separate religion from politics and concentrating its action on moral and religious development by the struggle against all social iniquities in the name of Christ."

On the other hand, a Dutch political writer, M. Vanden Bergh van Eysinga, while declaring that "just as Beethoven established a limit in a certain class of music which could not be passed, so Christianity is the perfect religion," adds that its evolution will no doubt be accompanied by a dissolution of the Church.

M. Baldassare Labanca, professor of religious history at the University of Rome, formulates his opinion as follows:

"On one side the dogmatic, liturgical, and ecclesiastical past may to a great extent be seen to dissolve in religion, because science and criticism, philosophy and historical and political research, contend against the theology, dogma, and ritual of the Church.... But on the side of the parties who are



dissolving there exists in religion, especially the Christian religion, a current of moral and social idealism which constitutes its admirable, intrinsic foundation and evolution."

Similar conclusions have been formulated by the Count of Romanonès, formerly a member of the Liberal Cabinet of Spain; Baron Hans von Wolzogen, manager of the *Bayreuther Blätter*; the composer Bourgault-Ducoudray; MM. Robert Saleilles, professor of the faculty of law at Paris; Bonet-Maury, professor in the faculty of Protestant theology at Paris; Paul Seippel, professor at the Polytechnic at Zurich; and finally M. Charles Gide, who writes:

"We can positively prove an evolution in the religious idea and religious sentiment, or rather the idea tends to develop into sentiment. The religious idea tends to evade the dogmatic formulas in which it formerly sought to fortify itself.... But at the same time there is a tendency to replace the individualistic desire for salvation and heaven by a desire for the salvation of all. An entire school of ardent young pastors repeats the prayer 'Thy kingdom come,' declaring that this phrase must be understood in the sense 'Thy kingdom on earth,' and does not admit that Christianity can be anything else than a social Christianity."

### *C. Outside of All Denominational Limits.*

Among the correspondents who view the question from an exclusively objective point of view whether or not they belong to any confession or definite school, a great number positively affirm their belief in the progressive evolution of religious sentiment but without pretending to decide what the religion of the future shall be.

M. H. Bergson:

"Only compound things can be dissolved. Now in its very essence the religious sentiment is a simple thing, *sui generis*, which does not resemble any other emotion of the soul.... Further investigation of the idea accordingly may throw light on the sentiment more and more but not modify it in any essential point, still less cause it to disappear."

M. Gabriel Monod:

"For two centuries both traditional Catholicism and traditional Protestantism have been in sight of dissolution; but it is only an evolution in religion. As long as men are ignorant of whence they come and whither they are going, the wherefore of life and of the universe; as long as they throw glances of curiosity, of hope and fear towards the infinite which surrounds and engulfs them; that is to say, as long as they are men, religion will be renewed in their hearts from age to age under ceaselessly changing forms."

M. Emile Vandervelde, the head of parliamentary socialism in Belgium:

"In socialist society, as in society in general, the problems of death and life, the mystery of our destinies and our beginnings continue to produce

metaphysical hypotheses or, if you prefer, religious beliefs. But they will never be more than hypotheses. People will no longer dream of imposing them as absolute truths in the name of a pretended revelation. In all probability there will still be religious associations, but there will not be autocratic, intolerant, despotic churches, except as archaic survivals."

These ideas appear in various degrees in the answers formulated by MM. Camille Flammarion, who says: "Religions and religion are two different things. The first will perish, but the latter will remain"; E. Menegoz, "The indestructible foundation of religion is the sentiment of moral responsibility"; Charles Morice, "When Spirit will have profoundly taken possession of Nature, the gods will be born again"; Sir Charles Dilke, "The religious idea is independent of churches"; Saloman Reinach, "The magical element tends to disappear. The opinion that religions approach their end has had its time. Religion which in its primitive forms is identical with human society can and must be constantly transformed"; Edmond Picard, "As long as men are not able to penetrate the mystery of death, of future life, of the immortality of the soul, of the force which presides over universal morphology, there will be religions to solve these unquieting problems either childishly or suitably"; Camille Lemonnier, "The religious idea may be displaced and modified but never extinguished"; G. Wells, "The religious idea and religious sentiment form an integral part of the intellectual and moral processes of humanity"; Napoleone Colajanni, "Religion does not die; religions become transformed"; Paul Sabatier, "Far from entering upon a religious dissolution we are approaching a glorious restoration"; Havelock Ellis, "Churches have but a temporary existence; the religious instinct is an element of human nature almost as much as the sexual instinct"; MM. A. Mézière, Frédéric Mistral, Richard Dehmelt; Miguel de Unamuno, rector of the University of Salamanca; A. D. Xénopol, rector of the University of Jassy; Louis Gumplowicz, professor at the University of Gratz; Béla Földès, professor at the University of Budapest; R. Mocsary, and the Marquis Pietro Misciattelli, express a similar opinion.

Finally there are those who exert themselves to specify more or less exactly in what the evolution will consist. M. Alfred Fouillée:

"Dissolution (extremely slow and interrupted) of positive religions. Evolution (how slow and with how winding a course!) in the sense of philosophy and ethics.... What is certain is that positive science will never suffice for a humanity which has other vital needs besides material ones."

Nevertheless the majority of replies advance a little farther in their attempts to lift the veil of the religion of the future. M. Charles Wagner, pastor of the Evangelical Liberal Church writes:

"The more I consider these times of disturbance, the more also do I see appearing from the shadows a religion which is the religion of to-morrow; it is human piety in its powerful simplicity, it is the sacred regard of life, of grief, of labor, of all which constitutes humanity."

M. Sully-Prudhomme:

"The religious idea submitted by the progress of Protestant science to a criticism more and more enlightened, tends to exclude anthropomorphism of the divine essence and consequently to be transformed; but since religious sentiment is as inextinguishable as moral needs, this transformation will never result in the annihilation of the idea of divinity."

M. Marcel Hébert, who refers to the thesis which he has recently upheld in his work on *Le Divin*:

"Once past the period of contention the religious problem will reappear with the moral problem in which it is inherent."

Dr. J. Grasset, professor at the University of Montpellier:

"The religious idea proceeds, first, from the need of knowing about that which science cannot teach us, and, secondly, from the need of full and complete justice which our present life does not realize....The present phase of religious evolution is characterized by the emancipation respectively of religion and science."

M. Giuseppe Rensi, editor in chief of the *Cænobium*:

"The religious spirit will once more destroy religion, and perhaps will establish another; but the conflict will be renewed and will continue until all religious construction will be transformed into metaphysical consciousness without leaving any residuum."

M. Björnstjerne Björnson:

"Some Dogmas which are henceforth insufferable are falling and at the same stroke are diminishing the distance which separates religions from reality. This transformation acts slowly but it will not cease until all religions and all religious sects renouncing to some extent almost all that distinguishes them from each other will unite in one common adoration of an eternal and benevolent power."

Rabbi Louis Germain Levy:

"A religious idea is being worked out which will eliminate the irrational, miracles, external revelation, the petty devotion of fear and calculation."

M. Vilfredo Pareto, professor at the University of Lausanne:

"In an environment imbued with autocratic principles a religion of free inquiry may be useful; in an environment with a tendency to anarchy a religion of authority is indispensable in order to prevent the dissolution of society....The trusts might provide us with a new religious form which despite its anarchistic appearance is at bottom, thanks to its worship of force, a religion of authority....A reflex movement may arise on behalf of the ancient religions....On the other hand it is far from demonstrated, for instance, that the rôle of Catholicism in the world is ended."

In the opinion of M. Istrati, formerly a minister of Roumania, the religion of the future, based like science on observation and experiment, will be spiritism. Thus "science and faith will be forever reunited."

To M. Minsky, a Russian political writer, this religion will be "Meonism,"\* in which God is conceived as "the absolute Unity which from love for the multiple world dies voluntarily, is sacrificed continually for the universe, and lives again in the aspiration of the universe toward absolute unity." However, the author recognizes that hitherto this conception has formed "the patrimony of but few people."

Another Russian political writer, M. Dmitry Merejkowski, prophesies the religion of the Spirit which will be the religion of God in humanity. A third political writer of the same race, M. Nicolas Berdaieff, thinks that:

"History will end in a mysterious route towards a universal Church containing the entire truth not only of divine and celestial matters but equally of that which is human and terrestrial; towards a Church arising out of orthodoxy, Catholicism and Protestantism—a free theocracy."

In the eyes of M. Auguste Strindberg, a literary man of Stockholm, the religious evolution advances towards its end which is "a monistic confession without dogmas or theology."

M. Gian Pietro Lucini, an Italian author, says that the movement of to-day is an anti-clerical demonstration not for the dissolution of a religious idea but for the integration of a scientific religious dogma."

M. Scipio Sighele, an Italian sociologist, believes that the only religion of the future will be nothing else than a philosophy; that is, a branch of science which while confessing its powerlessness to explain the mystery which surrounds us, will permit what Spencer calls the Unknowable to be called by the name of God."

More reserved in his conjectures, M. Emile Durckheim, professor of sociology at the University of Paris, concludes in these terms:

"All that can be presumed is that the religious forms of the future will be still more permeated with rationalism than even the most rational religions of to-day, and that the social sense which has always been the soul of religions will be declared more directly and more distinctly than in the past without veiling itself in myths and symbols."

Finally, if I may be allowed to quote myself, I expressed in the *Mercure* the idea that the crisis will come to an end when the

\* From  $\mu\eta\ \delta\nu$ , non-existent; illusion?

new conceptions of the universe and of man will be sufficiently impressed upon religious sentiment, and especially when a genial thinker will have found the means of conciliating the two contradictory principles of actual philosophy: on the one hand the notion of continuity and consequently of fatality which dominates the law of evolution in the scientific domain; on the other hand the liberty and spontaneity of conscience without which there could neither be any sentiment of moral responsibility nor an open field for religious activity.

\* \* \*

The conviction that religions are not artificial and arbitrary becomes more and more widespread; that they have their source in the depths of human nature: that they possess characteristics in common; that they are susceptible of progress; that their essential element and their practical side is the diffusion of altruism combined with their conception of the divine; and finally that there remains to them under these circumstances an important rôle to play in social evolution. This current of opinion would appear with even more accuracy if this inquiry had not left out a noteworthy proportion of the territory where Protestantism is predominant, notably the United States, where it has been shown at what point and with what rapidity the churches can be transformed into instruments of humanitarian reform, leaving theological differences in the background.

## THE RELIGION OF HUMANITY AND ITS HIGH PRIESTESS.

BY JOHANNÈS GROS.\*

"SHE will be your Egeria, your Beatrice, your Laura; attribute to her memory the new developments of your doctrine; consecrate her memory; inscribe it in the front of your books; entwine her name with yours." And this indeed has he done for her whom he called "his eternal companion." Their names are indissolubly joined in the adoration of the faithful. They are alike first high priest and first priestess. Without considering how much of generous illusion there was in this posthumous beatification, this modern Egeria was so intimately associated with the growing destinies of the new religion that to-day, fifty years after the death of its founder, when we wish to evoke the memory of Auguste Comte, it is the image of Clotilde de Vaux which is recalled to our memory.

One day in the month of October, 1844, when Comte had been separated from his wife for two years, he saw "at the home of her parents for the first time a young lady who was as irreproachable as she was charming." We do not know certainly to what chance he owes this meeting; probably the introduction was given by a brother of Clotilde with whom Comte was acquainted at that time. Mlle. Marie de Ficquelmont† married about 1838 (but against her own will) a certain M. de Vaux, employed, I believe, in a bank. Soon afterwards he became a defaulter and was condemned to hard labor. The young wife was at once affected by the injustice of a law which would not permit her to repudiate a name thus branded with fire, and was obliged to withdraw into a retreat to which she was further compelled by her slender resources. Her family lived in the Rue Pavée, so she took her meals with them and in the

\* Translated from the French manuscript by Lydia Gillingham Robinson.

† The family name of her father was Marie, but she usually used it in connection with her mother's name, de Ficquelmont.



evening returned home to a very modest lodging nearby in the Rue Payenne.

Born at Paris on April 3, 1815, Clotilde had completed her twenty-ninth year when Comte made her acquaintance. Has she preserved that eighteenth century grace which we see in an earlier portrait? All the features of that perfectly oval face possess great delicacy and recall the manner of Greuze. There is the same freshness in the brilliancy of the skin, the same outline in the lips, the broad forehead shaded by bands of hair which are drawn into a knot on her graceful neck prolonged in the sloping lines of her shoulders. Her eyes are slightly almond-shaped, her glance is calm and though somewhat melancholy seems to veil a smile. The expression of the face is a combination of seriousness and gentleness in which both the naive abandon of the child and the ingenuousness of the maiden are apparent. Already Clotilde felt the stroke of the disease which was to close her life. However, it is the characteristic of certain illnesses that they seem to enhance the charm of the face by giving it a sort of transparency so that the soul seemed to radiate from the skin. Thus the misfortune which had broken the health of a body naturally frail, could not alter a beauty whose brilliancy was but the radiance of a serene soul.

It is natural that Clotilde should have been more capable than another woman of appreciating the devotion of a distinguished thinker because she also undertook to provide for herself by the aid of literature. For his part Comte had never ceased to deplore his unfortunate marriage, and was quite ready to form a union with a woman who could reanimate in him "the play of tender affections," necessary, he said, both for his personal happiness and for the accomplishment of his social well-being. Chance assigned him Madame de Vaux.

The ensuing relations between them hardly commenced until April, 1845, but from that time they were of practically daily occurrence. Comte who was very precise and systematic about everything had from the first taken Mondays and Fridays as the days for calling at the home of the Marie de Ficquelmonts. Meanwhile Clotilde would sometimes gratify him by another visit at his home in the Rue Monsieur-le-Prince,—and the post took charge of the rest. Within the single year during which this idyl lasted, 181 letters were exchanged, which were published by the philosopher's request after his death.

An idyl! It was no fault of Comte's that this sudden and violent affection, by which he was seized from the very first, was not shared

by Madame de Vaux, for he could not take up his pen without giving expression to his feelings. "Since, alas! I do not know how to be-



AUGUSTE COMTE.

come younger, would that you, oh Madame, were less beautiful and

less lovable !” Once when speaking to her of his relatives he ventured farther : “I was about to say *our* relatives.” Clotilde became



CLOTILDE DE VAUX.

alarmed and pleaded her inexperience in such matters. They laid

down no strict limitations for themselves; it was only arranged between them that they should "rule out embarrassing conversation." "Let us only talk about our heads," she added. Thus two weeks passed, until one day Clotilde published in the *National* a novelette entitled "Lucie." Comte recognized that the pitiful lot of the heroine of this little romance was none other than that of his friend who up to this time had told him almost nothing of her past. His love for Madame de Vaux became more intense and he dedicated to her the rest of his life. Clotilde warded him off, and was even somewhat angry: "I will be your friend always if you wish, but never anything more," but it made no difference. Notwithstanding her attitude Comte had already established a domestic worship of which Clotilde was the goddess. He arranged the arm chair in which she sat when she visited him, as an altar, and knelt before it night and morning invoking her with ardent prayers as the one to whom he owed his moral regeneration.

One more bond occurred, however, to cement their friendship. On August 28 they both stood at the baptismal font as sponsors for a child born in the de Ficquelmont family. In the eyes of Comte this ceremony sealed his "spiritual marriage" with his "angelic Clotilde." It was to be his lot, however, to approach still nearer to happiness. Some days afterward, September 5 in fact, Clotilde wrote him: "Since my misfortunes my one dream has been that of motherhood, but I have always promised myself never to unite in this step with any man who was not exceptionally worthy to comprehend its significance. If you think that you can accept all the responsibilities belonging to family life let me know, and I will consider it on my part." "It was with the greatest effort, my Clotilde, that I was able to control myself yesterday from answering your divine letter as soon as I had reread it upon my knees before your altar." The answer continues in this vein. Alas, his joy was short lived! Two days afterward Clotilde retracted her promise. "Pardon my imprudence," she wrote to the unhappy philosopher, "I still feel that I am powerless to exceed the limits of affection." It is in vain that he insists,—oh, not at all with the tenderness and cajoleries of the usual lover, but with an unyielding and precise logic clad severely in the abstract and colorless style which was so characteristic of Comte. She has but one reply: "I am not capable of giving myself without love. This is a demand which you ought not to make of me."

This crisis did not change the feelings of Comte. He assumed his rôle of a hopeless lover and continued to love; and to love with the secret hope that one day, perhaps a day yet far distant (but let

him keep at least the hope of this happiness!) she would consent to a union based upon pure friendship. When he positively knew that he must renounce this hope, this was his cry, not very lyrical to be sure, but listen: "This memorable episode has nevertheless made me feel bitterly how much the chasm which yawns between us is due to my want of youth and beauty." It is true that he was forty-eight years old and had never been either handsome or even attractive.

Existence then resumed its monotonous trend. The difficulties which arose within the family, the hard work of an author's profession when Clotilde tried it without success, bruised the last bit of strength which still sustained this delicate creature. Winter came and Clotilde's cough grew worse and worse. The new year opened with a springlike day. "The beautiful sunshine will make me well," she writes on January 2; "if you would like I will come to see you to-morrow, my dear friend, instead of receiving you here." Her visits became less and less frequent. She was often confined to her bed, and in the intervals of rest which her illness granted her she worked upon a long novel which she was never to finish. Her last letter is dated Sunday, March 8. Foreseeing, perhaps, the decree which destiny had pronounced upon her she says: "I wonder if some day you will not call me to account for these violent interruptions of your public life." Four weeks later to the very day, on Sunday, April 5, at half past three in the afternoon, she passed away, with Comte present to the last.

The intimate code of worship which the founder of positivism dedicated to her whom he henceforth referred to only as his "noble and tender wife," is generally known. From the second day after her funeral, that is to say on Good Friday, April 10, 1846, he established for his personal use daily prayers for morning, mid-day and evening, intended to commemorate an eternal and everlasting love. These prayers were said before the "altar" of Clotilde where reposed her "relics," the letters of his beloved, a lock of her hair and a bouquet of artificial flowers which she had made,—relics which received from the devotees of the new faith a veneration equal to that of Christians for relics of the Holy Cross. On Wednesday of each week with only one exception Comte knelt in the Père Lachaise cemetery at the tomb of his beloved. Finally every year along about St. Clotilde's day he wrote long "Confessions" in which he related the principal events of his public and private life for the past twelve months; then he would read these at the grave stone.

In Comte's opinion these annual confessions formed a progressive systematization of public worship which he wished to consecrate to

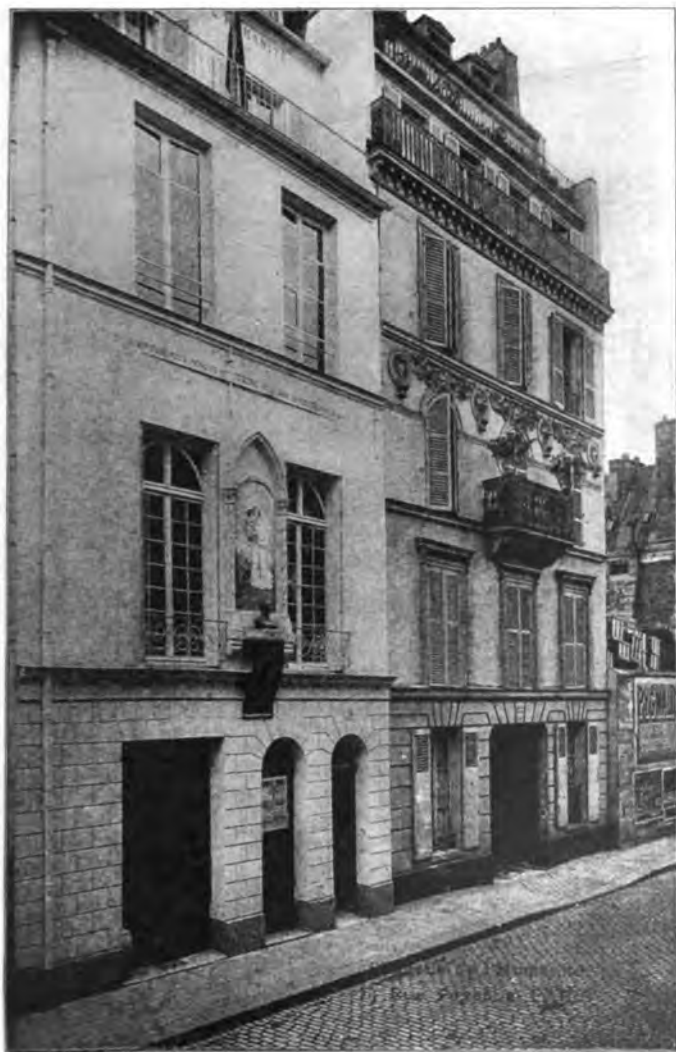
his Clotilde. I can do no better here than to quote: "Since the third anniversary of thy death I have thus been able to celebrate at the same time both thine unalterable rebirth and my final purification. Our expansion in the future from year to year will specially consecrate our full identification with the result of the religious foundation in which thou hast rendered me such great assistance. Under these positive auspices I have solemnly systematized during the last year thine irrevocable incorporation into the true 'Grand-Being' (Humanity). These successive preparations have brought me to-day to the point of finally establishing thine actual worship. To be henceforth inseparable from universal religion." On the seventh St. Clotilde's day he inaugurated "her universal adoration"; on the tenth, "her regular festival," etc. Faithful to their master's will, the disciples continued to honor in her the first priestess of the religion of Humanity of which Comte had been anointed high priest, and in her image to adore the positivist Virgin. The symbol of Humanity likewise was represented with the features of Clotilde.

Although Paris was the birthplace of the new religion sixty-three years ago, it has only possessed one temple of Humanity until very recently. We know that during his lifetime Comte had asked that the Pantheon should be appropriated for the cult which he had founded. As yet his last residence at No. 10 Rue Monsieur-le-Prince has been the only spot where the positivists of Paris gathered together for their rituals and ceremonies, but about two years ago a group of Brazilians acquired possession of the house where Clotilde de Vaux died and established there, while awaiting a higher destiny, a modest positivist temple which has not yet been opened for services.

At No. 5 Rue Payenne in the Marais quarter of Paris, there stands a little house of a somewhat distinguished appearance, which by a very distinctive style of decoration of its façade can not fail to attract the attention of the passerby. Framed in an archway between the two windows of the first floor there stands a picture where an artist evidently but little familiar with the customs of symbolism has painted a woman holding in her arms a child,—Humanity extending her guardianship over each of us. At the side the following inscription may be read: "Virgin Madre, figlia del tuo figlio." Between the first and second stories there is this inscription: "L'amour pour principe, l'ordre pour base, et le progrès pour but" (Love for principle, order for foundation, and progress for our aim). Above the entrance stands a bronze bust of Auguste Comte and a commemorative plaque to "Charlotte Clotilde Joséphine, fille de Hen-



riette-Joséphine de Ficquelmont, et de Joseph Marie, née à Paris le 3 Avril 1815, est morte le 5 Avril 1846, au 3<sup>me</sup> étage de cette maison." (Charlotte Clotilde Josephine, daughter of Henriette Josephine de



TEMPLE OF HUMANITY.

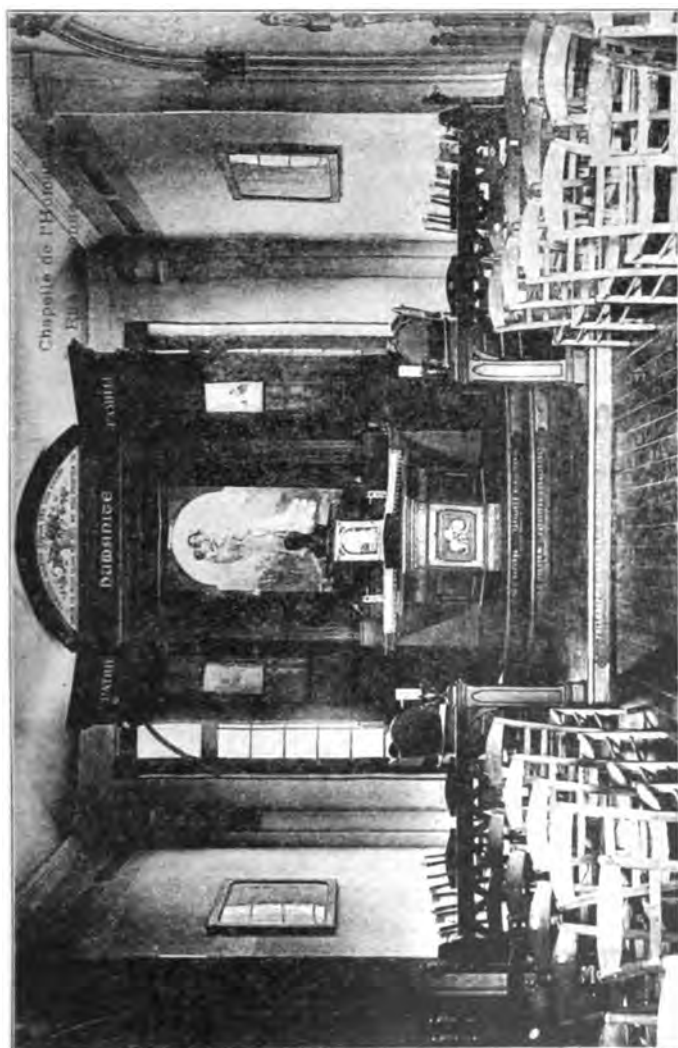
Ficquelmont and of Joseph Marie, born at Paris April 3, 1815, died April 5, 1846, on the third floor of this house). Finally a large

green flag floating from the top floor bears these words: "Ordre et progrès."

Advancing through a narrow passageway the traveler comes to a little interior court from which a stairway leads to the first floor. Here is the chapel,—a tiny room with a wooden floor and differing but little from Catholic chapels in its general effect with its rows of chairs and its altar. At the end of the room stands the altar of polished walnut and traditional in form; nothing is lacking but cross and candles. Some stalls intended no doubt for the officiating priests are arranged around the sides. In place of the tabernacle stands the bust of Comte and below the altar are three panels; in the center the portrait of Clotilde symbolizing Humanity; at the left Comte's mother dedicating her son to Humanity; the panel on the right has not yet been placed but is to represent Comte on his death-bed. The mural paintings are portraits of thirteen types of humanity, whose names have been given to the months of the positivist calendar and who are, respectively, Moses, Homer, Aristotle, Archimedes, Cæsar, St. Paul, Charlemagne, Dante, Gutenberg, Shakespeare, Descartes, Frederick, Bichat. The daily commemoration of great men constitutes in some sort the concrete part of the new cult which is well enough known so that we may limit ourselves to a short survey.

A careful distinction must be made between the private and public worship. The private worship is personal and domestic. In its personal aspect it is characterized by the institution of guardian angels, which positivism has adopted from Catholicism but somewhat transformed. The guardian angel of the positivist is more nearly analogous to the domestic gods of antiquity. He ceases to be a temporary protector common to all people and impersonal, in order to be particularly chosen as the faithful guardian in the center of the family. Prayer is the form which this part of the worship takes. The private worship is domestic inasmuch as it is nothing but the consecration of the principal phases of every-day life. Nine social sacraments suffice to characterize all these phases; first, the sacrament of Presentation, or baptism; then the Initiation administered in the fourteenth year (when the education is transferred from the mother to the systematic education of the priest); Admission, at the age of twenty-one when the studies are finished and the young man must think of entering into the actual service of Humanity; seven years afterward the sacrament of Destination confirms him in a career which is to some extent irrevocable. At this point, but never before, he may think of receiving the sacrament of Marriage (Positivist marriage is characterized by the obligation never to

marry again) ; at forty-two years of age the positivist receives the sacrament of Maturity ; at sixty years that of Retreat ; upon his death-bed that of Transformation, and finally seven years after death that of Incorporation. After this length of time it is possible for society



INTERIOR OF THE TEMPLE OF HUMANITY.

with equity to pass a judgment which will decide irrevocably the dead man's fate. "After the priest has pronounced the Incorporation he presides over the ceremonial transportation of the sanctified relics which, placed hitherto in the civic field, are now to occupy

their everlasting resting-place which surrounds the temple of Humanity. Each tomb is adorned with a simple inscription, a bust, or a statue, according to the degree of glorification obtained. As to exceptional cases of unworthiness, the stigma is manifest by bearing the funeral burden to the desert of reprobates, among beggars, suicides and dualists."

The public worship is much more abstract and in eighty-one annual festivals reviews the universal adoration of Humanity. It is intended first to consecrate "the fundamental ties" of our existence in social relationships: humanity, marriage, parenthood, sonship, brotherhood and domesticity; then the preparatory states which have characterized our evolution, that is, fetishism, polytheism and monotheism; finally "the normal functions" of regenerated society as positivism conceives it. These are Woman or Moral Providence, Priest or Intellectual Providence, Patrician or Material Providence, Proletariat or Providence in general.

Public worship assumes a more concrete form in the symbol of the positivist trinity, "the eternal and definite object of its highest adoration." This trinity is composed of the Grand Being or Humanity, the Grand Fetish or Earth, and the Grand Environment or Space.

It is part of this religion to strive to maintain the systematic commemoration of the past and to point out the successful development which the historical spirit and the feeling of continuity owe to it. From the intellectual point of view (independently of what we still owe to positive philosophy with regard to method) the influence of the cult organized by Auguste Comte is very great, but from the ethical point of view its doctrine cannot have more than an ephemeral success. For a long time yet positivism will be able to dwell within a chapel; it will never be transformed into a Church. Apostles have lived; their age is past; they are the result of a certain moral atmosphere in which faith is supreme. To-day there is no longer enough faith to bring forth an apostle, much less a religion. Because of heredity and the education which still continues along its line, the Christian religion has thrust its roots so deeply into the races of Europe and other countries where Europeans can become acclimated, that it has survived the faith which gave it birth. This is only one case where custom has survived the original motive. But fortified cities and courts of assize have yielded on all sides, and the walls which still stand by the force of inertia will not be able to conceal the approaching ruin of the entire edifice, and the builders of the first hour, those who knew the secret of the cathedral, will not be there to raise it from its ruins.

Christian thought has not been able to realize the perpetuity of dogma, and the laity to-day will have still less chance. Wherever we touch, ideas themselves advance ; if we resist them they will bear us with them. No creed will be able to stop their progress. This was Comte's mistake ; it was also the mistake of the entire philosophy of the nineteenth century that it should pretend to determine the ultimate term which would rally together the minds of all and would establish them forever in the narrow formula of a scientific dogma.

Nevertheless we must take into account our curiosity and our need of literary emotions. I know some who would never have entered into the religion of Humanity except through Clotilde de Vaux. So great is the power of sentiment and of legend !

## CRYPTIC LEGENDS AND THEIR SIGNIFICANCE.

BY C. A. BROWNE.

"Now all these tales and ten thousand others which are even more wonderful originate in a common emotion of the mind."

Plato, *Politicus*, § 269.

THE discussion in the March number of *The Open Court* upon Mr. Kampmeier's article on "Pious Frauds,"—more particularly the fraud concerning the finding of the ancient "Book of Law" in the temple by the high priest Hilkiah— and the more recent article in the August number by Mr. Lewis upon Joseph Smith, bring up a number of interesting parallels in the religious history of ancient and modern nations. Most truly, as Mr. Lewis observes, "there is a similarity in the announcements of the prophets of new revelations." The purported discovery of a sacred record which had remained hidden for hundreds of years, was the trick perpetrated by the high priest upon the young and credulous king Josiah, and this same deception we will find has always been one of the strongest devices of the priestly craft, whenever it is desired either to enforce some new law or dispensation or simply to give laws and rites already in existence a more ancient and divine significance.

Plato in the second book of his Republic very plainly alludes to deceptions of this kind when he speaks of "mendicant prophets who go to the doors of the rich and persuade them that they have the power of expiating any crime which they or their fathers had committed." As evidence of this "they produce a host of books by Musæus and Orpheus, born as they say of the moon and the Muses, according to which they perform their mystic rites, persuading not only private persons, but cities likewise, that there are absolutions and purgations from iniquities by means of sacrifices, and this for the benefit both of the living and of the dead; these rites they call the Mysteries which absolve us from evils in the



other world, but dreadful things they say await those who do not offer sacrifice."

It is especially around these ancient mysteries, whether Grecian, Roman, or Egyptian, that we find such a wealth of what we will term cryptic legends, and this perhaps is not surprising since the leading motive of all these cults consisted in the search and discovery by the novitiate of some hidden law or truth. One of the most interesting and typical of such legends is told by Pausanias in his "Description of Greece," and relates to the re-establishment of the mysteries of the "Great Goddesses" at the refounding of Messene. According to Pausanias (Messinics, chap. 20) the Messenian hero and leader Aristomenes, in the course of the war with Sparta, was persuaded by the oracle that the time for the destruction of Messene was at hand. It happened that "the Messenians possessed something belonging to their secret mysteries which if destroyed would be the eternal ruin of Messene, but if preserved would according to the oracles of Lycus, son of Pandion, be the means of restoring Messene in some future period to her pristine condition. This arcanum Aristomenes carried away as soon as it was night and buried it in the most solitary part of the mountain Ithome, as he was of the opinion that Zeus Ithomatus and the other divinities who had preserved Messene up to that time, would carefully guard the sacred deposit and not suffer the Lacedemonians to take away their only hope of possessing Messene again in some after period of time."

Pausanias was a born romancer and keeps his reader in suspense as to the nature of this sacred deposit through five long chapters in which he describes the destruction of Messene by the Spartans and the scattering of its inhabitants through the cities of Greece and Sicily. At length in Chapter 26 he tells of the restoration of the descendents of the Messenian exiles to their ancient home after an interval of 287 years, and there describes the manner in which the buried arcanum was recovered and what its nature was.

"Epitales, the son of Aeschynes, whom the Argives chose for their general and the restorer of Messene, was commanded in a dream to dig up that part of the earth on Mount Ithome, which was situated between a yew-tree and a myrtle and take out of a brazen chamber which he would find there, an old woman worn out with her confinement and almost dead. Epitales, therefore, as soon as it was day went to the place which had been described to him in the dream and dug up a brazen urn. This he immediately took to Epaminondas who, when he had heard the dream, ordered him to

remove the cover and see what it contained. Epiteles, therefore, as soon as he had sacrificed and prayed to the god who had given the dream, opened the urn and found in it thin plates of tin rolled up like a book and in which the mysteries of the "Great Goddesses" were written; and this was the secret which Aristomenes had buried in that place."

Pausanias tells this tale with his characteristic piety; and without suspicion of guile states as his authority for the finding of the buried plates that "it is asserted by certain persons of the family of the priests as may be seen in their writings." It is scarcely necessary to add that the entire tale was fabricated by these priests to give their newly established ceremonials and laws a semblance of greater antiquity and authority.

A most remarkable parallel, even in the minutest details, to the above tale by Pausanias is found in the present age right in our own country in the accounts of the Morman Church concerning the Book of Mormon. The records of this book state that Mormon and his son Moroni, when the remnant of true believers upon this continent, the Nephites, were on the point of being exterminated by the barbarous Lamanites (as the Messinians were in danger from the Spartans), collected the 16 books of records kept by successive kings and priests into one volume, adding a few personal reminiscences of their own. These records were buried by Moroni on the hill Cumorah (as Aristomenes did on Mount Ithome) in the year 420 A. D., he being divinely assured (as was Aristomenes) that the hidden tablets would one day be rediscovered. This great event happened as we know in 1823 A. D., when on the night of September 21 the angel Moroni appeared three times to Joseph Smith and told him where the buried plates were deposited. (As was the case with Epiteles, son of Aeschynes). Smith went to this place four years later, when after a period of probation (compare the sacrifices and prayers of Epiteles) an angel delivered into his charge a stone box in which was a volume of gold plates fastened together with rings (compare the old woman in her underground chamber in the story of Pausanias). These golden plates were inscribed with small writing in "reformed Egyptian," which Smith was enabled to translate by means of the marvelous crystals Urim and Thummim, and which translation now constitutes the Book of Mormon.

A comparison of the stories of the burial and recovery of the mysteries of the "Great Goddesses" and of the Book of Mormon might seem almost to justify one in saying that the founder of the Morman Church had been guilty of plagiarism. Yet we are not

warranted in making this assumption. Smith probably never heard of Pausanias. The priestly mind in all ages has shown itself to be intensely human in its operations and the laws which influence the workings of the human mind, we may say, are as fixed as those which govern the operations of inanimate nature. Under a given set of conditions we may always expect a definite result, so that if the necessities which govern the establishment or existence of a form of religion among an ignorant race of men ever demand it, we may always look for the discovery by the priesthood of a hidden Book of Law, and usually under peculiarly miraculous and mystifying circumstances.

An interesting legend in Roman history, belonging to this class of religious forgeries, relates to the finding of the sacred books of Numa Pompilius. This story is told by Livy, Piso, Varro, Plutarch, Pliny, and other ancient historians, each with minor variations of its own, though in the essential facts all these writers are in complete agreement. The substance of the legend as narrated by Pliny (*Nat. Hist.* XIII. 27) is as follows: "Cassius Hemina, a writer of great antiquity, states in his fourth Book of Annals that Cneius Terentius, the scribe, while engaged in digging on his land on Mount Janiculum came to a coffer in which Numa, the former king of Rome, had been buried, and that in this coffer were found some books of his. This happened in the consulship of Cornelius and Baebius, the interval between whose consulship and the reign of Numa was 535 years. These books were made of paper and a thing most remarkable is the fact that they lasted so many years buried in the ground. Terentius stated that in nearly the middle of the coffer there lay a square stone bound on every side with cords enveloped in wax: upon this stone the books had been placed, and it was through this precaution he thought that they had not rotted. The books too were carefully covered with citrus leaves, and it was through this in his belief that they had been protected from the attack of worms. In these books were written certain doctrines relative to the Pythagorean philosophy. They were burned by Petilius, the prætor, because they treated of philosophical subjects."

Livy gives nearly the same account and states that the books were burned because they were hostile to the religious views of that time. Most of the other ancient historians, however, state that the books were of two kinds, one set in Greek upon the Pythagorean philosophy and the other in Latin upon the decrees of Numa concerning pontifical rights and religious ceremonials. While the Greek

books were burned, the decrees of Numa upon sacerdotal matters were carefully preserved by the pontifices and were the final resort in all matters pertaining to the religious life of ancient Rome.

This story of the finding of Numa's books was credited by all ancient writers, yet it is now recognized to be as mythical as the stories of old Numa himself,—a pious king who held converse with the gods and whose reign of two score years fell in a golden age when the earth was filled with peace and plenty. The decrees ascribed to Numa, excellent treatises as they may have been, were purely a fabrication and may with safety be placed upon the "Index of Pious Frauds."

It is interesting to compare with this story of Numa a cryptic legend which has made its way into the complex ritual of the higher degrees of Freemasonry. This is the so-called "Legend of Enoch," which appears in the thirteenth degree of the Scottish Rite and was introduced early in the eighteenth century by Chevalier Ramsay, who by means of his brilliant scholarship and fertile imagination embellished the symbolism of Masonry in a manner hitherto unknown. The legend is partly made up of material found in the Talmud and in Josephus, and is in substance as follows:

The Patriarch Enoch, who like Numa lived a most peaceful and pious life,—holding communion with angels, teaching men the knowledge of the arts and sciences, and establishing rites of religious worship, became impressed with the wickedness of the world and retired to Mount Moriah, where he was told by the Sacred Presence of the coming deluge and commanded to preserve the knowledge which he had gained to those who should survive the flood. Enoch accordingly built a subterranean temple of nine vaults, in the lowest of which he placed a triangular plate of gold containing in ineffable characters the true name of the Deity. The uppermost arch was closed with a door of stone and so covered that all traces of the opening were concealed. After the deluge all knowledge of this temple and its contents was lost until it was accidentally uncovered during the course of the erection of King Solomon's Temple and the buried secret revealed. (Mackey's *Encyclopædia of Freemasonry*, 1898, p. 254.)

While such a story as the above has but little historical value as a legend, it has an interest in showing how the human mind, whenever it wishes to create an atmosphere of sanctity or mystery, runs inevitably in the same channel.

The search by the newly initiated candidate for some lost truth and its discovery constitute the central point upon which the air

of mystery surrounding the workings of the modern lodge depends, and we find the same running back through the Middle Ages to the mysteries of the ancients. The legend, always of a cryptic character, under guise of which the search is made may be recited or dramatized with the novitiate as a silent or active member of the *dramatis personæ*. This method of instruction, when properly conducted, is a most forcible one and impresses the mind of the neophyte to a far greater degree than could be done by the simple statement of the truth itself. As the Overseer of the Great Institution in Goethe's *Wilhelm Meister* well observes, "when you tell a man at once and straightforward, the purpose of an object, he fancies there is nothing in it. Certain secrets, even if known to every one, men find that they must still reverence by concealment and silence; for this works on modesty and good morals."

Good examples of this method may be seen in the mystery and morality plays of the mediæval age, such for example as in "Everyman." "Good Dedes," the only means of salvation which Everyman possesses has long been buried in the ground and her very existence forgotten. At length Everyman discovers her after a painful search and she exclaims,

"Here I lye colde in the grounde  
Thy sins hath me sore bounde  
That I cannot sterc."

The effort of Everyman to uncover Good-Dedes from her place of bondage is the chief episode in this weird yet most tragic piece of early dramatic art.

The same use of the cryptic legend is found in all the ancient mysteries. The exact manner of presenting the legend is unknown to us, yet enough has been written by the Greek historians to show the general plan of its structure. There was always some deity or hero, possessed of attributes most beneficial to the race of men,—as Persephone, Bacchus or Osiris; then there was the disappearance or murder of this personage brought about by some enemy—as Pluto, the Titans, or Typhon. This event was followed by the despairing search for the lost one by some relative or friend—as Demeter or Isis—until finally the drama is brought to a triumphant close by the restoration of the departed to the anxious searchers.

In the case of the legends of these mysteries we have typical examples of solar myths, as was well known to Plutarch and Diodorus who have given us an explanation of their meaning. The loss of the life-giving heat of the sun during the months of winter and its reappearance in spring to the expectant earth are well exem-



plified in each of these legends. But while an astronomical explanation of the myth may have constituted a part of the truths inculcated in the ancient mysteries, the principal lesson which the initiated drew from them was not that of the renovating power of nature but the hope of immortality after death,—a hope which Cicero tells us was truly strengthened among those who had partaken of these mystic rites.

The search for the body of Osiris in the Egyptian mysteries has its parallel in the search for the body of Hiram in Freemasonry. The origin of this legend of Hiram, unlike that of Enoch, is shrouded in mystery; but it is probably only another form of the same archetypal solar myth.<sup>1</sup> The same idea crops up among the Rosicrucians in the story of Christian Rosenkreuz,<sup>2</sup> whose body was lost and found again after 120 years in a state of perfect preservation.

The discovery of a hidden body to the searchers in the mysteries brings up a number of interesting mediæval legends, which narrate how the bodies of young maidens long buried were uncovered and found free from taint of corruption. The finding of the body of St. Cecilia, whose resting-place in the catacombs of Calixtus was revealed to Pope Paschal in a dream, is an instance of this type of legend. But most interesting of all such myths is the discovery of the body of Julia, daughter of Claudius, which is thus told by Symonds:<sup>3</sup>

"On the 18th of April 1485 a report circulated in Rome that some Lombard workmen had discovered a Roman sarcophagus while digging in the Appian Way. It was a marble tomb, engraved with the inscription, 'Julia, Daughter of Claudius,' and inside the coffer lay the body of a most beautiful girl of 15 years preserved by precious unguents from corruption and the injury of time. The bloom of youth was still upon her cheeks and lips; her eyes and mouth were half open; her long hair floated around her shoulder. She was instantly removed, so goes the legend, to the Capitol, and then began a procession of pilgrims from all the quarters of Rome to gaze upon this saint of the old Pagan world. In the eyes of those enthusiastic worshipers her beauty was beyond imagination or description; she was far fairer than any woman of the modern age could hope to be. At last Innocent VIII feared lest the orthodox faith should suffer by this new cult of a heathen corpse. Julia was

<sup>1</sup> See also article by H. R. Evans, "Egyptian Mysteries and Modern Freemasonry," *Open Court*, XVII, p. 437.

<sup>2</sup> Told by J. V. Andreä in his *Fama Fraternalitatis des Ordens des Rosenkreuzes*, printed in Cassel in 1614.

<sup>3</sup> J. A. Symonds. *Renaissance in Italy*, Vol. I, 17.



buried secretly and at night by his direction, and naught remained in the Capitol but her empty marble coffin.

"The tale is told by several writers with slight variations. One says that the girl's hair was yellow, another that it was the glossiest black. What foundation for the legend may really have existed need not here be questioned. Let us rather use the mythus as a parable of the ecstatic devotion which prompted the men of that age to discover a form of unimaginable beauty in the tomb of the classic world."

Many other types of cryptic legends might be enumerated, but enough have been cited to show their peculiar character and significance. They fill the treasure houses of fable in which the minds of men delight to wander and whether it be the story of Gyges and his ring which Plato tells, or that of Aladdin and his lamp in the "Thousand Nights," they are all one and the same,—the discovery of some miraculous object long hidden which brings great good fortune to the finder.

There is nothing which will sooner or more easily enlist our sympathies than the story of some loss and the search for its recovery; and there is no more powerful method of impressing a truth or moral than by a tale of this description. Thus it is that the parables which are loved the most and told oftenest are those of the "Lost Piece of Silver," the "Lost Sheep," and the "Prodigal Son."

And if no more powerful method of impressing a truth or moral exists than this, there is also no more powerful method of promulgating an untruth or a fraud. Stories of the finding of the hidden relics of saints fill the annals of the Christian Church, and the tales of their wonder-working cures have enabled a deceitful priesthood to exert a most pernicious influence over the minds of the ignorant.

We may therefore commend the rule which Plato lays down for the guardians of his Republic when he says: "We must first of all preside over the fable-makers, that the legends which are beautiful and good may be chosen, and those that are otherwise, rejected."

## NAPOLEON AND THE POPE.

BY F. W. FITZPATRICK.

**L**IBERAL, agnostic, almost atheist as Napoleon showed himself, some of his acts proved most conclusively that religion, at least in some of its outer forms, had a strong hold upon him. In that, as in so many other things, he was indeed original and paradoxical. Perhaps his coronation by the Pope at Paris is the best illustration of this. To me, and I believe most people have been similarly impressed in reading that phase of history, it always seemed as if the great Emperor's insistence upon this coronation ceremony was purely to secure its political and spectacular effects. None of the Bourbons had ever been so crowned. The ceremony would be as incense to his vanity and would impress all Christendom. It came to me in the nature of a discovery, a very great surprise that he really attached other importance to that ceremony. I have lately been rummaging among some old papers, copies of state records of France, personal memoirs of Talleyrand, letters of Consalvi, the Papal Secretary of State, and find indubitable evidence that Napoleon believed at heart that the benediction of the Pope and the other forms of ceremony actually rendered his person sacred, an hallucination that he even indulged in at Elba and St. Helena. Without hope of impressing anybody by the statement, for it was made to his own secretary, he expressed great relief when the consecration was over and felt that now would he surely be invincible, for he was truly "an anointed of the Lord."

Spite of these remains of "religious fervor" and the significance he attached to the religious part of the ceremony, his supreme egotism and arrogance did not permit him, however, to treat the Pope's person with even a decent degree of reverence or respect. Pius VII had allowed himself to be persuaded by Cardinal Fesch—that uncle of Napoleon's who had given up the priesthood to become a war department officer and later resumed the frock and

became a cardinal and the Emperor's tool at Rome—that spite of his own convictions, and the opinions of the majority of the Sacred College, his voyage to Paris and part in the coronation ceremonies would be a sound political move and serve to restore peace in those troublous times. But Napoleon's requests that he lend himself to that function were so peremptory, so unfilial that even at the last moment the Pope almost refused to undertake the journey. Consalvi says that these letters were "more in the nature of an imperial order issued to the monarch's chaplain, than a humble prayer addressed by the son of the Church, begging a favor from the Holy Father." None of these letters at all accord with the suggestion made by the Papal Secretary of State that "if it was necessary that the Holy Father should leave Rome to go to Paris, it was absolutely indispensable that the letter of invitation, written by the Emperor, should not merely state that being desirous of receiving his crown at the Holy Father's hands and finding it impossible to go to Rome for the ceremony, His Majesty begged His Holiness to come to Paris for that purpose. It was necessary to add to this reason a religious motive and that motive ought to be placed as of prime importance in the letter and couched in such terms as to appear at least as important a reason as the other. It is essential to find the means of coloring this proposed voyage so as to make it appear good in the eyes of the public and of the other courts." The final summons, nevertheless, merely stated that it was impossible for the Emperor to go to Rome, therefore he "desired" the Pope to proceed at once to Paris.

Naturally, Rome insisted, however, that the form of the ceremony should be the same as that the Church had always used on such occasions, that the Pope should receive proper homage and take precedence in all things, that the Church should receive certain benefices and recognition, etc., etc., to all of which Napoleon acquiesced but not one of which did he finally accord.

Certain traits of smallness about the great Emperor are really most incomprehensible, and he did such things, not carelessly or through ignorance as to what ought to be, but with masterly malice, a studied manner that one would hardly believe possible to a man capable of such flights of fancy, such grand aspirations and who could accomplish great deeds. For instance, instead of coming to the border of his state to meet the Pope and to there render him the homage due his high office and his venerable personality, he arranged the meeting at St. Herem, near Fontainebleau. Every move and effect had been planned. The Emperor was booted and

spurred, in hunting costume, surrounded by huntsmen and dogs, and met the Pontifical cortège as if by accident. Though it was raining and the road was muddy Napoleon permitted the Pope to alight from his carriage and make several steps toward him before he even offered to advance, and then instead of a low obeisance, he merely clasped the pontiff's hand and embraced him as was the custom among relatives and close friends. They drove back together in the Imperial carriage but even the getting into that carriage had been carefully planned. It was of vital importance as to which should get in first. Courtesy was one thing, but precedence, in Napoleon's eyes created something that would thereafter be followed with all monarchs, temporal and spiritual. The driver cleverly manipulated what appeared to be restive horses so that he backed the carriage between these two, and it of course so happened that the Emperor was on the right and the Pope on the left. So were they seated and in that relation did things remain ever after!

The Pontiff from that very first moment realized fully what he surmised to be the case before leaving Rome, but Pius VII was a meek, holy and tactful man and accepted the situation uncomplainingly, still hoping, in his own words, that it would eventually work out to the greater glory of God and the peace among men.

He had so little confidence in the assurance made him by the representatives of France, that before leaving Rome he had even signed his abdication to take effect should the Emperor, for ulterior purposes, seize his person and seek by that means to dictate the policy of Rome. Telling of this act to one of the officers of the Imperial Court he made the impressive statement, "Should the Emperor attempt to control Rome and seize the Shepherd of the flock, Christ's vicar on earth, he would find in his hands only a humble monk, named Barnaby Chiaranonti!"

In conversation, in the every act of their relations, Napoleon showed himself childishly jealous of the Pope. The latter, of course, was immensely popular with the multitude. When he passed through the streets, they knelt and shouted his name and clamored for a benediction. So the Emperor finally arranged that whenever any travel was to be undertaken it should be at night, or in closed carriages that as little was seen of the Pope as possible. It had been arranged that he should say a grand Pontifical mass at Notre Dame on Christmas Day, but that, too, was changed, so that he but officiated in a minor chapel near the palace, and later a stop was made in a journey at Macon rather than at Lyons on Easter, for fear that

the very devout people of the latter city might give him a greater ovation than would be accorded the Emperor.

Only upon one point was the aged Pontiff absolutely set. Napoleon and Josephine had never been married canonically. Theirs was merely a civil marriage. The Pope may have known this but ignored it until Josephine, the day before the coronation, confessed to him and implored him to see to it that they were married properly by the Holy Church. Napoleon stormed, for even then was he lending an attentive ear to his brothers and the other enemies of Josephine, and it is quite certain that he had some idea that sooner or later it would be wise, or pleasant, or necessary to sever the connection. His actions and speech were so vehement even that his own people placed themselves between him and the Pope, fearing he would do the latter bodily injury! But on that one point Pius VII was adamant and, spite of the general impression to the contrary Napoleon and Josephine *were* married the night preceding the coronation, secretly, by Cardinal Fesch, in the chapel of the Tuilleries, with Talleyrand and Berthier as witnesses.

Napoleon's retaliation was as spectacular as it was an unprecedented affront. It had been arranged that, as in all similar ceremonies, the Pope should place the crown upon the Emperor's head as the latter knelt before the Grand Altar. This is taken to represent the supremacy of the Church, even in things terrestrial. At the last moment Napoleon stood, not knelt, and suddenly taking the crown from out of the hands of the Pontiff's, turned his back to the latter and to the Altar, faced the multitude, and placed the crown upon his head *himself*!

## NAPOLÉON AND HENRY IV.

BY THE EDITOR.

CHURCH politics have become of great interest of late on account of several ecclesiastical defeats which, however, the Church stands much better than the secular government of any nation, and bethinking himself of another low ebb of ecclesiastical power, our contributor and friend, Mr. F. W. Fitzpatrick, writes in his usual pointed style most interestingly concerning the relation of Napoleon I to the Pope and the Roman Catholic Church in general. Mr. Fitzpatrick thinks that Napoleon actually possessed in his character a tendency to believe "at heart that the benediction of the Pope and other forms of the coronation actually rendered his person sacred." But it seems that his actions, especially his brutal treatment of the Pope himself, go far to prove the contrary, and (at least so far as I can see) it is quite sufficient to assume that Napoleon wanted the people to believe in the efficacy of religious ceremonies. In order to impress this view upon the imagination of the general public, he frequently and ostentatiously made comments that would make the people think that he himself believed in them.

Who will deny that Napoleon's method was quite effective? He was an upstart without tradition or history, but he was always anxious to make up for it in every way he could. He married the daughter of the oldest dynasty of Europe, a princess of the imperial house of Habsburg-Lothringen, whose reigning emperor had just abdicated the dignity of emperor of the Holy Roman Empire and changed his title to that of Emperor of Austria.

Napoleon wished to pose as the renewer of a universal empire and appear as a successor of both Cæsar and Charlemagne, and for this reason he laid so much stress on an official coronation in which the Pope's benediction should not be missing, but his practical instinct made him avoid the mistakes of the German kings who had been crowned Emperors of the Holy Roman Empire. They had



recognized papacy as the highest spiritual office, and in spite of many quarrels with the popes had always treated them with the respect due to their pontifical dignity which went even so far as the humiliation of Henry IV, who did penance at Mathilda's castle of Canossa before Gregory the Great, and thus humbled himself before the spiritual authority of the Church.

Napoleon endeavored to avoid in the very principle any possible interpretation of the Pope's position as superior, and he used the methods of Petrucchio in "Taming of the Shrew." He applied brutal force and showed an open disrespect which rendered the

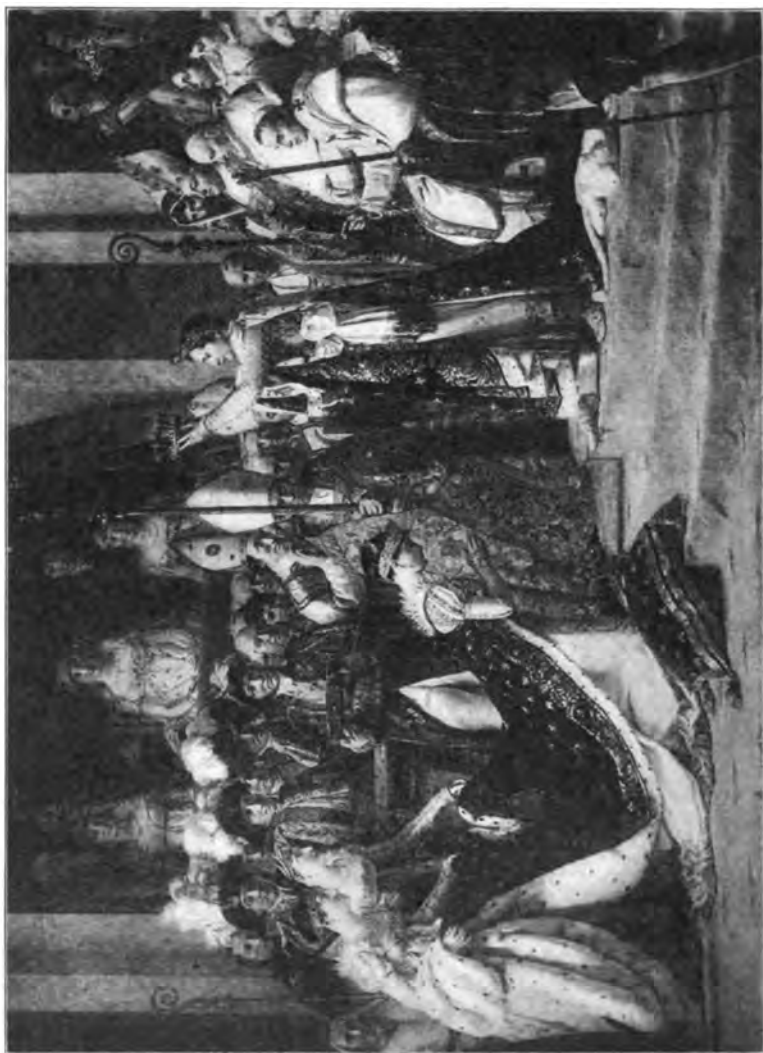


HENRY IV AT CANOSSA.

Pope meek and frequently made him actually tremble at the threat of violence. Howsoever we may blame Napoleon for ungentlemanly behavior in this respect, we must confess that the result justified his method. He had all the advantages of the sanction of the Church, and yet no one could say that he received his crown at the hands of the Pope. In the ceremony he had remained master of the situation, and the Pope had appeared in it merely as one of his officials who did his bidding.

The coronation of Napoleon, as painted by Napoleon's famous contemporary, Jacques Louis David, forms a contrast to Henry IV's

- submission at Canossa. The ancient dynasty of the Holy Roman Empire of German nationality had received its crown from the hand of the Pope, and it had finally to submit to papal authority, while



J. L. DAVID'S CORONATION OF NAPOLEON.

Napoleon crowned himself and compelled the Pope to give him with his blessing, all the religious sanction the Church could lend him; but in all this he remained the master, and the Pope simply obeyed him.

It is both interesting and instructive to watch the contentions of these two powers, the secular government and the authority of a strong religious institution which sways the consciences of many millions of people. It seems as if we had solved the problem by the principle of an absolute separation of Church and State, as well as religion and politics, but our solution is by no means perfect, and we are now and then confronted with milder and less virulent relapses into the old difficulties.

## THE CHANGING CONTENT OF SIN.

BY EDWIN A. RUMBALL.

AS this paper does not design to be a contribution specially to Christian ethics it will be necessary for us at the very outset to say what we mean by the word sin. The definition given by Christian theology is hardly broad enough if, as we intend, consideration is given not only to pre-Christian days, but to times and lands far removed from the divine revelation essential to that theology. True to this theology, Ullman in his *Sinlessness of Jesus*, says that "the idea of sin can only exist where a divine rule of life, and a highest aim of human existence resulting therefrom are recognized."

The primitive consciousness akin to our modern sense of sin very seldom if ever possessed an ethical content, therefore the simple yet broad definition, much in vogue of late, that "sin is selfishness," is excluded. This primitive consciousness is constantly found in connection with animistic notions, particularly tabu; therefore when we speak of sin we must not exclude from our definition these non-ethical elements. The following suggests itself as broad enough for the needs of our subject, Sin is that which is conceived of as tending to sunder man from his ideals. From our modern standpoint many of these ideals may seem unworthy of the name, in some cases they mean nothing more than positive existence, but as to the possessor they form something to be realized, we shall do well to recognize them as such.

A fixed standard whereby to judge the acts of man, however, will prove a barrier to a just appreciation of the primitive sense of sin, and its changing content down the ages. He who maintains that sin is a violation of God's law as given in the Bible must be reminded that there are a few books which reveal the changing content more. The hopelessness of making the Bible our standard of morality often leads us to reduce the sphere of the revelation of

such a standard to Jesus. We are told as Dr. Fairbairn tells us that "the supreme act of revelation is the Incarnation." It is becoming however more and more obvious to us that the portrait of the Gospels partakes of the ideals of ardent admirers and that while Jesus may have been a grand test for morality in A. D. 30, and even to-day becomes in his idealized form a test that yet allows some of us to say, "We test our lives by Thine," we do not see reason for thinking that his life shall always decide whether we are sinners or not in certain acts and dispositions. "The man has never lived who can feed us ever."

The failure of the so-called standards of morality to give us the key to the consciousness of sin imposes on us the task of showing some justification for thinking that the sense or consciousness of sin does not arise from objective standards but from subjective notions of right and wrong. We shall find that because of this subjective estimation sin has had a varying content in different periods, different lands and different individuals. In the estimation of character we shall see that sin must be judged as such, more from the consciousness of the sinner in regard to it, than by its appearance to society. Writing of this distinction between the subjective and objective value of life, we are reminded that Professor Deussen in his recently translated *Philosophy of the Upanishads* has hinted that this distinction is not only ethical but geographical. In contrast with the Hindus, he tells us that "Europeans, practical and shrewd as they are, are wont to estimate the merits of an action above all by its objective worth. . . . He who has obtained the greatest results by this standard passes for the greatest man of his time, and the widow's mite is never anything more than a mite." Judging otherwise, we hold that a man is a sinner not because *we* think he sins, but because *he* knows that his life is sinful.

As we have already hinted, the primitive consciousness of sin was devoid of all morality in our modern use of this term. Most writers on early religions and primitive culture recognize this fact. Professor Smith in his *Religion of the Semites*, says that "while it is not easy to fix the exact idea of holiness in ancient Semitic religion, it is quite certain that it had nothing to do with morality or purity of life." In another place he adds, that there was no "abiding sense of sin or unworthiness, or acts of worship expressing the struggle after an unattained righteousness, the longing for uncertain forgiveness. . . . Men were satisfied with the gods and they felt the gods were satisfied with them."

The mistake must not be made, which is yet sometimes made

by those unacquainted with primitive religious ideas, that the awful sacrifices and asceticism of primitive devotees form a witness to the existence of our modern sense of sin. These horrors were seldom conceived of as appeasing the god but most often were used as a means of establishing the blood-bond of communion with the god: even fasting was only a physical preparation for eating the sacred flesh. De la Saussaye in his *Manual of the Science of Religion*, has said that not only in "Isrælitic and Christian but in Indian, Persian and Assyrian prayers the consciousness of sin is expressed." These early prayers like the sacrifices have often been appealed to as providing evidence of the sense of sin. It is true it is there, but the content is something very different from what we understand by it to-day. For instance in the Vedic hymns we have the following:

"Through want of strength, Thou Strong, Bright God have I gone astray,"  
and

"Agni, drive away from us, sin, which leads us astray."

When we read, however, the following:

"From the sins which knowingly and *unknowingly* we have committed,  
Do ye, all Gods, of one accord, release us."

we suspect at once that we are dealing with a non-ethical stage in the evolution of the idea of sin.

Tabu seems to have been intimately connected with the primitive sense of sin. It was so non-ethical that from our modern point of view it could be both holy and unclean. That which to us now forms a strong contrast then existed in a mysterious unity. The Greek *ay* and the Latin *sacer* provide us with words meaning holiness and also pollution. The dictionaries of such languages as that of New Zealand or Polynesia define *tabu* or *tapu* quite in harmony with the equivocal nature of the Greek and Latin roots. The words are defined as meaning "spiritual, sacred, consecrated, wonderful, incomprehensible, mysterious, uncanny, weird." They are applied by the savage equally to a woman in child-birth and to the missionary and his Bible. The primitive sinner may be either the murderer, his victim, the man who buries the victim or even those who mourn for him, they are all "tabu." It is as Dr. Fraser has expressed it in his *Golden Bough*, "The odor of sanctity and the stench of corruption alike provide the savage with sin."

Another instance is seen in the Hebrew root<sup>1</sup> of the words

<sup>1</sup> קדש (cf. *kadesh* and *kadosh*) W. R. Smith *Prophets of Israel*, p. 225. also *Enc. Biblica*, vol. i, col. 836. See also an instructive article on "Chastity and Phallic Worship," which touches on this subject—*Open Court*, Vol. XVII, p. 614.



signifying "holy" and "harlot." This root according to Robertson Smith stood for "every distinctive character of Godhead." He adds in another place that "if the Arabic commentaries on the Koran are to be believed, the etymological idea is that of distance or separation." In other words, it is but another instance of *tabu*.

It may be felt by some that the penalties for such imaginary transgressions not appearing, the consciousness in regard to them would soon pass away. The evidence however is overwhelming to show to the savage that the penalties do appear. The fear and horror of having contracted the mysterious indignation of spirits and being tabued, works so powerfully on the imagination of the victims that as one New Zealand writer expresses it, "the victims die under it as though their strength ran out like water."

While it is true that the sundering element between man and his ideal in the past was *tabu*, its non-ethical mysterious content invested it with those powers necessary for atonement. Blood, which above all else was tabued, could bring defilement and also cleanse. Instances are too numerous to quote, survivals of the idea yet exist in the terminology of systems that have long discarded the original significance.

It will not be out of place to notice at this point the nature of Paul's consciousness of the content of sin. It is impossible to ignore it because it seems to possess elements of the animistic period we have just noticed. The writer is indebted to Pfeleiderer's *Primitive Christianity*, for the pointing out of this fact. Paul conceives of sin as having its home in the flesh; the flesh is "the seat of an active God-opposing principle." This is the source of sinful acts. At times this principle seems to receive personification, it is thought of as an independent entity, "an active subject to which all manner of predicates can be attached." It came into the world, it is a tyrant to whom man is sold, it gives its slaves the wages of death; it is a demon spirit. The deadly miasma of this demon within Paul gives him his justification for such phrases as "the body of death," "the flesh lusteth against the spirit," "walking after the flesh." Like Seneca and Epictetus, Paul inherits the popular animistic notions of his age and thus it is natural for him like others to reckon "the contempt of the body" to be "the soul's true freedom."

As a logical consequence of these notions sin became something we could transfer to another. Having very little to do with the will it could fulfil its own pleasure or do the bidding of another. To these beliefs belong the scapegoat custom and the "catching" of sin by physical contact. Sin was contagious. In the Zendavesta, touch-

ing a corpse is called sin. Among the Narringeri of South Australia, the sorcerer lays his charm in the bosom of a dead body in order that it may derive a deadly potency by contact with corruption. To this stage also belong accidental sins, the sins which the book of Leviticus says are done "unwittingly"; and doubtless, the origin of that early Christian dogma of the perpetuation of sin through physical connection with Adam, could be traced to ideas that we have already mentioned.

The passing from the animistic to the ethical ideas of sin can seldom if ever be clearly traced. The higher concept only comes gradually, and often we find the old and the new existing side by side in the minds of men. Dr. Farnell in his Hibbert Lectures has drawn attention at one point to the fact that while Mazdaism is full of ritualism the spiritual concept of a pure heart has an important place. God says to the prophet, "Purity is for man, next to life, the highest good: that purity, O Zarathustra, that is in the religion of Mazda for him who cleanses himself with good thoughts, words and deeds." Darmesteter has thrown some doubt on the ethical content of these words, but, while not granting the truth of the doubt, it can be seen at least how they provide a natural transition from ritualism to spiritual life. An instance of the confusion of both notions may be the following from the Vasishtha-Darmasastra, "The body is purified by water, the internal organ by truth, the soul by sacred learning and austerities, the understanding by knowledge." Delitzsch tells of a Babylonian magus, who, having been called in to a patient, seeks to know what sins have thus thrown him on a sick-bed. He does not stop short at such sins as theft and murder, but asks, "Have you failed to clothe a naked person or to cause a prisoner to see the light?" Here side by side we perceive the old notion that sickness is the result of sin and the high ethical concepts of certain sins of omission.

Somewhat akin to the double consciousness of sin that we have just noticed as characteristic of the transitional periods, is the Oriental sense of sin so prominent in Hinduism. In this consciousness sin and evil are synonymous. This may be best illustrated by giving the following list of sins from the Upanishads: "Theft, drinking of spirits, adultery, killing a Brahmin" (Khand. 5. 10 9.); "miserliness, ignorance" (Kh. 10. 7); "lying, disrespect for parents and friends, bewilderment, fear, grief, sleep, sloth, carelessness, decay, sorrow, hunger, thirst, niggardliness, wrath, infidelity, envy, cruelty, folly, shamelessness, meanness, pride, changeability" (Tait. 1. 11. 2). Here it is evident that the evils of existence form the

content of the Hindu consciousness of sin. There the sense of sin is the sense of this life; necessarily therefore, salvation, which is the losing of sin and consciousness of it, with them means the negation of all sensuous experience. "Man," says Hegel, "so long as he persists in remaining in his own consciousness, is according to the Hindu idea, ungodly."

The content of the consciousness of sin often in the past changed for geographical reasons. Goodness and sinfulness were dependent on tribal boundaries. It was possible for a man to be a saint in one land but a sinner in another. Baudhāyana (1. 2. 1-8) speaks of certain customs which while legitimate in the South of India, make a person a sinner if practiced in the North. Robertson Smith has also pointed out that among the Semites, "a man is held answerable to his god for wrong done to a member of his own kindred or political community, but he may deceive, rob or kill an alien without offence to religion." It would seem that the present more cosmopolitan sense of sin is the result of the division which has taken place in the minds of men, between religion and the nation. As soon as the multitude of priests, which each nation kept to deal with its sins, were thrown into each other's company, by the breaking down of tribal and national barriers, they found their work confusing, so confusing that only the coming of prophets to take their place, gave any hope of understanding clearly again the meaning of right and wrong.

The sense of sin is, as Mr. A. C. Benson has hinted in one of his best essays, "in a certain degree an artificial sense." It changes as man changes, he was a sinner once who cared for the sick and dying, now he is a saint. Only a madman would have done Father Damien's work in the days of early man. It changes as custom changes, a prostitute was once a sacred person, with holy work, now one hesitates to write the word for the sad dark sin for which it stands.

That which we have observed to be true of the past will be true of the future. Much that we are conscious of as sin now, will then produce an opposite consciousness; much that we now do without reproach will then produce a condemning conscience. H. G. Wells in his essay on "The New Republic" promises us a scientific reconstruction of our ethics, and says that "the most loathsome of all conceivable sins" in the future will be the encouraging of the survival of the unfit. He anticipates that a certain portion of the population will exist only on sufferance on the understanding that they do not propagate themselves. He adds, "I do not foresee any reason to

suppose that they will hesitate to kill when that sufferance is abused." In those days the criminal who pleads insanity as a reason for mercy, will find it judged as only an added reason for death. This may provide some future writer on the changing content of sin with a good illustration that whereas in the twentieth century it was a sin to kill "a poor fellow" who was not responsible for the blood he had shed, now it is a sin to let him live.

This paper may well be closed with "the eternal years which are ours for growth." The seers of mankind have assured us that in those eternal years "there will be no more sin"; and every one of us who have the least conviction of the reality of the Unseen, agree that the former things will pass away, and with them what we *now* call sin. Growth however is inconceivable without a passing on to something as yet not realized and away from that which is realized. If a Heraclitus taught there is no Being without Becoming, the sinner then as now will be he who tries to evade this law, who, instead of passing on with the moving All to the perfection which is not Being but Becoming, lives for Being, for the present, for self.

## MISCELLANEOUS.

### BOOK REVIEWS AND NOTES.

OUTLINES OF MAHĀYĀNA BUDDHISM. By *Daisetz Teitaro Suzuki*. London: Luzac & Co., 1907. Pp. xii, 420. Price, 8s. 6d.

"The object of this book," the author says in his preface, "is twofold: (1) To refute the many wrong opinions which are entertained by Western critics concerning the fundamental teachings of Mahāyāna Buddhism, (2) To awaken interest among scholars of comparative religion in the development of the religious sentiment and faith as exemplified by the growth of one of the most powerful spiritual forces in the world."

From this it is apparent that the author does not intend to treat the subject as a dead faith whose existence is in history. According to him, the Mahāyāna Buddhism is a system of living faith governing millions of souls in the far East. And he tries in these *Outlines* to explain its leading tenets through numerous quotations culled from various Mahāyāna texts, which mostly exist in Chinese translations and are therefore more or less inaccessible to Western scholars of Buddhism.

Mr. Suzuki is not, however, polemic in his protest against the Western interpretation of Mahāyānism. His method is historical, and this is what makes his book the more valuable to students who are interested in Buddhism, not only as a religion most powerful in the East, but as throwing considerable light on the development of our religious consciousness.

While full of significance and inspiring thoughts, Mahāyānism has been considered by some scholars rather a degenerated form of primitive Buddhism, and, therefore, not worth so much laborious investigation as the latter. But our author vigorously protests against this, for he says that Mahāyānism "is an ever-growing faith and ready in all times to cast off its old garments as soon as they are worn out." (P. 15.) He insists on having this school of Buddhism treated as an organism endowed with considerable vitality and power of assimilation. He does not wish to see Mahāyānism shelved in an obscure corner of the general Buddhist library as hitherto done by European scholars. Mr. Suzuki is not satisfied with the work done by Edkins, Rea, Wassiljew, Nanjo, etc.

The book is divided into three main parts: (1) Introductory, (2) Speculative Mahāyānism, (3) Practical Mahāyānism.

In the introductory part, Mr. Suzuki treats of the two principal schools of Buddhism: Mahāyānism and Hinayānism, and characterizes in general what constitutes the essentials of Buddhism and then specifically and historically those of Mahāyānism as distinguished from the other school or schools.

In this last chapter, the Mahāyāna Buddhism as conceived by Sthiramati, and Asanga, and the Yogacārin is expounded.

Speculative Mahāyānism is considered in Chapter III, Practice and Speculation; IV, Classification of Knowledge; V, Bhūtatathātā (Suchness); VI, The Tathāgata-Garbha and the Alaya-vijñāna; VII, The Theory of Non-ego; VIII, Karma. From Chapters IX to XIII, the Dharmakāya, the Doctrine of Trikaya, the Bodhisattva, the Ten Stages of Bodhisattvahood, and Nirvana are more or less systematically treated.

The book has an appendix consisting of Mahāyāna hymns taken from various texts in Chinese translation, among which there are many striking ones, deeply religious and yet quite philosophic.

According to Mr. Suzuki, the central idea of Mahāyāna Buddhism is the Dharmakāya as constituting the essence, life, truth, and goodness of this universe. The conception of Dharmakāya is highly pantheistic, but the Mahāyānists believe in the progressive realization of ethical ideas, which saves them from nihilism as well as from the doctrine of *laissez faire* or non-resistance.

Mahāyāna Buddhism has developed chiefly with Nāgārjuna and Asanga in India. In China it branched off into many minor schools among which we may mention T'ien Tai (Tendai in Japanese), Hua Yuen (Kegon), San Lun (sanlon), etc. In Japan it has produced a sect called Shin Shu whose teachings remind us in many respects of the Christian doctrine of salvation. Every one of them is full of interest when systematically studied, showing how similarly develops religious consciousness under similar conditions all the world over. It is most desirable that our author with his extensive knowledge of Chinese Buddhist lore will some day give us a systematic survey of all those Mahāyāna sects.

It goes without saying that this book on Mahāyānism being the first of the kind is most valuable to students of Eastern religions and scholars of human thought in general. Especially to those who have known Buddhism only through Western writers, this book is indispensable, as throwing light on the Mahāyāna Buddhist thoughts not yet quite known to them and on the spiritual nourishment of Oriental peoples whose inner life is supposed to be hidden from Occidentals.

DIE RELIGION. Einführung in ihre Entwicklungsgeschichte. Von C. Schaarschmidt. Leipsic: Dürr, 1907. Pp. 252. Price, 4.40 m.

Professor Schaarschmidt of Bonn is well known for his critical work on Descartes, Spinoza, and Leibnitz, and writes this new book on the history and philosophy of religion from the point of view of a liberal Protestant Christian who is well versed in historical facts and scientific methods. The book is divided into two parts: the first or preparatory part in which the author deals with the origin and concept of religion, giving a valuable anthropological and ethnographical introduction. Part II treats of the development of religions from naturalism to spiritualism, and, in the latter, from polytheism and a limited monotheism to the universal monotheism of Christianity. The Appendix gives a comparison of many tenets of Christianity and Buddhism, pointing out with care in each case, however, the supremacy of Christianity in the author's opinion.



# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER  
MARY CARUS.

---

---

VOL. XXII. (No. 2.) FEBRUARY, 1908. NO. 621.

---

---

## CONTENTS:

	PAGE
Frontispiece. More Light! F. FLEISCHER.	
What We Know About Jesus. DR. CHARLES F. DOLE. ....	65
Olympian Brides. (Illustrated). EDITOR. ....	79
A Justification of Modern Theology. THE REV. H. W. FOOTE. ....	101
A Plea for Progress in Theology. THE REV. A. KAMPMEIER. ....	105
Christ and Christians. EDITOR. ....	110
"23" and Other Numerical Expressions. DR. ENNO LITTMANN. ....	119
Clean Money. ....	125
The Goethe Museum in Weimar. ....	126
Wilhelm Busch. ....	128
Book Reviews and Notes. ....	128

---

---

CHICAGO

**The Open Court Publishing Company**

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U. P. U., 5s. 6d.).

Copyright, 1908, by The Open Court Publishing Co. Entered at the Chicago Post Office as Second Class Matter.

# THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

DR. PAUL CARUS  
EDITOR



ASSOCIATES { E. C. HEGELER  
MARY CARUS

**"The Monist" also Discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical, and Sociological Questions of the day.**

## TERMS OF SUBSCRIPTION

In the United States, Canada and Mexico, yearly, \$2.00; single copies, 60 cents. In England and the U. P. U., yearly, 7s. 6d.; single number, 2s. 6d.

Bound Volumes I-XVI in half leather, each \$3.00 (12s.). Postage, 1s. extra to countries in the U. P. U. Binding cases for back volumes, same style, postpaid, 75c. (3s. 6d.). Unbound back numbers, \$2.00 per volume.

A sixteen years Index of "The Monist" is now in preparation. Advance orders for said Index will be carefully filed for future execution.

## TESTIMONIALS FROM THE READERS OF "THE MONIST"

"I do not believe any periodical in the world is doing more service to civilisation and to this country than no other precisely renders than 'The Monist'." — CHARLES S. PRINCE, Milford, Penn.

"Its great breadth and liberality, its high class of writers, and its able and scholarly reviews, are among its noteworthy features." — LESTER F. WARD, Smithsonian Institution, Washington, D. C.

"I read 'The Monist' because it stands for something, because it gives me the thoughts of contemporary leaders, and because it is always on the side of sound scholarship." — DAVID EUGENE SMITH, PH. D., Professor of Mathematics in Teachers' College, Columbia University, New York City.

"Among the periodicals of a higher class, which I have been receiving for some years past, there is none that I read more regularly than 'The Monist'; and there is not a number in which I have not found some articles of fruitful suggestiveness. I have been so impressed with the value of the periodical that I recommended last year the purchase of a complete set for the library of our university." — J. CLARE, MURRAY, LL. D., Professor of Philosophy in McGill University, Montreal, Canada.

"I do not think that any Journal in the world can rival 'The Monist,' and scarcely any other country but America can ever produce a journal like this, scientific and still

all-comprising, free-thinking and still never vague, but exact." — DR. HUBERT SCHLEIDEN, Hanover, Germany.

"I am in possession of the entire series of these repositories of select lore. Without intermission these many years they arrived at my 'Wild West' home, expanding my thought and deepening my sympathies with the great scientific movement." — DR. EDMUND MONTGOMERY Hempstead, Texas.

"'The Monist' is certainly performing an important service. I always read the Journal with interest and profit. It would be difficult to exaggerate the value of your Journals and other publications for the advancement and diffusion of philosophy and science." — Prof. J. McKEEN CATTELL, Professor of Psychology in Columbia University, New York.

"I desire to state that there are found compiled in this Journal three qualities which render it superior to most other American and European reviews, namely: (1) The unlimited liberty of discussion and of thought in every branch of science pervading its pages; (2) The varied character of the articles which are published in every single number of it; and (3) The names of its illustrious contributors and collaborators from every part of the world." — G. SERGI, Professor of Anthropology in the University of Rome, Italy.

Librarians, book collectors, and students desiring to secure the back numbers of "The Monist" can obtain exceptionally favorable terms by addressing the publishers at once, as a limited number of sets in excess of requirements are to be disposed of for want of storage facilities. SPECIMEN COPIES ON APPLICATION.





**MORE LIGHT!**

From a painting by F. Fleischer in the National Goethe Museum at Weimar.  
*Frontispiece to The Open Court.*

# THE OPEN COURT

A MONTHLY MAGAZINE.

**Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.**

VOL. XXII. (No. 2.)      FEBRUARY, 1908.

NO. 621.

Copyright by The Open Court Publishing Company, 1908.

## WHAT WE KNOW ABOUT JESUS.

BY DR. CHARLES F. DOLE.

### I. THE PROBLEM.

THERE is one person who doubtless occupies the most commanding position in human history. From the supposed date of his birth the most progressive and civilized nations measure time. Hundreds of millions of people bow at his name. Vast systems of religion trace back to him as their founder. Grand temples in every quarter of the earth hold him in memory and keep festivals for his sake. Libraries of books have been poured out and are still poured out from the scholarly and literary workshops of the world, making this one man's words the central point of their discussion. Along with men's traffic in wheat or in wine, the Bibles go also, telling to new readers the story of Jesus. All this is very wonderful.

What sort of man was Jesus? We mean the actual, historic person. Leave aside, at least for the time, the answer of the creeds to the question, "Who Jesus was." The creeds all confess that he made an impression as a man. We wish to get some idea what this human impression was. Is it possible, for example, to compose a biography of Jesus, or at least a sketch of his life?

From any point of view our problem must be extremely difficult. It is no slight task indeed to obtain a really clear and lifelike, not to say accurate, description of a man of our own stock and language, and as near our own time as Channing or Washington, only a hundred years ago or less. But in Jesus's case we have to make our way back nearly twenty centuries. We peer dimly through hundreds of years where books, or rather manuscripts, were extremely rare, and careful scholarship as we know the term was rarer still; we reach back to an age of superstition and credulity; we come at last upon a few bits of writing which constitute almost the sole

authority of our knowledge for the beginnings of Christianity: I mean the New Testament books, the Gospels, the Acts, and the Epistles. Outside of these writings we know nothing authentic about Jesus. Moreover most of the New Testament does not profess to give us any information about him. Paul obviously had only the slightest acquaintance with his teachings, which he hardly more than quotes once, or of his historic life which he seems to slight in favor of a somewhat mystical theory of his personality. We are shut up to the four Gospels, three of them in large part merely paralleled with one another, and the fourth, a psychological problem at the best to every one who studies it carefully.

As to the Fourth Gospel, candor compels the admission that all its material, whether of story or teaching, has passed through the alembic of a mind so subtle, so mystic, so individualistic, that you can never distinguish the substance of his own contribution of thought and sentiment from the original matter with which he deals. His literary style, his somewhat philosophical interests, his allusions, as for example, to the Jews, as though they were a foreign people, his extraordinary discrepancies from the synoptic Gospels, make it wellnigh incredible that the work comes from an actual disciple of Jesus, least of all, a Galilean fisherman. The best that any one can claim is, what Matthew Arnold suggested, that the author had some relation to John, or had certain traditions from him. At the best, we are not shown in this Gospel a real and tangible man. It is not veritable flesh and blood; it is an ideal character, about no single incident of whose career, and no distinct paragraph of whose doctrine can you be certain that you rest upon the bed-rock of fact. It is precisely like certain early paintings of Jesus in which the artist has obviously put his own ideal on the canvas. The picture is interesting, but it is not the actual Jesus whom we seek. At any rate no one can ever be in the least confident that the treatise makes us better acquainted with the actual Jesus, while all the presumption is against such confidence.

Setting the Fourth Gospel aside, as we must if we ask for reality, we confessedly have no narrative from the pen of an eye witness or acquaintance of Jesus. All the four Gospels indeed are anonymous. The most conservative student cannot throw one of them, in its present shape, back to within a generation of the time of Jesus's death. There is nothing to show that, growing slowly out of traditions and reminiscences more or less accurate, and possible early bits of memoirs of Jesus's sayings, the Gospels were not a hundred years in shaping themselves as we now have them. It is



most unlikely that they took the form of the Greek language in Palestine, but rather that they developed far away from where Jesus lived, in order to meet the demands of foreign communities. This was an age when the most extraordinary happenings were looked for and eagerly believed. Moreover, the earliest Christian books had their growth beyond the range of any hostile criticism. We have only to mention the name of Christian Science, not to say Persian Babism, to remind ourselves how all sorts of wonderful stories, once easily started and springing out of the soil, tend to move on and get accretions in an atmosphere that craves material on which to nourish its faith.

Bearing these considerations in mind, what matter of solid knowledge about Jesus do we find in our Synoptic Gospels? A few pages at the most—the amount of a little pamphlet—out of which all the ponderous biographies have been elaborated, without the addition of practically a single incident or important new teaching. A considerable part of the material consists in wonder-stories or miracles. The story of the final days of Jesus's life, concluding with his trial and death, makes a generous percentage of the whole narrative. The connection of events is slight: we can never know how long Jesus spent in public life,—barely more than a year if we only consult the Synoptic Gospels. Except for the bit of story from Luke about his visit to Jerusalem at the age of twelve, we know nothing except his parentage from Joseph and Mary, till he suddenly appears, a mature man, from a possible period of sojourn in the desert, waiting among the crowd who come to the baptism of John at the Jordan. Only a very few personal incidents, here and there a glimpse as of one passing us in the street, serve to reveal the real man. How we strain our eyes as it were to see what he looks like, to catch the tone of his voice, to get for one long moment the clear impress of his personality. Who can honestly say that he ever feels acquainted with Jesus? What modern admirer of his would really leave his business and accompany Jesus in his wanderings?

Bear in mind that there are 2809 verses in the three Gospels. Practically the whole substance of Mark with its 678 verses is incorporated bodily in one or both of the other evangelists. Except for the birth stories and the expansion of the resurrection story, there is little new material touching Jesus's life in Matthew or Luke that is not already contained in Mark. We gain in the two larger Gospels, however, a considerable expansion of his teachings, especially in the matter of "the Sermon on the Mount," and the parables.

More than a fourth of Mark, or about 180 verses, consists of the miracles or wonder stories. More than another fourth, or about 200 verses, consists of Jesus's teachings. Only about 160 verses, or less than a fourth, give us the story of Jesus, aside from the teachings and wonder stories. Of this portion one-half is the story of his trial and death. A certain remainder of the Gospel, such as the narrative of John the Baptist, refers to other subjects besides the story or teachings of Jesus. The amount of strictly biographical material in the other Gospels is not much greater than in Mark,—perhaps 200 verses in Matthew, more than half of which is the story of the trial and death, and 180 verses in Luke with 80 verses about the last days. Outside of the last days of Jesus's life, we cannot claim to have altogether in all the evangelists the amount of more than about two chapters or fifty verses each of strictly biographical material, besides perhaps even similar chapters of wonder-stories, and eight or nine chapters of teachings.

Moreover, thanks to an army of scholars and critics, dissecting every verse in the New Testament, we have arrived at such a point of uncertainty as to the relative value of different elements in the Synoptic Gospels, that every one practically may take what he likes, both of the narrative and teaching, and reject as unauthentic or improbable whatever seems to him incongruous or unworthy. Does a modern man shy at the birth stories in Matthew and Luke? There is every reason to believe that they never formed a part of the earlier tradition about Jesus; in fact they confuse and defeat one another. Does any one doubt the story of the resurrection of Jesus's body? All the best scholars are with him in the doubt; the different stories discredit each other. Does one dislike to believe that Jesus cursed the figtree, or sent a horde of demons to destroy the Gadarene peasants' swine?<sup>1</sup> No one needs to believe anything that he may deem an accretion upon the Gospels. Does any one question whether Jesus prophesied the speedy end of the world in the famous and numerous verses concerning the Second Coming of the Son of Man?<sup>2</sup> Then, this whole group of teachings may be modified to any extent or quite swept away! Does any one, on the other hand, find the beatitudes scattered about in the Old Testament, and the Golden Rule already enunciated there? Very well! There are two quite different versions of the beatitudes in any case, with much unlikelihood that Jesus himself performed the feat of genius in grouping them together, as we now find them, in Mark.<sup>3</sup>

<sup>1</sup> Mark v. 1, etc.

<sup>2</sup> E. g. Matt. xxiv.

<sup>3</sup> Compare Matt. v-viii with Luke vi.

How many clearly authentic utterances have we from Jesus? What can we rest upon? What exactly did he do? What did he say of himself and his mission? What commandments did he lay down, or what ordinances did he establish? What new ideas if any did he contribute? The answers to all these questions must be found if at all, in the study of a few pages of the Synoptic Gospels. No one is sure, or can possibly be sure, of these answers. The light is too dim in that remote corner of the Roman Empire of the First Century where we are at work deciphering, as it were, a series of palimpsests.

It might be said, changing our figure, that we find a very remarkable torso or at least the fragments of a statue. Amiel has said something of this sort about the remains from which we have to construct the life of Jesus. This is surely all that any one can say. But a torso is definite and complete as far as it goes; fragments and pieces are firm in your hands; you can match them together; you can reconstruct the torso. The fragments in our case crumble: they are mixed with other fragments; if they combine, they never form one and the same combination. You have not one Jesus, but two or more, each with different elements, more or less, and no one into which it is possible to harmonize all the material even of our bit of a pamphlet made up from the three short Synoptic Gospels.

I am merely stating facts to illustrate the enormous difficulty of the proposition, so often glibly quoted,—“Back to Jesus.” There is no evidence that those who repeat this phrase ever have tried to find the actual Jesus. What they say of him, their descriptions and paintings and panegyrics, almost never appear like the genuine work of even tolerable copyists. There are second-hand artists who have at least seen original work. But the conventional descriptions of Jesus not only vary; they never seem to have been near an original. The more complete and entertaining they are, the nearer they come to being pure creations of the author’s mind. They are German, or Italian, or English, or American pictures, and generally somewhat modern. They are not Hebrew, but Jesus was a Jew of the first century.

We are bound to say these things frankly, if we say anything. It is not my part, even if I were able, to add another fancy picture to the gallery of the Lives of Jesus. I can only report what I find. I find and present a problem. I do not think it can ever be solved. But it suggests certain important and practical considerations.

## II. THE REAL MAN IN TWO ASPECTS.

The fault with the conventional method of approach to the study of Jesus consists in the effort, by a sheer *tour de force*, to make the portrait of a harmonious, consistent and ideal character, and to establish a well-rounded and absolute system of doctrine. This is what men have expected and insisted upon discovering. The bondage of the old-world thought of Jesus, as a supernatural being, has prevailed even over the minds of most modern scholars. If here and there a student has ventured to tell the straight story of what he really found in the Gospels, people have lifted up their hands in protest. But granting to Jesus real humanity, and not a mere docetic appearance of a man, why should we not expect to find in him,—a true child of his age, a veritable "son of man,"—at least the usual characteristics of humanity?

I am constrained to believe that we have, first in the narrative, and then next in the teachings ascribed to Jesus, not one perfected person, but dissimilar aspects or sides of a person himself in the process of natural development; not one consistent and perfect scheme of doctrine, as if revealed from heaven, but diverse forms of thought.

Let us gather the bits of the story, such as make the basis for the idea of the perfect and sinless Christ. You will be surprised how few these passages are and how far short they fall of making such a picture. I mean the kind of passages that give you a life-like touch of the man. For example, the picture of Jesus sitting weary at the well, with his free and democratic willingness to talk with the woman of Samaria (John iv. 6, etc.) is the kind of material that we should like to feel certain about. So is the little story about the woman taken in adultery, inserted as an addition to the Fourth Gospel (John viii. 1 etc.). We hope that this is a valid piece of tradition. It gives us the great and lovable Jesus. The story of the home in Bethany and Jesus's friends there suggests a glimpse of reality. The verse "Jesus wept" in the story of Lazarus might be adduced, if it were not hopelessly complicated with the difficulties of a wonder story. Why should Jesus weep if he knew that he carried the victorious power to release his friend from death? Why on the other hand should he have purposely stayed away, as no friendly physician does, needless hours after he was summoned to his friend's house? (John xi). One might also like to add from the same Gospel the relation of Jesus to the beloved disciple who lay on his breast at the supper. This may present an actual scene.

If so, it is what we are looking for. Shall we add the story of Jesus washing the disciples' feet? (John xiii. 4). I confess this seems to me artificial and, if true, symbolic. We rather shrink from acts done for the sake of example. In real life there is no need of doing such acts. This story indeed falls in with the mystical theory of the unknown author. Again, we should like to be sure of the incident where Jesus on the cross commends his mother to his favorite disciple (John xv. 28-31), all the more that we cannot from any point of view enjoy the manner of Jesus to his mother, as related in Matt. xii. 47, and the other synoptists.<sup>4</sup> Aside from these few and scattered passages, we can hardly find any biographical material in the Fourth Gospel, even granting its historicity, which acquaints us with the great, noble, lovable Jesus.

On the other hand, the general portraiture of Jesus in the Fourth Gospel hardly impresses us as winning or lovable. We are constantly disturbed by the language of egotism and self-assertion continuously put into Jesus's mouth in accordance with the author's evident conception of a mystical and Messianic personage, not a veritable man. The constant use of the word "I" almost spoils the Gospel for profitable Scripture reading to a modern congregation. Moreover, John's Jesus repeatedly assails, provokes and castigates the leaders of his people.<sup>5</sup> All this portraiture, judged by our highest standards of conduct, is unworthy of the best type of man, not to say a good God. We willingly put the Fourth Gospel aside, content to believe that its writer never knew Jesus and accordingly misrepresents him. It should be added that our ethical difficulty would be still greater if it could be demonstrated that Jesus's disciple John was the actual author. For we should then be obliged to take seriously all the harsh and even inhumane elements in the Gospel.<sup>6</sup>

Turn now to the Synoptic Gospels and mass together what we

<sup>4</sup> See also John ii. 4.

<sup>5</sup> See for example the passage John viii. 33-59.

<sup>6</sup> The Fourth Gospel gives over 200 verses of narrative concerning Jesus, besides 150 verses which relate a few selected miracles. How little of this material goes to exhibit a living man has been shown already. Even the miracles are performed for the purpose of demonstration (See John xi. 4, 15). Of the considerable amount of teachings, about 300 verses or six long chapters in all, we may gather perhaps fifty verses as containing precious or universal value. The best of this is exceedingly similar to the best material, namely, the doctrine of love, in the First Epistle of John. Of the remaining sayings, fifty verses or more, are, from an ethical point of view, unsuitable for general use, or even repugnant to the moral sense. Thus, "Have not I chosen you twelve and one of you is a devil" is full of difficulty to the modern mind (John vi. 70, see also ix. 39;) and in xvii. 9, the words: "I pray not for the world." Why not, from one who loved all men?



may find. We note first Jesus's sturdy democracy. He eats and drinks at publicans' houses. What radical freedom of convention this was! It was as if we had a story of Channing or Theodore Parker, as seen arm in arm with a liquor dealer. Jesus's associates for the most part are humble persons of the social class from which he himself sprang. We read of his constant compassion and spirit of mercy, especially as shown to the poor in works of healing.

These wonders of healing make up so large a portion of the whole narrative, as to tend to obscure the portrait of the real Jesus. To the student of psychology they fall into line with similar wonder-stories which appear through human history from the tales about Elijah and Elisha to the miracles at Lourdes, or the experiences related in a Christian Science Temple. You will hardly be able to doubt that in Jesus's case these numerous stories must have grown out of a reputed power, analogous to what we believe exists in certain men and women to-day, to soothe or quiet, or again to rouse nervous and sick people and to help them to stand upon their feet. However we may handle the wonder stories, they seem to represent one striking characteristic in Jesus, namely, his humanity and his sympathy. Here is a warm heart towards those who suffer. I hardly know, however, why we need to be surprised in finding this character in Jesus. We all know people in whom benevolence likewise is a passion. There are physicians who are daily giving their lives, without thought of praise, for the healing of people. They love, as Jesus did, to "go about doing good." This is a quite natural form of human activity.

The story about Jesus and the little children (Mark x. 13) is one of the conspicuous bits of personal narrative. All the world loves that picture. We love it because we all love children, just as Jesus did. It is a natural story. We like also the little human touch in Mark x. 21, where Jesus falls in love with the rich young man who comes to him with questions.

Furthermore, we get bare glimpses of Jesus in the scene with the woman who brings ointment at Simon's house (Luke vii. 44); in his visits to Mary and Martha (Luke x. 38); in the story of Zacchæus (Luke xix); of the widow's mite (Luke xxi. 1 etc.), and of his lamentation over Jerusalem (Matthew xxiii. 37 etc.). Such passages give an idea of a quite independent and original character, direct and outspoken in his judgments, intense in his feelings, thoroughly human, who readily commanded attention and regard.

We observe in passing that at the time when the Gospels received their present form, the dogmatic conception of Jesus as a



supernatural personage has evidently made its impress on the story. It is already the story, not so much of a real man as of a wonder-worker and a Messiah. This trend of thought dominates the Gospels and makes it very difficult to find the real man whom we are seeking to discover.

I have purposely put aside the story of the temptation. For it reads like a series of dreams; it belongs to an unreal world; it certainly suggests no such actual temptation as come to flesh and blood men outside of monasteries. It is also complicated with the doctrine of devils. So far as it presents the fact of resistance to real and human temptation, there is nothing specially striking about it. The wonder is that any of the three items related could have constituted temptation to a sane intelligence.<sup>7</sup>

There remain the longer stories of Jesus's trial and death. There is an atmosphere of traditional mystery about this series of events. The famous saying is that "Socrates died like a philosopher but Jesus like a God." There is here no such valid distinction. If Jesus had some mystic consciousness of the outcome of his death, he might well have been buoyed up as if angels were about him. If the shadows, however, gathered over him as over others in the last hour, then we can only say, what we also say of countless deaths of heroes and martyrs, that he met his death sturdily as they did too. The glory of our common humanity indeed is that it is nothing uncommon for men to be willing to die for truth, or duty, or love. These are always men who would leap at the chance of any mode of death that would lift the whole world to a new level of welfare. This is no depreciation of Jesus, but rather the just recognition of infinite values in human life to which a whole host of noble people have risen.

There are different versions of Jesus's last words upon the cross. Matthew and Mark, following apparently the earlier tradition, dwell upon the sad cry: "My God, my God, why hast thou forsaken me?" This would seem to stand for the last abandonment of hope in Jesus's mind that the arm of God would come to his rescue. Luke, on the contrary, following a later tradition, omits this cry of despair and gives instead the beautiful words: "Father, forgive them for they know not what they do;" and, "Father, into thy hands I commend my spirit." We are left in doubt as to which mood of mind, the despairing or hopeful, Jesus at last took. We

<sup>7</sup> Grant, however, that by the orthodox theory Jesus was a man completely possessed at all times with the Logos, or the "Eternal Christ," he was thereby lifted above the level of temptation, and equally (it would seem) above the possibility of growth. But this assumption produces an unreal man.

should be glad to believe the latter, for the like of which we could cite other brave instances.

Let us turn now from the too meager material, which serves to furnish our imagination for the portrait of the great and lovable Jesus, to consider another and somewhat perplexing variety of material.

As with other human lives, so with Jesus's life, there is, even in the scanty glimpses of him given in the Gospels, more or less matter of difficulty, misunderstanding or outright inconsistency. We have to mention first Jesus's habitual attitude toward the class known as Pharisees. He never seems to show them any sympathy. He upbraids and denounces them and calls them by harsh names, as hypocrites, as a generation of vipers (Matthew xii. 14) and, if one could believe the Fourth Gospel, as "children of the wicked one:" "Ye are of your father the devil" (John viii. 44, cf. Matt. xxiii 15). Few realize how many such passages there are. It is easy to go with these denunciations against people whom we do not like. But Jesus's doctrine of forgiveness "until seventy times seven," as well as the general law of love, would seem to raise a great moral interrogation mark against the considerable mass of such passages which mark his public utterances. Why should not all kinds of spiritual disease, and not only the vices of the poor require patience and sympathy? Certain it is that the world has gone on for hundreds of years citing Jesus's example for all kinds of denunciation of the poor against the rich and of the virtuous against the profligate, especially against the sins of those who are not in our own social group.

This consideration is brought out all the more strongly in the tremendous incident of Jesus driving the money changers out of the temple.\* Note that the last Gospel sets this story at the beginning of Jesus's public life. This story matches indeed, with the theory of a supernatural and terrible Messiah. But as the story of an actual man, it is nothing less than an act of anarchy, like lynch law. However noble Jesus's purpose (supposing the story a true one), he did as in the case of John Brown at Harpers Ferry, what he had no right to do. Why did he not condemn the conventional bloody sacrifices that went on in the temple? For, if the sacrifices were necessary, the worshipers must somehow be provided with the necessary animals to offer at the altars. Why was this not as legitimate a business as that of the priests? At any rate, as a man,

\* Matt. xxi. 12; Mark xi. 15; Luke xix. 45; John ii. 15.

Jesus had no warrant to lift the whip over men and to destroy their property.

The stories of the Gadarenes' swine and the cursing of the fig tree are both incredible and unworthy of the Jesus whom we love to admire (Mark v. 12 and xi. 12). We will throw them aside. What shall we say of his treatment of the poor Syro-Phenician woman? (Mark vii. 26). Do you say that Jesus's harsh words to her, likening her to a dog, were only used to bring her faith into relief? But this answer does not commend Jesus's method to our sense of delicate fitness. Moreover, the words fall into line with the instructions to the apostles, not to go into the way of the Gentiles or into any city of the Samaritans, but only to the lost sheep of the house of Israel (Matt. x. 6). This type of narrowness certainly makes discord with the keynote of the Parable of the Good Samaritan. Grant that we are free to discard these sayings, as an alien growth upon the pure words of Jesus. Yet it is hard to see how they can have been put into Jesus's mouth in the face of a clear and consistent doctrine to the contrary. Is it not easier to believe that Jesus was like many another good but quite human teacher in the utterance of varying moods and strata of thought? We shall have occasion to return to this same problem later, when we take up the two aspects of Jesus's teachings.

If we care now to turn once more to the Fourth Gospel, there is a well-known passage, mistranslated in the common version, where Jesus tells the people that he is not going up to the Feast in Jerusalem, whereas the context makes it quite plain that he really is on his way there (John vii. 8). I do not attribute this apparent prevarication to Jesus. I only mention it to illustrate the fact that neither the author of the Gospel, nor probably any one else at that time, would have thought it wrong to prevaricate.

Neither do I attribute to Jesus the harsh word to his mother at the wedding at Cana: "Woman what have I to do with thee?" But that it could have been related so naively shows how far from nice the ideal standard of the time was in Jesus's age.

We have still to meet the harsh, though somewhat mystical, conduct of Jesus toward his mother and brethren as told in Matthew xii. 46 etc. We should prefer to drop this passage from the narrative.

Emphasizing again how few passages there are in all the Gospels which throw any light on Jesus's real personality, I hasten on now to the comparatively full description of his trial and death. I cannot here avoid a perplexity, that grows upon me the more I

consider it. From the older and orthodox point of view it was necessary that Jesus should be put to death for the salvation of mankind. It was so necessary that it may have seemed justifiable to provoke men's anger against their innocent victim so as to secure the fated doom (Matt. xvi. 21; Luke xix. 31 etc.). All this theological prearrangement seems to us modern men artificial and incredible. It will not fit into a reasonable philosophy. The assumed character does not fit our ethical ideal. The question then recurs, why Jesus should have incurred death? The story, shorn of its supernatural features, does not hold together. It fails at least to give us a clear understanding of the *animus* of Jesus's enemies, or of Jesus's conduct.

We have yet to consider the problem of his alleged claim to some kind of Messiahship. It is enough to say now that if, as Prof. N. Schmidt\* and others think, he never claimed to be a Messiah at all, the reason for putting him to death grows even more obscure. Did he court death, as afterwards the martyrs did in his name? We should hope not. Why then did he not make some simple and dignified answer in the palace of the High Priest to relieve him, as well as his enemies, of the mistaken ideas of his message and purpose? Why did he not put up a word to save their souls from the oncoming crime of murder? For his silence in such a situation must have been almost a fresh provocation to anger. Is it even possible that he uttered the stinging words in Mark xiv.62 about the coming day of judgment when his enemies should see him riding in the clouds?

If you say, as we probably must, that we have no accurate account of the trial, the question still presses:—Why did the man of good-will, the man of the beatitudes and the Golden Rule, make such bitter and stubborn enemies as to suffer a judicial murder at their hands? Was their hatred related to the story of his conduct toward the money-changers in the temple, and to an habitual denunciation of the leaders and teachers of his people? We cannot help being troubled by this question. We do not ask a high-minded man to be eager to save his own life. We do ask consideration not to let men blindly commit a cruel crime. Something known as "the spirit of Jesus" has taught us a certain sympathy with the stupid, misguided, excited humanity, which by some fatal misapprehension had been stirred to enmity against a friendly man.

The point that I want to bring out is that the story is told in all the Gospels upon the distinct presupposition, that it was neces-

\* *The Prophet of Nazareth.*

sary, and that Jesus knew it was necessary, to meet a violent death. His will apparently was to die. This leaves us with a grave problem of conduct, or else in a state of bewilderment as to the accuracy of our knowledge of the facts of his end.

It is evident by this time that no one can make anything but a vague and merely conjectural narrative of the life of Jesus. The points of our information are not near enough together to light up a continuous pathway. Asking simply what the facts are, we may summarize what we know with fair probability as follows: Jesus was born a little before the assumed date of 1 A. D. in the little town of Nazareth in Galilee. His father was Joseph, a carpenter, and his mother was Mary. He was the eldest of a family of several children and he was brought up to his father's trade. He seems to have had some teaching in the Jewish Scriptures such as may have been provided in the synagogue. He knew at least something of the Psalms and the prophecy of Isaiah. The period was one of unusual susceptibility to religious interest throughout the Roman Empire. In Judea a notable man of the prophetic type, John the Baptist, proclaimed a popular revival of simple and ethical religion. Jesus's mind was stirred by this movement. How he prepared himself for his characteristic work, whether he spent a period in the life of the desert, whether he had been touched at all by the ideas of the puritan and ascetic sect of the Essenes, whether he had personal acquaintance with John, we may not say. He had certainly got at the heart of the religion of his remarkable race. It was his habit to retire to the wilderness for rest and refreshment and mystical communion.

He was a grown man of thirty years old, it is said, when he began his public life. He appeared first as a teacher in his own region of Galilee, with the town of Capernaum upon the Lake as the center of his journeyings. He made friends and disciples among the fishermen and others of similar social position. He taught wherever he found people, sometimes using the democratic freedom of the synagogue, sometimes gathering hearers by the shore of the Lake, or in the open country. We follow him in one journey as far as the coast of the Mediterranean in the region of Tyre. How often he had been to Jerusalem before the last fatal visit we do not know, nor how far he had ever made friends in the capital. Wherever he went disciples seem to have attended him. He taught with authority; that is, with the sense of the reality of his message. Jesus was not merely a prophet of the righteous life or a teacher of a simple religion. He was reported to be a wonderful healer.



People followed him with their sick. It was believed that by laying his hands upon them or even by a word, he could effect a cure. He began his mission, however, with a singular unwillingness to be known publicly, least of all as a worker of miracles.<sup>19</sup> As the short period of his public life drew to a close, he put aside the earlier habit of diffidence and assumed the position of a leader.

Jesus's unconventional habits of life, his free intercourse with the poor and despised classes, and his open sympathy with them, his frank moral judgments, and in all probability a certain aggressiveness of tone, a growing use of the weapons of denunciation and a claim to a certain official superiority as a unique messenger of God, antagonized men and specially the ruling class, who resented his treatment of them and their manner of life. He appears to have expected a collision with the authorities. Something of popular demonstration in his favor in his last visit to Jerusalem, together with a disturbance in the temple area when Jesus assailed the business of the venders there, seems to have brought the opposition against him to a head. In some sense, easily misunderstood, he was believed to have claimed to be the expected deliverer or Messiah of his people. The charge finally written over the cross, "The king of the Jews," represents this idea. With jealousy on the part of the priests and others whom he had angered, and no great reluctance on the part of the Roman Governor to get rid of a possible exciter of the people, he was speedily condemned to the death of a malefactor. His friends all deserted him.

In the whole narrative about Jesus, there is nothing, aside from the implication of the wonder-stories (which are no more wonderful than those related in Exodus and the Books of the Kings) that would lift him into a lonely uniqueness above the class of other illustrious prophets or teachers of religion. The claim for any absolute perfectness of character, other than the ever admirable greatness of a high and single purpose, is a quite gratuitous assumption. It does not proceed from the record, but from dogmatic prepossessions that grew up afterwards. The fact remains that we can know extremely little of the details of Jesus's life.

(TO BE CONTINUED.)

<sup>19</sup> The impression from the Synoptic Gospels is in marked contrast to the account in the Fourth Gospel in which Jesus works miracles, not so much out of compassion as in order to command men's belief in him.



## OLYMPIAN BRIDES.

BY THE EDITOR.

FOR us who have been educated in Christian countries and are strongly under the influence of Protestantism with its antipathy to symbolism, legend, ritual, and other allegorical methods of representing religious ideas, it is very difficult indeed to understand the spirit of pagan devotion. As a rule our opinions concerning paganism are full of unwarranted prejudices. We not only impute to heathens the superstitions that they actually had, but in our imagination we picture their religion as of the grossest kind. We regard them as idolaters who worship images of brass and stone, and think of them as possessing a faith in demons. The reason is not only that the ancient paganism is mostly poetical and mystical, while our own religion is anti-poetical, discarding imagination of any kind, but also that our judgment of the classical gods is influenced by the comments which the Church fathers made upon them, and we are further disturbed in our appreciation of the good features of paganism, not so much by our insufficient knowledge of the facts, as by taking into consideration later conceptions which ought to be ruled out. If we knew less of the later period of Greek civilization we would be more just in our appreciation of the religious spirit of its prime.

The Church fathers have picked out the worst features of pagan worship, have exaggerated them, and have put a malignant interpretation upon many things which if properly understood do not deserve any blame. Moreover, even if the opinion of the Church fathers did not influence us, we know paganism only from sources of comparatively late date when a decay of religious life had set in through a fusion of the various religions and had produced a state of religious anarchy and decadence which finally proved ruinous to the ancient conception, thus necessitating the formation of a new religion which appeared in Christianity. Our

historians and students of the Greek and Roman cults are familiar with Lucian, and kindred writers, who are the Ingersolls of antiquity, ridiculing the ancient gods and legends, and having themselves lost the spirit of devotion which animated their ancestors at the time when paganism was suited to the needs of the people. Other authors, who like Plutarch show much reverence for religion, are too philosophical to represent the naive belief of ancient paganism.



MARRIAGE OF ZEUS AND HERA.\*

A Pompeian Fresco.

We must consider that most of the Greek and other legends received their final shape in special localities. As a rule they are closely affiliated to the public worship, to mystery plays which were

\* Formerly this picture was interpreted to represent Kronos and Rhea, but Helbig (*Wandgemälde* No. 114) succeeded in convincing students of classical art that it can only refer to the marriage of Zeus. The bride is attended by Iris. Zeus sits in his grove lightly covered by his veil of clouds. Archaeologists find difficulty in explaining the three youths with wreaths on their heads. The easiest explanation seems to be that they represent mankind rejoicing on this festive occasion.

performed at the temple, and to ceremonies and customs which formed part of the public life of the commonwealth. In one part of Asia Minor where Semitic influences prevail, the god-man is worshiped under the name of Adonis, which means Lord.\* In the spring Adonis celebrates his marriage with the goddess Astarte, or Istar, or Aphrodite, or as we now commonly say, Venus, but when the year draws to a close and vegetation withers, he is wounded in a chase for the wild boar (an animal sacred to him), and the beautiful god dies to indicate the deadened condition of nature during the winter. In the spring he re-awakes to new life and again runs the course of his divine career.



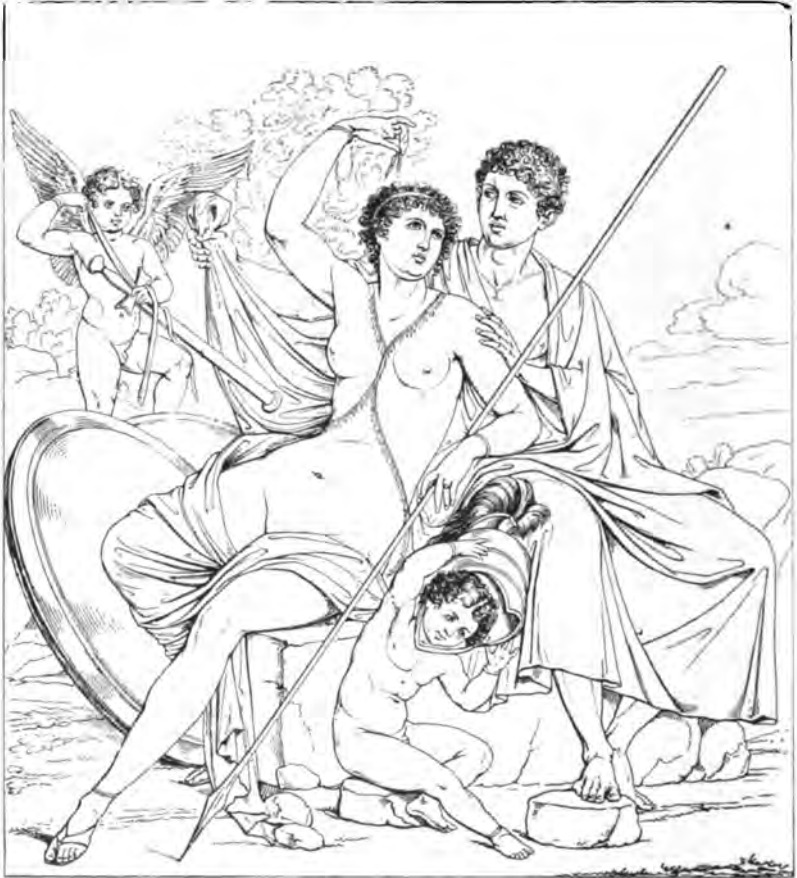
HERA AS A BRIDE.

Detail from the Pompeian Fresco shown on the preceding page.

In some places and at certain seasons of the year the goddess of nature was a virgin, and virginity formed her typical character. Then again in other legends or on other occasions she was celebrated as the bride or the wife of some god. The same divinity could be the protectress at the same time of the arts and sciences, of warfare, of life and death and resurrection. These differentiations led to personal distinctions, and we have in Greek mythology the virgin Diana, and the virgin Pallas Athene by the side of

\* The Hebrew אֲדֹנִי.

Aphrodite, the goddess of love, etc., the goddess Hera, Queen of Heaven, and wife of Zeus, and many others. All these figures were once united in one divinity, and we find that in some myths the ancient Babylonian Istar still shows features of all of them, but the more the legends of the gods assumed a literary shape, the more definite became the figures of the gods and goddesses, and when the inhabitants of one country became acquainted with



ARES AND APHRODITE.

the legends of another where there were different versions of the same god or goddess, a state of confusion began which was the cause of no little irritation.

In Greece the marriage of Aphrodite was celebrated in some districts with Hephæstos, the Indian Agni and the Roman Vulcan,

the god of fire, industry and civilization, while in other districts Ares, the Roman Mars, is looked upon as her spouse, and it can scarcely be doubted that their union was celebrated with public festivals. The underlying ideas were everywhere the same, but the forms which the myth assumed were different, and everything went well so long as the different cities and provinces remained isolated



PERSEUS RESCUING ANDROMEDA.

and the various cults and myths were not mixed up. But when this happened the union of Ares with Aphrodite was considered an adultery, and Hephæstos (Vulcan) was represented as the irate husband. Such is the shape of the legend as we find it in Homer, and similar collisions of different myths have become ap-

parent elsewhere. This confusion of different versions of the myths finally produced what may be called infidelity, which spread rapidly in Greece at the period with which we are most familiar. We can not doubt that even at the time of Socrates there was a strong orthodox party at Athens who may have been guided to some extent by genuine piety, but we shall not go far astray if we consider that political as well as financial interests were also at stake. The festivals must have been the source of a rich income, and the hereditary priestly families were very zealous to preserve both their wealth and their influence. No wonder that even a conservative progress such as was inaugurated by Socrates was hateful to these men, and that they did not hesitate to have him condemned as an infidel and atheist because his philosophy tended to undermine the authority of the established gods.

Considering these changes which have come over the religion of ancient Greece, we must be careful to look upon every myth as a tradition by itself, and we shall in this way appreciate its real religious spirit much better than if we see it in its connection with other myths. We shall find that the main feature of the ancient pagan religion consists in the glorification of the god-man. He wins a triumph or gains a victory of some kind, then celebrates his marriage, but succumbs to death to reappear in a rejuvenated form. The different legends differ in details, sometimes the hero is a god-man, sometimes the main figure is a god, and his son is the divine hero, a man in whom the deity has become incarnated.

As soon as the people of one district became acquainted with the mythology of their neighbors, the process of a religious disintegration began slowly to set in and continued with the spread of an acquaintance with other countries. From time to time priests and poets attempted to reconcile contradictions, to combine different versions and to reconstruct their old traditions in adaptation to a widened horizon, but the final doom of this mythological phase of religion was inevitable. Paganism broke down and made room for a monotheism which, however, preserved the most important feature common to all myths—the idea of the God-man, as a mediator between God and man and as a saviour. Apollo, Dionysus, Asclepius, Theseus, Heracles, etc., are sons of Zeus, all of them divine personalities, who have come to help, to liberate, to heal, to rescue, to ransom mankind from all evil, from death, disease and oppression. When the polytheism of the gods had become worn out, the underlying idea was purged of its primitive naturalism in the



alembic of a dualistic philosophy, finally resulting in an ascetic religion.

Almost all god-men who appear as saviours in India, Asia, and in Greece are supposed to have been the object of persecution at the time of their birth. One of the oldest myths representing this typical feature is the story of the birth of Zeus. His father Kronos, a prehistoric deity, later on identified with Chronos, which means "time," was supposed to have been in the habit of swallowing his own children. He was married to the goddess Rhea,\* also called Cybele, an ancient goddess who must have been a form of the



RHEA WELCOMING KRONOS.

Asiatic Istar, for even in her later forms she is still endowed with many Oriental features, and is a goddess not less of life and resurrection than of death and the darker powers of the nether world. This Rhea was chosen by Kronos as his wife, and when she took

\* The ancient goddess Rhea or Cybele must not be confounded with Rea Silvia. The very words are different as appears from the fact that in the former the *e* is short, and in the latter, long. By an unjustified license the name Rea Silvia is frequently also spelled in the Greek fashion with an *h* after the *R*. Even Harper's *Latin Dictionary* and *Dictionary of Classical Antiquity* are guilty of this mistake which has crept in at an early date. Baumeister in *Denkmäler des klassischen Altertums* follows Preller in spelling the Roman goddess in the Roman way, *Rea*.

pity on her offspring she gave her divine husband a stone instead of the infant that she had born him. In the meantime the little child-god, who was Zeus, himself destined to become the head of the new dynasty of the Greek gods, was brought up in a hiding place. He was suckled by the goat Amalthea on the Island of Crete, and his cries were drowned by the noise of the Corybantes, a feature which continued to be repeated in mystery plays performed on the island of Crete and representing the birth of Zeus.

The story of the infancy of Zeus is typical. A similar fate is recorded of the Indian Krishna and the Krishna myth is transferred both upon Buddha and Christ. A slaughter of innocent



RHEA'S DECEPTION.

babes is incorporated into the history of all three. We meet with kindered traditions everywhere, especially of those who appear on earth in human form, are born in lowly circumstances, among the peasants in a rustic district, sometimes in a stable and usually in a cave. Dionysus was cradled in a *vannus*, a food measure from which the cattle are fed, and the Christ-child lay in a manger.

The underlying idea of all the ancient religions seems to be that the gods are human and that noble men are divine. Nothing that is human is deemed unworthy of a god. So all the gods have their consorts, and the gods must pass through the ordeal of death

as well as men. We are not sufficiently informed about what might be called the dogmas of Greek paganism, but we know that there were many places famous for having a tomb of Zeus, which can only have been funerary shrines attached to Zeus temples, where the annual death of the god was bemoaned with a subsequent celebration of his victorious resurrection.



HERMES SAVING THE CHILD DIONYSUS.

One of the favorite gods whose name is identified with the idea of joy and exuberance of life is Dionysus, the god of wine, and a representative of the resurrection. He is the son of Zeus and Semele, the latter being presumably a goddess of the moon. Like all saviour gods he was the object of perfidious persecution even

before he was born, for Hera in her jealousy suggested to Semele the wish of seeing her lover in his full divinity. Zeus being obliged by his oath to fulfil her wish, granted her request and so Semele died through her own fault, for no one could see Zeus and live,



MARRIAGE OF DIONYSUS AND ARIADNE.

a feature which is also attributed to Yahveh, the national God of Israel. Since the infant was not quite ready for birth, Zeus took him to himself concealing him in his side, and when the babe was

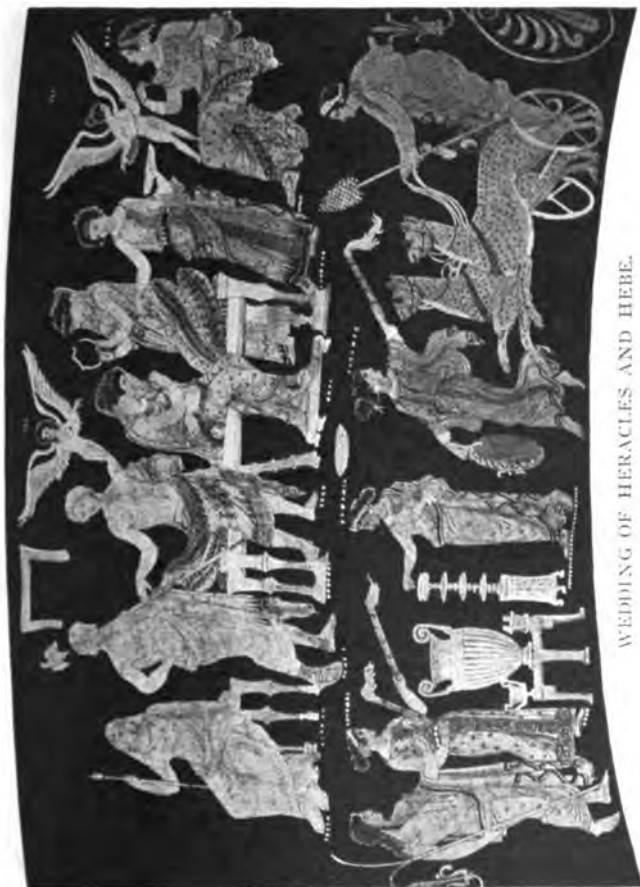


MARRIAGE OF DIONYSUS AND ARIADNE.

fully matured had him cut out from his thigh. It was on this account that Dionysus was called "the twice born." Like Zeus the Dionysus child had to be brought up in secrecy, and the satyrs and

mænads made so much noise that no one could hear the cries of the infant. We know that this incident of a boisterous noise-making crowd remained a characteristic feature of the Bacchus festivals and other kindred performances.

Among the art monuments which have come down to us, we have representations of the union between two divine personalities,



WEDDING OF HERACLES AND HEBE.

a god and a goddess such as Ares and Aphrodite, or Zeus with Hera, Poseidon with Amphitrite, Dionysus with Ariadne, Perseus and Andromeda, etc. both parties being purely divine and superhuman. There are other legends, however, which gradually acquire a greater interest because they are a mixture of human and divine. The human element of the story endears a hero to the people.

In most cases it will be difficult to make a rigid distinction

between gods and heroes, because most heroes are humanized gods; for instance in the original myth—now lost—Heracles must have been the sun-god himself whose wanderings and deeds of valor were related in the story of his twelve labors. But he was more and more humanized until he became a hero whose unusual virtue, strength, and courage had to be explained, and who therefore was deemed to be the offspring of a god. In Greece as elsewhere most of the royal families derived their origin from some god or another.

The story makes Heracles the son of Zeus and Alkmene, and the kings of Argos who derived their descent from him are called Heraclids. When Heracles after his death ascended to Olympus he was married to Hebe, the goddess of eternal youth.

A most beautiful legend is the story of Eros and Psyche, which is of special interest to all as it represents the god of love in his union with the human soul, an idea which occurs in the Christian Church where, too, the soul is represented as the bride of Christ.

We ought to bear in mind that the story of Eros and Psyche is a fairy tale, and it is the only fairy tale which has been saved from the universal deluge that swept away most of the literary traces of antiquity. There is no doubt but that Greece had fairy tales as much as Germany and other modern countries, but there happened to be no Grimm brothers to collect them and put them in book form. We must bear in mind that even in Germany the interest in popular stories or *Märchen* is of a very recent date, and it was actually by an accident that the attention of one of the Grimm brothers was called to an old Hessian woman who knew many old traditions by heart, and she was the last one left, who being illiterate, repeated the stories as she had heard them from her grandmother. If the scholarly philologist had never heard of her, the German *Märchen* would have been lost forever. In Greece the legend of Eros and Psyche is preserved by Apuleius, who really did not reproduce the real spirit of it for his style is somewhat frivolous, and he does not do justice to the religious spirit that underlies this pretty and tender tale.

We must bear in mind that fairy tales are the last echo of an ancient religion. There was a time when they were myths, and the events related were of the deepest meaning to the listener. Thus the story of Eros and Psyche was really a poetical explanation of the fate of the soul, and involves a promise of immortality of some kind, and we find similar notions pervading almost all other genuine folklore tales. The deities of the ancient myth have been reduced to good and bad fairies, and events which take place in the world



beyond are localized in this because primitive man did not discriminate between the two worlds; to him both were closely interwoven.

Sometimes it is easy to trace the original myth in a fairy tale. We learn for instance that the good girl who falls into the well and drowns is kindly treated by the fairy Dame Holle or Hulda, who is no one else than the Queen of Heaven and the ruler of the world, while the bad girl is punished by her own evil deeds. In other stories, such as "Little Red Riding Hood," we have greater difficulty in recognizing how the bad wolf swallows her and has to give her up again when she is rescued by the kind hunter. Fairy tales never stop to take into consideration such impossibilities as that the wolf devours little Red Riding Hood, and the hunter cuts her out of the wolf's stomach, whence she comes forth as young and



EROS AND PSYCHE TOGETHER WITH THE GOOD SHEPHERD.  
(Ancient Sarcophagus.)

pretty as she was before. The reason is that here we do not deal with events of this life, but are confronted with facts that represent the wonderful stories of the fate of gods and men in the world to come.

The charming story of Eros and Psyche must have exercised some influence in the formation of early Christianity, for we find the typical group of this loving couple represented side by side with the good shepherd on an ancient sarcophagus.

The same idea that underlies the story of Eros and Psyche is the theme of the myth of Orpheus and Euridice. But while it extends to man the hope of immortality it explains why Orpheus must leave his beloved wife in the realm of Hades. She still lives; he found her and would have brought her back had he not forgotten

in his eagerness to see her the divine behest not to turn back, and so they remain forever separated.

An interesting myth originated in Nauplia, where a public



ORPHEUS AND EURIDICE.

festival celebrated the marriage of Poseidon, the god of the sea, with Amymone, a nymph who is always represented as a lovely maiden. The local legend (as preserved by Apollonius, II, I, 8)

informs us that the founder of Nauplia was deemed to be the son of Poseidon and the nymph Amymone. Amymone went into the country with a pitcher to look for drinking water, and not being able to find a spring lost her way in the woods near the shore, where she came upon a satyr who attacked her. She called for help and Poseidon, the god of the sea, came to her rescue, and having driven away the satyr, fell in love with the beautiful girl and married her. The son of Amymone, Nauplius, was honored in that locality as



MARRIAGE OF POSEIDON AND AMYMONNE.

the tutelary hero of the city, and it is not impossible that this legend is of purely physical origin. It has been found that the best spring in the neighborhood comes from a mountain in the immediate vicinity of the shore, and its fresh clear waters gush in great plenty directly into the sea. Even in the remote days of antiquity it had become necessary to dam the spring, partly in order to procure the water, and partly to protect the fertile shore in its vicinity against

sudden inundations. If this was indeed the origin of the myth it would explain why Amymone, the nymph of a fresh water spring is always represented as a lovely maiden in the flower of her youth.

Perhaps the favorite representation of a marriage feast between a goddess and a mortal is the story of Thetis, a daughter of Nereus, who like Poseidon was a god of the sea. The ancient myth became so extremely popular because Homer inserted it into the national epic of Greece, and derived from it the cause of the Greek expedition against Troy.

Thetis was the loveliest of the Nereids, and Zeus himself was in love with her, but he was prevented from marrying her because an oracle had foretold that her son would be greater than his father. Accordingly Zeus was frightened because he feared that as he had deposed his father Kronos, so the son of Thetis would in



PELEUS WRESTLES WITH THETIS.\*

turn deprive him of the government of the world, and he decided that Thetis should not marry any god, but be united with a mortal, and for this honor he selected Peleus of Aegina, king of Thessaly who was himself the son of Aiacus and the nymph Endeis, the daughter of Chiron.

The version of Homer appears to be of a comparatively recent date, for we have instances according to which Peleus has to gain his divine wife by conquest. Thetis resents being married to a

\* Thetis as a goddess of the sea possesses the power in common with Proteus of changing her shape. Flames come out from her shoulders and two lions (in the illustration exceedingly small) try to bite Peleus, and Chiron comes to his rescue. While other centaurs are represented as savage he was supposed to be endowed with wisdom, and this attribute is indicated in pictures by representing him with human feet. The branch of a tree and two little satyrs have reference to his forest life. The defeat of Thetis is shown by the flight of a Nereid here called Dontmeda, and Thetis herself has her feet turned backward.

mortal and yields only on the condition that he would conquer her. This combat is repeatedly represented in some ancient vase pic-



THE PORTLAND VASE. REPRESENTING THE MARRIAGE OF THETIS.

tures. Later illustrations, however, show that she accepts the engagement with Peleus willingly, and the artist even represents

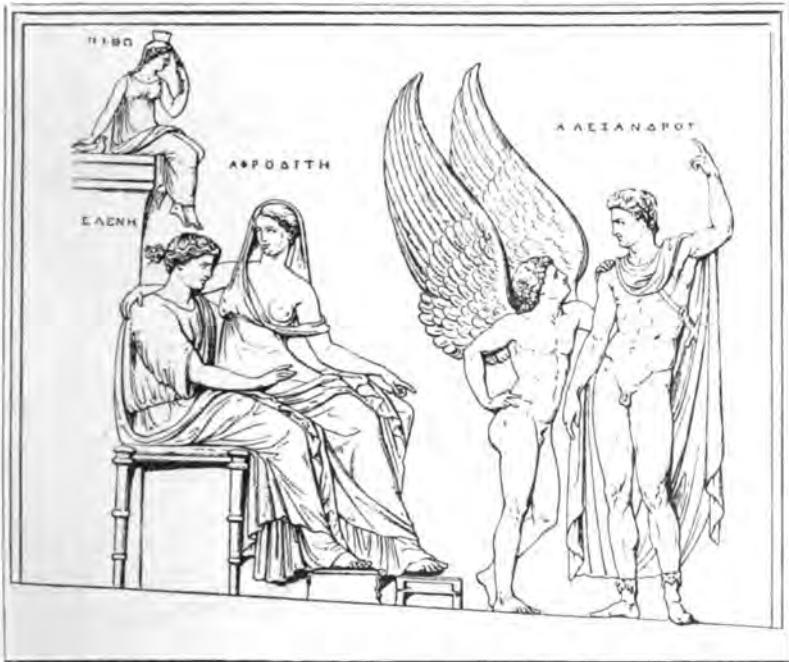


THE FRANÇOIS VASE. REPRESENTING THE MARRIAGE OF THETIS.



her love of Peleus in her attitude, showing how she courts his arrival as a welcome husband. The scene is represented in the so-called Portland vase, one of the most beautiful pieces of art which has come down to us and is now preserved in the British Museum. A little cupid flutters above Thetis, and Nereüs, her father, watches the arrival of Peleus.

Another vase, commonly called the François vase, also represents the marriage of Thetis, and in two stately rows we see the several gods invited to take part at the festival approaching the



APHRODITE PERSUADING HELEN.

Pytho, i. e., Persuasion, is seated above Helen while Eros stands by Paris who is also called Alexandros.

temple where they are welcomed by Peleus while the bride waits in the interior of the building.

We need scarcely mention the well-known incidents which the legend connects with the story. In order to avoid trouble the gods do not invite Eris the goddess of strife, but she revenges herself for this slight by rolling a golden apple among the goddesses with the inscription "For the most beautiful." This starts a quarrel which Zeus decides through Paris who gives the apple to Aphrodite, and thus offends both Athene and Hera. As a reward Aphrodite

promises Paris that for his bride he may have Helen, the wife of Agamemnon, known as the most beautiful woman on earth, and when Paris succeeds by the aid of Aphrodite in eloping with Helen, the Greeks unite in an expedition of revenge to bring her back to Greece.

Helen is a humanized deity as much as Heracles, for Homer speaks of Menelaos to whom she was married as the husband of a



MARS AND REA SILVIA.

goddess, and her name is apparently an archaic form of the word "Selene" which means "the moon."

In the ancient history of Rome Mars is reported to have been the father of Romulus and Remus by a vestal virgin called Rea Silvia, also known as Ilia. According to the popular Roman tradition recorded in the first book of Livy, Rea Silvia (or Ilia) was the daughter of Numitor, the exiled or deposed king of Alba Longa. His younger brother had usurped the throne, and in order to assure himself against the rights of his elder brother caused the latter's

daughter to be made a vestal virgin, and transferred to the temple of Vesta. But here a divine destiny interfered. Mars selected her as his spouse, and the virgin Rea Silvia bore him the twins Romulus and Remus. The rest of the legend is sufficiently known; the irate uncle had the infants exposed in the woods, but a she-wolf nursed them, and this incident has become the emblem of Rome.

The legend of Aphrodite's marriage with Anchises would probably have been forgotten had not Æneas, their son, been adopted as the ancestor of the *Gens Julia*, the imperial family of Rome.

The time when these several legends of the marriage of the gods were really part of the religious life of the people, lies in an



THE SHE WOLF OF THE ROMAN CAPITOL.

The two children have been restored but the wolf is ancient and, in spite of its archaic crudeness, a remarkable piece of art. Archaeologists assume that it is the same statue that was set up at Rome in the year 295 B. C.

almost prehistoric time and we have no real and direct information concerning their significance, but when we try to reconstruct the significance which these myths had we come to the conclusion that there was a period in which they were dear to the hearts of the people, and that the marriage festivals of these gods and goddesses were celebrated in their special localities with genuine devotion and with a natural unsophisticated piety.

When Christianity superseded paganism, it incorporated into

its own doctrinal structure several of the most fundamental pagan ideas, among them the doctrines of the god-man as a saviour, of the dying god who rises from death to new life, and also of the immortality of the soul. No trace of these theories can be found in the religion of ancient Israel as recorded in the Old Testament, while the Gentiles clung to them with great tenacity. In Christianity they appear completely transformed not only through the rigid



VENUS AND ANCHISES.

monotheism of its Jewish traditions but also by means of the ascetic tendencies so prominent in the second and third centuries of Church history; and yet the idea of the saviour's marriage, though absolutely obliterated in the dogmatic formation of the Christian belief, was also preserved at least in certain allusions to Christ as the bridegroom, in the report of the marriage of the Lamb in the Revelations of St. John, and in the legend of St. Catherine, the bride of Christ.

## A JUSTIFICATION OF MODERN THEOLOGY.

FROM THE STANDPOINT OF A UNITARIAN.

BY HENRY WILDER FOOTE.

THE *Open Court* for November prints "A Criticism of Modern Theology" by Mr. H. F. Bell, with "An Explanation and Justification" by the Editor. I am much interested in the subject and would like to add a word to the discussion.

The writer of the "Criticism" is right so far as his remarks apply to that phase of modern theology with which he is acquainted. He is, however, evidently unaware that what he presents under that name is by no means the most fully developed form of the theology of the modern man. There are schools,—such as the Harvard Divinity School,—and many preachers, whose teachings have long since passed the negative stage of development at which his criticisms are aimed, and who are doing constructive and affirmative work. Those who have entered upon this phase of modern theology no longer hold the "illogical position" with regard "to the Bible and to Christ" which characterized the liberal thought of a generation ago. The answer of such men as to why the Bible is taken as the great book of religion is not "by reason of its witness to Christ"; they do not "continue to hold it apart from other books"; they recognize clearly and gladly that the "real Word of God" does "comprise all the great truths which courageous souls have seized upon down through the entire stream of human life." The pre-eminence of the Bible in the Christian churches which hold the more advanced theology is due to three things:

1. The recognition that the Bible is the product of a race exceptionally gifted in the expression of religious ideals, and that it offers a wonderfully complete view, in moderate compass, of the evolution of those ideals from the primitive worship of a tribal deity to a sublime and pure theism. No other body of literature of

like proportions so perfectly illustrates this development, nor contains so much still of value.

2. The Bible has more profoundly influenced our civilization than any other book, or group of books. Especially for us is this true of the English Bible, which is interwoven into the whole texture of English thought and literature, so that it is difficult to find other writings which go so deep or make so broad an appeal.

3. "The Universal Bible" which Mr. Bell demands is indeed a desideratum, but so far we have not acquired it. Some of us from time to time use extra-Biblical writings in the pulpit, but as yet no collection in the nature of a "universal Bible" has been made, at least in such form that it can be conveniently used. As a matter of fact I suspect that there is less of such material which would be really useful in the pulpit than Mr. Bell seems to think. For reading out of the pulpit the modern theologian of the progressive type knows very well and says quite frankly, that God "has not confined the revelation of Himself to any one age or to one man."

Nor does this school of thought fail to recognize that "in the church of the living God we must include all who in all ages have been led by the Spirit of God." The men of this school do not hold that "Jesus—reveals all of God that we know," but rather that our knowledge of God has come from countless sources, ancient and modern; from "Greek, Barbarian, Roman, Jew"; and of late far more from the scientist than from the theologian. They think of Jesus indeed, as the greatest of prophets, whose insight into the world of the spirit is unsurpassed, but whose authority is due to the truth of his teachings, and not to supernatural attributes; nor do they claim for Jesus those attributes, nor the worship which their possession alone would justify. But while they recognize the pure humanity of Jesus they know also that our civilization has been affected by his personality more forcibly than by any other, and they believe that his teaching is still of highest value in moulding the religious and moral thought of the world. The ideal at which the modern theologian aims is to upbuild the "faith of Jesus,"—that is the fundamental and universal element in the religious ideals which he held,—in place of the "faith in Jesus,"—that is in the supernatural Christ,—which they see inevitably passing away from the modern world. They do not make him "the sole authority in religion and morals" but they do believe that to men brought up in the Christian inheritance Gautama or Mohammed or Confucius can never make so strong an appeal nor be so vital an inspiration.

Mr. Bell's criticism of modern theology applies therefore to its



backward stages, rather than to its more developed phase which has escaped from the defensive, negative, illogical position at which he aims. This advanced phase is also, of course, subject to criticism, for it has not by any means perfected a well-rounded system of thought, but its weak points are no longer those of Mr. Bell's attack.

In your "Explanation and Justification" you defend the reticence of clergymen who do not openly acknowledge the extent of their acceptance of modern thought. While it is doubtless true that some congregations can be best led forward by this method,—which does not *necessarily* involve cowardice or hypocrisy,—it is also true that this same policy is driving hundreds of men from the churches because they feel that the preachers are not straightforward or honest. I seriously doubt whether more churches are not injured than helped by this failure on the part of ministers to speak the whole truth, and I feel sure that it is largely responsible for the disrepute of the ministry in our day.

Your preference for the "ideal Christ" rather than for "the historic Jesus" is a purely personal matter which need not be discussed, but while the ideal Christ,—a very different conception from the Jewish Messiah,—has been the center of Christian theology, it is also true that Christianity started with the historic Jesus. Furthermore the theological Christ is inextricably involved with conceptions of the universe very foreign to the modern man, so that the philosophic idea of Christ as the God-man becomes increasingly difficult to maintain, whereas the historic Jesus fits into our world of thought.

Finally, though it is quite true that Jesus held the conceptions of his age and race regarding the universe, and in particular in regard to such matters as demoniac possession, it by no means follows "that his horizon was limited by the superstitions of Galilee." As a matter of fact his teaching dealt in large measure with the relations between God and man, and between man and man, that is with matters concerning humanity in all lands and times, rather than with purely local concerns or beliefs, which he used simply to illustrate the deeper spiritual life. One might as fairly say that Socrates's horizon was limited by the superstitions of Greece. Nor do I know your authority for the statement that Jesus "made his living by exorcising devils." That many of the cures which he accomplished by the influence of a powerful personality acting upon weakened minds and wills were attributed to the casting out of devils is of course explicitly stated, but the

exercise of such healing powers was incidental to his teaching, part and parcel of that age and land, not the main object of his ministry, which was the preaching of religion, and nowhere do I know of evidence that Jesus asked or received payment for his cures. That he was received as a guest in the homes of his followers is quite beside the mark, it was the obvious thing under the conditions of life in Palestine, and to say that he made his living by his cures appears to me a curious inversion of the real situation.

Christian theology is in process of reconstruction from the foundation up, to adapt it to the modern scientific conception of the universe. The theology of the coming age will be vastly different from that of traditional Christianity, but it promises in the first place to be distinctively Christian, in that it will be based upon the teaching of Jesus,—a different thing from being Christocentric,—and in the second place to be thoroughly rationalistic, accepting truth as its only authority, and the theory of evolution as applicable to religious life as well as to the world of nature.

## A PLEA FOR PROGRESS IN THEOLOGY.

BY THE REV. A. KAMPMEIER.

**I**N the editorial article on "Modern Theology" Dr. Carus considers the development of modern theology as too rapid and thinks that it would be better if retarded, etc.; also that modern theologians are justified in not giving forth their views fully.

I understand the difficulties of modern theology very well; but in spite of all these difficulties I do not think that there should in the least be a retardation of the sure results and facts of modern scientific theological research nor keeping them back from the people. Liberal theology has all along been too much retarded and hampered by the Church and its results kept from the people; and therefore now, when progressive theology gets more opportunity to unbosom itself, I do not blame it for doing so as much as possible. There are a number of facts of scientific theology, known long ago, though perhaps not so fully substantiated as they are now, but enough so even then to have been accepted by any impartial thinker, and now, when these facts are beyond any doubt whatever, why keep them back? I only mention here a few: Deuteronomy was proven by De Wette one hundred years ago to have been written in the times of Josiah, and the critical dissection of the whole Pentateuch has been going on for over a century. The Book of Daniel was also long ago accepted as unauthentic. The enormous influence of the Persian religion on Judaism in regard to eschatology, Satan, Angels etc., now so brilliantly proven by Mills and others, was also accepted by many long ago. The mythical element in the history of Jesus had also been shown by Strauss and others. Why then retard theology and keep back the results from the people? Let liberal theology now open its floods and let the church take the consequences. If there is harm done, the Church is to blame for it. Liberal theologians in the past have not been too rash in demanding that their results should be given out, but even the most reasonable

demands were refused. Thus De Wette's translation of the Bible, made in order to give to the people a Bible more in accordance with modern linguistic knowledge and exegesis, was branded as "dangerous," and even D. Strauss was not the first one who brought the question of the mythical elements in the history of Jesus before the people, for his first edition of the *Life of Jesus* was purposely written in Latin for the clergy, but his opponents were the ones who immediately made the whole German nation the battlefield and gradually forced Strauss on to the attitude he took later. Advanced thinkers are generally naturally cautious, but even progressive thought uttered with great caution and reserve is pounced upon by the traditional party as something extremely dangerous. Advanced theologians everywhere in the Church have given it long enough time to adapt itself gradually to new thought. But the Church has all along obstinately refused to do so. Now let them take the consequences. Besides there is no danger that progressive thought will spread too fast and too much. The Church and the conservative human mind, especially so in religion, will see to it. It has always been the policy of the Church to suppress the knowledge of advanced thought and to calumniate it. A recent proof again is the interdiction in the Roman Church to read the criticism of the papal syllabus by Father Tyrell, and the Protestant churches do not act much more tolerantly. I know of large Protestant denominations in this country, where not only among the laity but among an overwhelming majority of the clergy there is Cimmerian night in regard to the thought of modern theology. I believe that it is because Dr. Carus has perhaps been more in contact with the liberal Anglo- and German-American circles, that he thinks the clergy as a rule is confronted with the various problems of modern theology. I believe this is a mistaken view. Speaking of our country, and especially of my personal experience as a minister, I know that the large Protestant German denominational bodies here are frightfully ignorant of the results of the liberal German theology of the Fatherland, and their young men, educated for the ministry in their seminaries are systematically kept in ignorance of the facts of modern theology and of modern science bearing upon theological questions. Yes, they are even kept in darkness about exegetical facts long since known, for instance the myth of the marriages of angels (the Bne Elohim) with the daughters of men in Genesis vi. I could tell amusing stories about the ignorance of young, not of old, men in the ministry, as for instance this one, of a young minister

who teaches children of his parish that the Dead Sea had been brought about by the destruction of Sodom and Gomorrah, and the like.

The Anglo-American Protestant denominations, to be sure, are more open to accepting the results of modern theological research. But as far as I know, we can not even say of them, "that as a rule they have been confronted with the various problems of theology." As long as professors in theological seminaries publish books, as Prof. James Orr in favor of the virgin birth of Jesus, or Prof. Tofteden of Western Theological Seminary, Chicago, in favor of the Biblical chronology down to the flood, etc., and as long as there are chairs for the harmony of theology and science, as in Oberlin College, we can not expect the ministry to be so very enlightened yet in regard to the facts of modern theology. Besides this I could mention the frequent attacks of leading Protestant denominational papers on liberalism in theology.

I believe that the positive light of modern theology should not be placed under the bushel, but should be given to the people fully and without restriction. If the Church will not do this, others will, and in a way perhaps which very often is not a fair, impartial and historical way.

In regard to the statement that the minds of the most active members of the congregations ought not to be changed too quickly, and the value of these for the Church, there is also another side to the question. I know of instances where just because of their stubborn opposition to even the faintest progress in religion these people have been a great harm instead of a value to the Church. I know of a minister open to liberal views, but extremely cautious, who in order to broaden and liberalize his church, proposed that immersion should not be held obligatory for people coming over to his church from other churches not holding this tenet. This little matter, and because the preacher did not swear to the infallible literal inspiration of the Bible, was enough for the "pillars" of the congregation to make life so disagreeable for the pastor, that he resigned. I can't see much value for religion in the attitude of such men. The sooner the churches get rid of such people the better for them.

In regard to what Dr. Carus says about Jesus and the Christ-ideal I will say this: Although I also believe that Unitarians have too much shown a kind of "Jesus sentimentality," and may have put forward his moral leadership too much to the exclusion of other great religious and moral leaders in humanity, there is no denomina-

tion, nevertheless, which so far as I know, has so strongly pointed out the fact that there are also other religious and moral prophets who have a message for mankind. In their services readings are very common from other sources besides the Bible. And even although Unitarians may look at the evolution of Christianity as it appeared in the doctrine of Paul and later as a kind of perversion of the religion of Jesus, that denomination is at least more open to admit that Christianity is an evolution from Pre-Christian sources, and to bring such facts before the people. They would not question at all, that the Christ-ideal has always been the foundation, but they are not afraid to say that there is a difference between actual fact in the history of Jesus and the metaphysical speculation connected with his person. They would call things by their right names.—I do not think it honest for a preacher who is at heart fully convinced of the facts of modern scientific theology, to stand in the pulpit and use all the old terms of orthodoxy, so that no layman could suspect what he in his heart believes, although this standpoint is defended by many, and the pulpits of Germany can show a great number of such examples. With David Strauss I would prefer the *Ganzen* to the *Halben*. The new wine of modern theology should not be put into the old bottles. For new wine we must have new bottles. Let us be honest and with historical understanding reverence and fully admit the natural evolution of Christianity, but at the same time, if we wish to bring about a universal religion, openly say what Jesus really was and intended, not to found a new religion etc.; what were his limitations and defects beside his greatness, and that there are also other religious and moral prophets who with equal justice should be placed beside Jesus in the universal religion of the future. After all perhaps a human being who with all his defects was great and grand like Socrates and bore no grudge towards his judges when at the point of death, or a Jesus, Buddha, Laotze, grand and noble in spite of their defects, would appeal to mankind generally more than a perfect sinless ideal, an incarnate God.

A historical Jesus, Socrates, etc., we can understand and love, and their example is inspiring to us, showing us to what nobility limited human nature can ascend, but a Jesus of the Fourth Gospel, (the acme of Christ-idealization literature) the incarnate Logos, continually speaking in ambiguous, stilted and unnatural terms, not even deeming the word "mother" proper to use toward her who bore him, etc., we cannot understand and love. He is too far beyond us, he moves in an ideal atmosphere so cold that it freezes us.



Give us a fully human Socrates, who after being found guilty and having the chance to save his life by proposing a lesser punishment, i. e., banishment, for himself, manfully scorns to confess himself guilty by so doing, and ironically demands for his great services to the state a place in the prytaneum, thus embittering his enemies the more so that they now vote his death, but who nevertheless does not bear any grudge against them and dies a death as noble as that of Jesus. Give us likewise not a "gentle" Jesus, but one with passionate hatred against all sham in religion and like a true Oriental zealot and prophet using very hard words such as "vipers" etc., but nevertheless, even if he was a Galilean exorcist, brought up under the superstitions of his time, undeniably full of deep sympathy with the morally and socially unfortunate; and if he did not die with a prayer for forgiveness for his enemies, taught such forgiveness during his life. The teaching of loving one's enemies is surely not necessarily a superaddition to the Jesus picture as too great an idealization. If a Socrates, a Buddha, a Laotze, have likewise taught the same, why not Jesus?

Although I do not deny at all that the most important idea in traditional Christianity is the doctrine of an ideal man, a divine example, a God-man, a type of perfection, the universal religion of the future, I think, will rather with more justice and historical sense prefer in its religious pantheon beside Socrates, Buddha, etc., a Jesus with all his limitations to the ideal Christ of traditional Christianity.

And I think, so far as I am acquainted with the work of *The Open Court*, it too is striving for realization of this view.

## CHRIST AND CHRISTIANS.

AN INQUIRY INTO THE ORIGINAL MEANING OF THE TERMS.

BY THE EDITOR.

ALMOST every Christian believes that he knows the origin and original meaning of the words "Christ" and "Christians," and yet scholars who have investigated the history of early Christianity will have to confess that the etymology as well as the first use of these two names is shrouded in darkness. All we know with the evidence at hand is, to put it mildly, that the current opinion is based on insufficient evidence, or if we state the case bluntly, that it is highly improbable, not to say untenable and erroneous.

### *Christ and Messiah.*

According to the current connotation the term "Christ" is a translation of the Hebrew "Messiah," and Christians are those who believe that Jesus is the Christ. That would be a simple statement of fact as to the present usage of these words, but there are difficulties not commonly known and problems still unsolved.

The Hebrew word *Messiah* was translated into Greek by the term *Christos* some time before the Christian era. The word appears for the first time in the so-called Solomonic Psalms which are preserved in Greek. The problem is, how can the word *Messiah*, which means "the Anointed One," be translated by *Christos*?

Among the Hebrews it was the custom to have the king anointed with consecrated oil, but this ceremony was not practiced in Greece. It is difficult to say what word a native Greek might have used for this act, if he wanted to describe it in his own language, but Greek scholars will have to grant that the verb *chrain*<sup>1</sup> from which the word *Christos* is derived does not mean "anoint" but "to rub" and "to besmear." The root XPI is connected with the

<sup>1</sup> χρίω.

Sanskrit GRI and the Latin FRI; the latter appears in *frico*, "to rub," and is still preserved in the original meaning of the root in its English derivative "friction." The Greeks had a habit of oiling their bodies after a bath, and this process was called *chriscin*, which accordingly may be translated "to rub with unguents or oil," but we must bear in mind that it is the idea of rubbing or smearing that is fundamental, and not the unguent or the oil. This is apparent when we consider that the same word means also "to coat arrow-heads with poison," "to put on paint," and even "to scratch," "to puncture," "to prick," "to wound."<sup>2</sup>

The meaning "anoint" with its peculiar significance as an act of sanctification is postclassical and came into use only through the Jews after the term "Christ" as a translation of *Messiah* in the sense of "the Anointed One" had become accepted among the Jews in Alexandria. It is used in the Septuagint in the sense "to anoint," but never by any pre-Christian Greek author.

We may grant that the translation of *Messiah* by *Christos* was a Hebraism, although it seems very improbable that any one conversant with Greek should have selected so undignified an expression, and the Jews of Alexandria knew Greek as well as Hebrew, perhaps even better. But if we grant that the term *Christos* was originally an awkward Hebrew solecism, we find ourselves beset with new difficulties which render the traditional interpretation unacceptable.

The form of the word *Christos* is a passive participle of the future which means "one who is to be, or one who must be, or one who shall be anointed (besmeared)." It can by no stretch of licence be construed to mean "one who has been besmeared." The latter form would be *chriomenos*,<sup>3</sup> i. e., "the anointed or besmeared one," or *kechrimenos*,<sup>4</sup> "he who has been besmeared."

Whichever way we turn, we must confess that a Greek translator of Hebrew would never think of translating the term *Messiah* by *Christos*, and we feel compelled to grant that the term *Christos* originated independently from the term *Messiah*, however probable it may be that both terms were sufficiently analogous to be identified.

<sup>2</sup> For further information and the entire philological apparatus of passages, see any good Greek dictionary (e. g., Liddell and Scott, p. 172-3). Æschylus uses the word even to denote the sting of the gadfly.

<sup>3</sup> χρίομενος.

<sup>4</sup> κεχρίμενος.

*Christos and Chrestos.*

The difficulties are by no means lessened by the fact that the pronunciation of the Greek term *Christos* was quite unsettled even as late as in the second century of the Christian era, for by the side of the spelling *Christos* we find the form *Chrestos* which in Greek means "useful." At any rate Justin Martyr still makes a pun by referring to this meaning of the word when he alludes to the Christians as being "useful," thus proving that he makes little difference between *Christos* and *Chrestos*. At his time in Greece the pronunciation of the *e* was beginning to gradually change into *i*, in the same way as the Saxon *e* (pronounced *ay* as it still is in Germany) was transformed into the modern English *e*. A Jew by the name of Chrestos\* is mentioned as having caused disturbance in Nero's time, and some scholars think that the name should read *Christos*, and the disturbances thus produced should be referred to some Christian missionary who preached the Gospel of Christ before St. Paul had reached Rome.

Among the Jews exiled by Claudius was a certain man named Aquila, who together with his wife Priscilla became closely associated with the apostle St. Paul. They are frequently mentioned in both the Acts and the Epistles,† and judging from their zeal it is likely that they would have taken quite an active part in any controversy concerning Christ; at the same time they were probably well prepared for the message of Paul's Gospel by their antecedent education and experience, especially by their expectation of the advent of Christ.

One thing is sure: when the Jews translated their scriptures into Greek they used the word *Christos* to translate their term *Messiah*. The word appears to have existed and must have meant a divine personality, a God-man, a saviour, a representative of God on earth, but there is no positive evidence where the word originated or what its etymology may have been. The Greek grew gradually accustomed to the solecism and Christian Greek authors use the word *chriscin* in the sense "to anoint" and the name *Christos* as "the Anointed One."

*Christ and Krishna.*

In those days the influence of India upon Greece began to be felt, and so the term *Christos* may be of Indian origin. The idea

\* This must have been in 49 A. D.

† Acts xviii. 2, 18, 26. 1 Cor. xvi. 19. 2 Tim. iv. 19. Rom. xvi. 3.

of a God-man and of an incarnation of God on earth (called *avatar* in Sanskrit) is so typically Indian that we would naturally look for the origin of the term to that country, and it seems not quite impossible that the word *Christos* is a corruption of *Krishna*, for Krishna is indeed a divinity who in more than one respect anticipates the Christian idea of a God-man, of a divine incarnation in the shape of a man. Some Krishna legends have been incorporated into the Bible, especially the birth among shepherds and the massacre of children of his age by a king who feared to be deposed by the new born king. But when we ask for positive evidences for the etymology of *Christos* from *Krishna* we must confess that they are not forthcoming.

The name *Christos* in the sense of a Messiah as a divine incarnation appears suddenly in the Hebrew-Greek literature among the Jews of the dispersion, and quickly becomes a current term which was accepted in this sense even before Paul began to proclaim that Jesus was the Christ.

The idea that a saviour, a Christ, a divine teacher, was expected was current in the days of Paul, and he was called the Christ or the Lord, and the burden of Paul's message (the new thing which he added thereto) consisted mainly in showing that Jesus was this Messiah. That such was the state of affairs appears from Acts xviii. 24 ff., where we learn that Apollos, an Alexandrian Jew, was a traveling preacher like Paul, and he is highly praised for his ability and fervor. It is stated that "this man was instructed in the way of the Lord." However, he knew nothing as yet of Jesus, but "spake and taught diligently the things of the Lord knowing only the baptism of John." Apollos was converted by Aquila and Priscilla and became a devout adherent of Paul's doctrine, and now we are told that "he mightily convinced the Jews and that publicly, showing by the Scriptures that Jesus was Christ."

We ought to point out further that from the start the ideas associated with the term "Christ" are different from those connected with "Messiah." In the dispersion the Jews absorbed pagan ideas which insidiously influenced their traditional notions, and the idea of an expected Messiah was much modified even in the interpretation of the most orthodox rabbis. The Messiah, the anointed Jewish king, who was expected to restore the Davidian kingdom and redeem the Jews from the yoke of the Gentiles, gradually changed into a saviour like those among the Gentiles.

*The Saviour Idea of Pagan Origin.*

The idea of a saviour who would rescue mankind, conquer evil, overcome death, heal all ills and all disease, reconcile man with God, and be a representative of God on earth, an incarnation of God himself, was purely pagan. This conception of the Messiah occurs nowhere in the Old Testament and creeps into the Talmud only at a late date under the influence of Gentile surroundings. The Persians proclaimed that a saviour, a *saoshyant*, would come, and his name would be Mithras. He would be born of a virgin and bear the title "righteousness incarnate"; the dead would rise and the living would be transfigured so as to receive ethereal bodies that would throw no shadow.

Kindred ideas existed in distant India where the saviour was called the Buddha or the Enlightened One. Among the Brahmans he was regarded as an avatar, or a divine reincarnation, a god-man. Even the Greeks had their saviours and our word "saviour" is nothing but a translation of the Greek *Soter*.<sup>3</sup> The Greek saviours were either heroes like Heracles, Theseus, Jason, etc., or they were gods as in the case of Æsculapius. They were either mythological figures humanized, or they were legendary men deified, or both at once. At any rate the idea of Christ was more associated with the pagan notions of a saviour than with the Jewish idea of a Messiah, and if we analyze our own sentiment when using these two terms there would hardly be any one among us to whom they would be so identical that we could say that *Christ* is the correct translation of *Messiah*. The Christian belief appears to reverse the historical relation of the two terms and if a Christian would scrutinize his faith he would confess that he believes Jesus to be the saviour called "Christ." In fact many Christians like to forget that Jesus was a Jew, or more correctly, an Israelite of Galilee. He certainly was not a Messiah to the Jews as the term is understood by the prophets, in the Scriptures and in Jewish history. When Christians speak of Christ as the Messiah they mean that the Jews ought to abandon their Messianic hopes of a restoration of Israel, and that they ought to believe in Jesus Christ as the international Saviour, who by a fulfilment of the law has abolished it.

*No Exact Hebrew Equivalent for the Word Saviour.*

The Hebrew language does not possess the word "saviour." All its synonyms have a somewhat different significance. The name

<sup>3</sup> σωτήρ.



Joshua (by the Gentiles corrupted into "Jesus") comes perhaps nearest to the meaning of a saviour. In its original form it reads *Ychoshua*<sup>6</sup> and means "whose help or deliverance is Yahveh." The root of the second part of the word is *Yasha*,<sup>7</sup> used only in the *hiphel*- and *niphel*-forms, the former meaning "to set free" and the latter, "to be set free." The meaning of the root is "to be wide or broad," and the original meaning of the verb is "to set abroad, to let escape, to deliver from bondage," and finally in general, "to deliver from evil, to rescue, to send help."

The word *Ychoshua* was in later times abbreviated into *Yeshua*,<sup>8</sup> and the Septuagint translates it by "Jesus."<sup>9</sup>

The words *Yc hoshua* and *Jeshua* are names, but are nowhere used as nouns in the sense of "Saviour."

The word *goel*,<sup>10</sup> which in the passage Job xix. 25, is rendered "redeemer" in our authorized version, has an entirely different significance and would better have been translated by "avenger." It is derived from *gaal*,<sup>11</sup> which means "to demand back, to reclaim, to redeem" in the sense of property that has been pawned, or a vow that has been made. The noun *Goel* is a technical term in Hebrew jurisprudence denoting the nearest in kin of a man who has been slain, and upon whom the duty devolves to take revenge by slaying the slayer or demanding a ransom. Gradually the word has acquired the more general meaning of "nearest of kin upon whom such a duty would devolve." According to the marriage laws this *goel* would be obliged to take to himself the widow of his deceased kinsman, as is instanced in the stories of Ruth and Tobit. The idea of seeing in *goel* a saviour and thus making the mooted passage a prophecy of Christ is due solely to wrong translations and is a late Gentile interpretation.

The word *rophe*,<sup>12</sup> which occurs in Job xiii. 4, and is translated in the authorized version by "physician," might be rendered "healer" in the same sense as saviour is called in German *Heiland*. In the context it means that Job's friends are vain comforters, but the word *rophe* has never become a theological or religious term and can not be regarded as an equivalent for Messiah or Christ.

#### *The Nazarene.*

In addition to these Hebrew equivalents of the term "Christ" we ought to mention the word "Nazarene." According to a theory

<sup>6</sup> יְהוֹשֻׁעַ or יְהוֹשֻׁעַ      <sup>7</sup> יָשָׁה      <sup>8</sup> יֵשׁוּעַ  
<sup>9</sup> Ἰησοῦς      <sup>10</sup> גֹּאֵל      <sup>11</sup> גָּאַל      <sup>12</sup> רֹפֵא

recently brought forward by William Benjamin Smith,<sup>13</sup> the home of Jesus was Capernaum which is called "his city," and Nazarene does not mean the man of Nazareth, since we know that the sect of the Nazarenes existed before Jesus. According to Smith the name is to be derived from *natsar*, "to preserve," and "Nazarene" means saviour or healer. The sect must have been similar to the Therapeuts and Essenes, perhaps it was another name for the latter, perhaps also for the Ebionites, but the sect was not recognized by the orthodox Pharisees, and we may assume that it had originated under pagan influences in Galilee. This would account for the fact that the epithet "the Nazarene" was so little understood as to be explained by early Gospel writers in the sense of one born at Nazareth, a village of whose existence nothing was known in the first and second century and which later on about the fourth was identified with the Galilean village Natzara.

The idea of a preserver, a Nazarene, is obviously un-Jewish and has not become assimilated to orthodox Judaism. It seems that the Nazarenes as a sect did not identify their saviour with the Jewish Messiah. This was not done except by St. Paul who could only indirectly and after his conversion be called a Nazarene by his association with the disciples, especially with Peter.

The Nazarenes must have existed before Jesus. If we accept the statements made in the New Testament, they continued a Jewish sect, but henceforth looked upon their martyred leader as the Messiah, whose second coming they expected to be imminent. We must bear in mind, however, that our New Testament information comes from Gentile Christians who would naturally interpret the faith of the Nazarenes in the light of their own conception of Christianity.

Whatever the belief of the Jewish Nazarene sect may have been, we are sure that it constituted the body of a small community which is known in history as the Jewish Christian Church, fragments of which existed still about the regions of Pella in the time of Epiphanius, who considered the Nazarenes as heretics because their Christianity differed widely from that of the Gentile Christian Church.

#### *The Name Christian.*

While the etymology of the name "Christ" is doubtful we can positively say that after this word had been accepted the original meaning of "Christian" is assured, for it can only be a derivative

<sup>13</sup> See *The Monist*, Vol. XV, p. 25 ff.

from "Christ" and must from the beginning have meant a believer in Christ. That seems sufficient for our purpose, and yet even here we are beset with new difficulties.

According to the Acts of the Apostles (xi. 26)<sup>14</sup> Antioch was the place where the disciples were first called Christians.<sup>15</sup> The name is a solecism, and proves that its originators did not belong to the educated classes of society. At the same time we know that the improper formation of words with the suffix *ianus* started first in Latin and crept gradually into Greek.

The forms *Pompeianus*, *Appianus*, *Lucianus*, etc., being derived from words in *ius* are correct, but *Cæsarianus*, *Catonianus*, etc., are wrong. Cicero still uses the form *Cæsarinus*. *Christianus* from *Christus* is ungrammatical and could not have originated in the age of Augustus, nor before the degeneration of the Latin tongue began, and even then it stands to reason that it was first used among the uncultured. That the Greeks should have coined the word in the days of St. Paul is extremely improbable; and we ought to expect such forms as *Χριστικοί*, *Χρίστιοι*, and *Χρίστειοι*. One thing is certain: The Apostle Paul himself designates the adherents of the new faith as "those of Christ,"<sup>16</sup> but never Christians. With the exception of the isolated appearance of the word in the Acts, the form *Christian* remains unused and unknown among Greek authors in the first century of the Christian era. The first author who is familiar with the word is Justin Martyr, and the context in which he uses the word "Christians" proves that the name was used by the pagan accusers, and not by the adherents of the new faith. Accordingly, it may *not* have been the name by which the Christians called themselves, but the epithet of opprobrium by which their pagan enemies designated them. In his apology (I. 4) Justin Martyr says plainly: "You accuse us of being Christians, but that the useful<sup>17</sup> becomes heinous is not fair."

The Jews called the Jewish Christians *Minæans* or *Natzerim* (i. e., Nazarenes), never Christians. The meaning of the former<sup>18</sup> is unknown, but it seems probable that it is the Biblical *min*<sup>19</sup> which means "species." We would only have to assume that in Talmudic times it acquired the meaning "sect." The adoption of the name "Christian" by Gentile authors appears well established simultaneously with Justin Martyr in the second century. Tacitus speaks in his *Annals* (XV, 44, written about 116 or 117) of Nero's perse-

<sup>14</sup> See also xxvi. 28. <sup>15</sup> *Χριστιανοί* <sup>16</sup> *οἱ τοῦ Χριστοῦ*. <sup>17</sup> *τὸ χρηστόν*.

<sup>18</sup> *מִנְיָיִם* in Latin *Minæi*.

<sup>19</sup> *מין*

cution of the Christians, but since under the rule of Nero (56-68) the term "Christian" was not yet used and known, because at that time as we have seen the word-formation was not yet possible in Rome, he must have employed the name in anticipation of its later usage, and it is not even sure that the persecuted sect were Christians at all. They may have been Jews or adherents of other Oriental religions between whom in those days even otherwise well informed Romans made very little distinction.

Well informed on the subject is the younger Pliny who was governor of Bithynia in 111-112 or 112-113. He uses the name "Christians" in his letters to the emperor, but so little is the Christian faith known in those days that he deems it necessary to characterize the new sect and ask for special instructions as to how to deal with them. But his correspondence indicates that in Asia Minor the name was already in common use.

It is true that Rome conquered the countries around the Mediterranean Sea, but the final result was that the victors adopted the customs of the conquered race. Under Augustus Rome was still Roman and preserved at least the semblance of a republic. But the West became more and more amalgamated with the East with the result that the more powerful West was leavened by the more civilized East. Eastern idioms, Eastern religions and Eastern institutions gradually supplanted Roman ones, and so Rome changed into an Oriental monarchy with Oriental forms of thought and dominated by an Oriental religion. The Latin tongue itself degenerated, but when the Empire failed in the time of distress under the vigorous attacks from the North, the new religion maintained itself triumphantly and gave Rome a new lease of life with the renewed glory of an ecclesiastical predominance built upon the débris of its former civilization.

## "23" AND OTHER NUMERICAL EXPRESSIONS.

BY ENNO LITTMANN.

WHEN I returned to America in June 1906 after a two years' absence, the first new expression I heard of those that had grown up in the meantime was "23" with its alternate "skiddoo." The alternative power of the two expressions has become so great that sometimes, in counting, the one is used for the other, thus: "twenty-one, twenty-two, skiddoo, twenty-four," etc. The New York Telephone Co. even published in 1906 a pamphlet with the mysterious title "23." And Mr. Dooley fancies that foreign aspirations will find a "23" painted on the door of America.

My philological mind asked at once for an explanation of this very strange linguistic phenomenon. It seems most probable that "skiddoo" is an abbreviation of "skedaddle," and the latter is said to be college slang made up from the Greek *σκεδάννυμαι*. So this word did not trouble me very long. But how to take hold of the slippery "23"? I heard over half a dozen explanations for this expression, out of which I think only five to be worth mentioning.

1. I was told on the race-grounds only twenty-two horses were admitted, and that, when the race-horses were counted, the twenty-third, of course, was "skiddoo."

2. A man who had lived in the West for a number of years said that in California the "23" had had its ominous meaning for several years, and that the term had only migrated eastward in 1905, like other products of western civilization. In California, he said, there used to be vigilance committees composed of 23 members, and whenever in one of the border-towns, a man had made himself unpleasant and was to be invited to leave the place, a "23" was painted on his door; then he knew that the "23" were after him and that it was advisable for him to skip quietly.

3. The number "23" was said to be a signal of the base-ball players meaning "get off the grounds." However, I do not see why

a plain statement like this should be veiled in mystery, since the object of the proper base-ball signals concerns other matters.

4. It was called a signal of the telegraph operators, meaning "cut off the wire."

5. Again it was given to me as a police signal with a corresponding meaning.

It appears at once that in three out of the five explanations the number is taken to be a signal, and it seems to indicate that the origin of the term is indeed to be looked for among the numerical signals: Nos. 4 and 5 seem to be more likely because among telegraph operators and policemen the meaning concerned may need a signal rather than on the base-ball field.

The interesting fact connected with this expression is that a simple number without any complementary word stands for an idea usually expressed by an entirely different category of words. If all similar expressions were collected from as many languages as possible one would certainly gain a great many interesting facts not only concerning the development of human speech but also concerning the history of civilization, of manners and customs, and of the religion of mankind. Everybody has heard of the "sacred numbers," and several learned treatises have been written about them. Of these may be mentioned here: J. Hehn, *Siebenzahl und Sabbat bei den Babyloniern und im Alten Testament*, Leipsic, 1907. W. H. Roscher, "Enneadische Studien. Versuch einer Geschichte der Neunzahl bei den Griechen" (*Abhandlungen der Kgl. Sächs. Gesellschaft der Wissenschaften. Phil. hist. Klasse*, 26, 1).

It is not my aim in this paper to write a scientific treatise on numerical expressions: in order to do this a vast literature would have to be consulted, and the leisure at my disposal is too limited to finish even a tenth of it. But I wish to gather here a few terms out of languages with which I have come into contact—sometimes only for a few moments—, and to show in how many different ways numbers and words derived from numbers are used in human speech. I repeat that this collection is only an accidental one, not aiming at completeness nor at systematic treatment. A great deal of it will be known to the reader. The most natural order is that of the numbers themselves.

1.—*To be one*, German "*eins sein*," is too natural to need any comments.

2.—The opposite of the preceding expression we meet in the English adverb *in two* (*in twain*), the German adverb *entzwei* and the verb (*sich*) *entzweien*.—The origin of the term *two to one* for



"pawnbroker" is also easily understood; I know it, however, only from the dictionary.—In modern Arabic we find *'ala wahade mâ-hi 'ala thintên*, "under one, not under two," scil. "conditions"; see my *Arabische Beduinenerzählungen*, I, p. 21. l. 14.

3.—"Three" as a sacred number is well known from the days of the primitive Semites, who had the trinity of heaven, earth, and sea, up to the Christian Trinity. Professor Hehn has devoted a special chapter to this number on pp. 63-75 of his book mentioned above.—Among the Gallas in southern Abyssinia *sadatshā*, "three-ness, trinity," has become the proper name of a federation of *three* tribes; see my remarks in the *Zeitschrift für Assyriologie*, XI, p. 392.

4.—Among the Babylonians and the Hebrews the number "four" implies the idea of the universe, originating from the four directions of the compass; compare for instance, "the four winds" and "the four quarters" of heaven in Jerem. lix. 36, also Ezek. xxxvii. 9, Dan. xi. 4. See Professor Hehn's book, p. 76.—In the same way as *sadatshā* is a combination of three, the word *afrê*, "fourness, quatrinity," has become the proper name of four federated Galla tribes; see the reference given above.—𐤄𐤍𐤏𐤍 "Four" is an Egyptian proper name for a person, occurring in an Aramaic papyrus: the name seems to be taken, as Professor Spiegelberg has suggested, from the four "elementary gods"; see his remarks in *Orientalische Studien* (Festschrift for Professor Nöldeke), p. 1108.

5. 6.—In the modern Arabic dialect of Syria there is a saying *däbb ikhmäsö fi stätö*, "he threw his fives into his sixes," meaning "he became utterly confused"; see my "Chant de la belle-mère en arabe moderne" in the *Journal Asiatique*, 1903, No. 9, p. 122. \*Professor Goldziher called my attention to the Hungarian phrase *ötölt-hotolt*, "he has fived and sixed," which signifies "he has spoken timidly, he has faltered."—A curiously similar expression is the English *at sixes and sevens*.—The Swedish word *en femma*, "a five," means "a bill of five crowns"; *sexa*, "six," means at the same time "supper."

7.—It is impossible to treat in detail of all the superstitious uses of this number, which in all likelihood owes its sacredness to the seven planets.\* I wish to mention only a few cases in which the word "seven" is used in a special meaning generally derived from a substantive or adjective which is to be supplied.

In German *die böse Sieben*, "the wicked seven," is used, as is

\* Many of the ideas connected with this number are treated in an article entitled "Seven," written by Dr. Paul Carus and published in *The Open Court*, Vol. XV, pp. 335, 412. In the second instalment some ideas associated with other numbers are also touched upon. Ed.

well known, for a quarrelsome woman. The derivation is not altogether certain. It is said that in a game of cards which was in vogue some three hundred years ago and which was called "Karnöffelspiel," the seven was the card of the devil and that the *böse Sieben* took its origin from this card. The fact that seven was chosen as the number of the devil reminds us very strongly of the rôle which the seven evil spirits play in Babylonian magic.—In Tigrë, the northernmost of the modern Semitic languages of Abyssinia, *Sab'at*, "seven," is the name of the Great Bear, of course on account of its seven stars; the people speak of "the true Seven," meaning this constellation, and of "the false Seven"; the latter probably being the name of the Lesser Bear. It is known that in European nomenclature the seven stars (*Siebengestirn*) is another name for the Pleiades. Furthermore, the Tigrë people speak of "the seven short ones" and "the seven long ones" in their astrology: the former are the days during which the moon circulates from Gemini to Virgo, the latter those during which she circulates from Scorpio to Amphora. Both these periods are considered to be lucky.—In ancient Arabic *ihda min sab'*, "one of seven," means "a great, momentous or difficult thing"; there are various explanations for this expression.

8.—In Tigrë *sāmen*, "the eighth," means "week." The week consists of seven days, but since it is counted from one Sunday to another, the second Sunday is the eighth day, although properly speaking it belongs to the following week.—It may be mentioned that in some Semitic languages the days of the week are numbered, generally only the days from Sunday until Thursday—Friday and Saturday have their special names—, and that the word "day" is often omitted; then, "the one, the two, the three, the four, the five" stand for Sunday etc.

9.—This number, being three times three, is a sacred one also; about its use in Greece Professor Roscher's book mentioned above may be consulted. In Egyptian a word derived from the numeral "nine" and generally translated by "enuead" signifies a circle of nine deities.—In Northern Abyssinia the people who till the ground measure their fields according to the number of furrows, taking nine furrows as a basis. Thus they say: *kel'ōt (salas) oe' haraskō*, "I have ploughed two (or three, etc.) nines." There may be some religious reason for this custom.—Among the same people the word *tassa'a (tēsa'a)*, "has nined," is used of a month which has only twenty-nine days instead of thirty.—The German expression *alle*

*neune*, meaning "all and everything," is, of course, taken from the bowling-alley.

10.—In Swedish *en tia*, "a ten," means "a bill of ten crowns." —The English word *teens* should be mentioned here also.

12.—"The Twelve" is said in the New Testament of the Apostles.—The Swedish *tolfva* is the name of a game of cards.

13.—This number is mentioned here on account of the superstitions connected with it; they originate most probably from the Lord's Supper.

17. 18.—In Swedish the words *sjutton* (17) and *atton* (standing for *aderton*, 18), are used as curse words. The original expression may be something like "seventeen (eighteen) curses shall come over me (you)"; but I do not know why this number has been chosen.

23.—See above.

40.—In Northern Abyssinia *arbo'āhū*, "his forties," and *ar-bā'āhā*, "her forties," refer to the following: A man must after his wedding remain for forty days without working, stay at home, carry a sword and the like; this time is called "his forties." A woman remains unclean for forty days after she has given birth to a boy, and these are "her forties"; compare Leviticus xii.—The Italian *quaresima*, "fasting," is of course derived from the forty fast days.—In London "the Forties" used to be the name of a famous gang of thieves.

60.—In modern Arabic there is a phrase *sittin sāne 'alēh*, "sixty years upon it," or *sittin sāne usab'in (arba'in) yōm*, "sixty years and seventy (forty) days!" which denotes contempt or expresses that the speaker does not want to be bothered with the thing at all. The number "sixty" in this phrase may be a remnant of the old sexagesimal system.—In Dutch we find a very strange slang term: *je bent wel zestig*, "you seem to be sixty," i. e., "you are crazy." Its origin is altogether unknown to me.

70.—The Latin word *Septuaginta*, "seventy," is almost used as a German word, and the same may be said of *Septuagint* in English. Generally it is used now of the first Greek translation of the Old Testament, which according to tradition was made by 70 or 72 men.—In the New Testament "the Seventy" are of course the disciples.

100.—Lately the "Black Hundred" have become notorious in Russia: compare "the Forties."

1000.—In German *Potztausend* and *Ei der Tausend* are exclamations of astonishment. *Potztausend* stands for *Gott's tausend*,

i. e., "God's thousand curses upon me (you)!" The change of *G* into *P* is caused by the wish to conceal the real word; compare *diacre*, *gad*, *gosh*, etc.—In Swedish *tusen*, "thousand," and *sjutunnertusen*, i. e., probably "seven hundred thousand," are used in swearing; the words to be supplied are probably similar to those that originally followed after *Potzttausend*.

## MISCELLANEOUS.

### CLEAN MONEY.

We are in receipt of a pamphlet written by A. Cressy Morrison, and sent out from Franklin, Mass., Post Office Box 390, by C. L. Daniels, secretary of a Clean Money Club. The subject is important enough to deserve public attention. Mr. Morrison deals with the fact that diseases are contracted by the touch of money. Our children put coins in their mouth, our ladies handle filthy bills with their hands and then touch their lips. How often is an inexplicable case of diphtheria, or other terrible sickness, due to the handling of money!

Mr. Morrison makes the following statistical report concerning the number of bacteria found on money:

"We have had a most painstaking report from the director of the Research Laboratory of New York, whose conclusions, after continued and repeated tests and experiments on pennies, nickels, ten-cent pieces and bills taken from a cheap grocery store, are as follows:

Dirty pennies averaged . . . . .	26 living bacteria each
Dimes averaged . . . . .	40 living bacteria each
Moderately clean bills averaged . . . . .	2250 living bacteria each
Dirty bills averaged . . . . .	73,000 living bacteria each.

And mind you, your grocer and butcher handle this bacteria-laden money and then hand you your food or throw your meat upon the scales."

Further on he says:

"No wonder one of the most prominent bank cashiers of New England said to the writer: 'Poisonous! Dangerous! Why, we feel it is a miracle that our assistants who so constantly count money do not catch every disease that is going! Here is a stack of tightly bound bills six feet long, four feet high and two feet wide. Do you see much clean money in there?' 'What do you do with it?' 'Put it right back into circulation.' 'Why?' 'Because we cannot afford to let it go out of the bank long enough to be redeemed.' 'The requirements of business are too great?' 'The government does not print enough small bills. If they did we should not have that mess there. We should get it redeemed and receive new money for it every day.' 'That is true,' we answered, 'and the government recognizes the difficulty. The report of the Treasurer says that "the acuteness of the Treasury conditions has been so urgent for lack of an adequate supply of bills of small denominations, that banks and others, rather than utilize subtreasuries, have remitted direct to the Treasury for redemption, preferring to pay transportation charges both ways in order to save time and secure the small denominations

required. This shortage in the supply of small denominations has had the tendency to retain the currency much longer in circulation." And it is for this reason that they are contemplating a much larger issuance of small bills and the relief of forwarding by registered mail free of charge.' 'Well,' said he, 'when business men and depositors generally throughout the country emphasize the situation by insisting upon clean money, clean money will come and come to stay.'

Mr. Morrison concludes his pamphlet with the following remarks:

"And the remedy? There have been many suggested, as: Central stations established by the government in all states to which coins may be sent to be cleaned and polished by all banks. That large corporations and establishments of all kinds shall set up such a plant for themselves; that small banks and the general run of stores shall cause coins to be put into a bath containing any good germicide. That 'Clean Money' clubs and associations should be formed in every town and city in which each member shall agree to wash in soap and water and some germicide the coins they have in possession before spending them. (A weak solution of carbolic acid or peroxide of hydrogen would do. Even borax or soda will quickly clean a coin.) That these 'Clean Money' associations shall advocate clean money in their local newspapers, request it of their tradesmen and dealers, demand new bills at banks, and cause the children in school to be taught never under any circumstances to place a coin in the mouth, informing them why.

"We as a nation are a cleanly people. Our ideas of sanitation are being carried out in a thousand ways. Our public buildings, conveyances, streets and general surroundings are kept fairly clean. We recognize the dangers in sputum and legislate against 'The White Man's Plague.' We do not legislate against a coin or bill that has been carried on the person of a tuberculosis patient even when it is overrun with the microbes of the disease. We have Health Boards and Health Journals galore. We read, we talk, we act for sanitary measures and meanwhile we carry half a million little devils called bacteria in our purses who would just delight in laughing all our precautions to scorn. Do not think you cannot further this good cause. You can."

#### THE GOETHE MUSEUM IN WEIMAR.

The house in Weimar in which Goethe lived from June 1782 to his death (March 22, 1832,) was practically shut up for fully fifty years after him. His two grandsons were satisfied to live in the plain and narrow garret-rooms of the big house. When the younger of them, the last descendant of the great poet and of a poetical turn himself, died in 1883, he appointed the house, with its garden, with all its furniture and valuable collections (of art and of natural history—chiefly minerals) to become state property. It was opened to the public and has since been known as the National Goethe Museum, in which the numerous visitors are enabled to gain a vivid impression of the surroundings in which Goethe passed the days of his long and ever-active life. There is hardly any object in this museum which did not belong to the place in the owner's lifetime. Prominent among the few recent additions are a fine sculpture by Professor Eberlein, of Berlin, which represents Goethe examining the skull of his friend Schiller, and the grand painting by Prof. F. Fleischer, of Goethe at the moment of departing from this life, with his



daughter-in-law, Ottilie, kneeling by his side. The 150th anniversary of Goethe's birthday (1899) gave occasion to this accomplished work of art which was presented by Professor Fleischer to the late Grand Duke of Saxe-



GOETHE CONTEMPLATING THE SKULL OF SCHILLER TO WHICH HE  
ADDRESSED A POEM. Sculpture by Eberlein.

Weimar, Carl Alexander, who made it over to the Goethe House. It is a reproduction of this painting which furnishes the frontispiece to this number of *The Open Court*. The painter is a citizen of Weimar, and a pupil of

Professor Thedy, both of them renowned portraitists. Of his brothers the one is also a painter, best known for his picture of the "Opening of the Gotthard Tunnel"; the other is the editor of the *Deutsche Revue*, an ably conducted magazine published in Stuttgart.

#### WILHELM BUSCH.

Wilhelm Busch, the famous German humorist, died on January 11 at the advanced age of seventy-five. He is famous for his illustrated comic poetry in which he created types of droll figures which have become classical in their way. There is the Pious Helen, Max and Moritz the two bad boys, Pater Filucio the haggard priest, and many others.

We will add, however, that the satire of Wilhelm Bush was not on the surface but was founded upon a deep knowledge of the human heart as is proved by his serious poetry, published in the two collections, *Kritik des Herzens* and *Zu guter Letzt*. His philosophical views are expressed in the little book called "Edward's Dream," to the exposition of which we devoted an article in *The Open Court* several years ago (Vol. viii, 4266, 4291 and 4298) under the title "The Philosophy of a Humorist."

#### BOOK REVIEWS AND NOTES.

BIBLISCHE LIEBESLIEDER. Von Paul Haupt. Leipsic: J. C. Hindrichs, 1907 Pp. 135.

Paul Haupt published in *The Open Court*, Vol. XVI, p. 291, an English translation of choice poems selected from that Biblical book which commonly goes under the title "Song of Songs," and has been long recognized as a collection of love ditties. It has since been published in the form of a small pamphlet.

We are now in receipt of a German edition of the same love lyrics, which together with the whole critical apparatus and an introduction with notes and appendices constitutes a book of 135 pages.

The present number of *The Open Court* contains articles which broach important problems into an editorial discussion of which we hope to enter in forthcoming numbers. Dr. Dole treats the problem of Jesus which is of constantly growing interest. His exposition thus far will appear to many very iconoclastic for a clergyman, for it shows both the humanity of Jesus and the shortcomings of the Gospel writers, but we may say that we have here one aspect only of a reform presented, the constructive counterpart of which will be seen to be the establishment of the Christ ideal.

The Rev. H. W. Foote and the Rev. A. Kampmeier discuss the problem of modern theology from different aspects of practically the same standpoint, and we hope to be able to take up in the future some points of their contentions. The editorial article on "Christ and Christians" has been written in reply to an inquiry from one of our readers. Though the etymology of names is perhaps not of great importance, an acquaintance with their history and gradual adoption will throw some sidelights upon the origin of Christianity.

The editor's illustrated article "Olympian Brides" has been written upon a suggestion to hear more of the pagan prototypes of the story of "The Bride of Christ" which appeared last year in the August number.

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HIGGINS.  
MARY CARUS.

---

---

VOL. XXII. (No. 3.)      MARCH, 1908.      NO. 622

---

---

## CONTENTS:

	PAGE
<i>Frontispiece.</i> Goethe in His Last Year, 1832. Drawn from life by C. A. SCHWEDGEBURTH.	
<i>An Experience and a Challenge.</i> ALBERT J. R. SCHUMAKER. ....	129
<i>Who Is to Blame?</i> In Answer to Mr. A. J. R. Schumaker. EDITOR. ....	135
<i>The Significance of Goethe's Faust.</i> (Illustrated.) EDITOR. ....	147
<i>What We Know About Jesus.</i> III. Two Kind of Teaching. DR. CHARLES F. DOLE. ....	173
<i>Wilhelm Busch.</i> EDITOR. ....	181
<i>The Balance of the Heart.</i> ....	187
<i>The German Monistic Alliance.</i> ....	188
<i>Book Reviews and Notes.</i> ....	188

---

---

CHICAGO

**The Open Court Publishing Company**

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U. P. U., 3s. 6d.).

---

Copyright, 1908, by The Open Court Publishing Co. Entered at the Chicago Post Office as Second Class Matter.

# THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

DR. PAUL CARUS  
EDITOR



ASSOCIATES { R. C. HEGGLER  
MARY CARUS

**"The Monist" also Discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical, and Sociological Questions of the day.**

## TERMS OF SUBSCRIPTION

In the United States, Canada and Mexico, yearly, \$2.00; single copies, 60 cents. In England and the U. P. U., yearly, 9s. 6d.; single number, 2s. 6d.

Bound Volumes I-XVI in half leather, each \$3.00 (12s.). Postage, 1s. extra to countries in the U. P. U. Binding cases for back volumes, same style, postpaid, 75c. (3s. 6d.). Unbound back numbers, \$2.00 per volume.

A sixteen years Index of "The Monist" is now in preparation. Advance orders for said Index will be carefully filed for future execution.

## TESTIMONIALS FROM THE READERS OF "THE MONIST"

"I do not believe any periodical in the world is doing more service to civilisation and to this country than no other precisely renders than 'The Monist'."—CHARLES S. PIERCE, Milford, Penn.

"Its great breadth and liberality, its high class of writers, and its able and scholarly reviews, are among its noteworthy features."—LESTER F. WARD, Smithsonian Institution, Washington, D. C.

"I read 'The Monist' because it stands for something, because it gives me the thoughts of contemporary leaders, and because it is always on the side of sound scholarship."—DAVID STORNE SMITH, PH. D., Professor of Mathematics in Teachers' College, Columbia University, New York City.

"Among the periodicals of a higher class, which I have been receiving for some years past, there is none that I read more regularly than 'The Monist'; and there is not a number in which I have not found some articles of fruitful suggestiveness. I have been so impressed with the value of the periodical that I recommended last year the purchase of a complete set for the library of our university."—J. CLARE MURRAY, LL. D., Professor of Philosophy in McGill University, Montreal, Canada.

"I do not think that any Journal in the world can rival 'The Monist,' and scarcely any other country but America can ever produce a journal like this, scientific and still

all-comprising, free-thinking and still never vague, but exact."—DR. HUBERT SCHLEIDEN, Hanover, Germany.

"I am in possession of the entire series of these repositories of select lore. Without intermission these many years they arrived at my 'Wild West' home, expanding my thought and deepening my sympathies with the great scientific movement."—DR. EDMUND MONTGOMERY Hempstead, Texas.

"'The Monist' is certainly performing an important service. I always read the Journal with interest and profit. It would be difficult to exaggerate the value of your journals and other publications for the advancement and diffusion of philosophy and science."—Prof. J. McKEEN CATTALL, Professor of Psychology in Columbia University, New York.

"I desire to state that there are found compiled in this Journal three qualities which render it superior to most other American and European reviews, namely: (1) The unlimited liberty of discussion and of thought in every branch of science pervading its pages; (2) The varied character of the articles which are published in every single number of it; and (3) The names of its illustrious contributors and collaborators from every part of the world."—G. SERGI, Professor of Anthropology in the University of Rome, Italy.

Librarians, book collectors, and students desiring to secure the back numbers of "The Monist" can obtain exceptionally favorable terms by addressing the publishers at once, as a limited number of sets in excess of requirements are to be disposed of for want of storage facilities. SPECIMEN COPIES ON APPLICATION.





GOETHE IN HIS LAST YEAR. 1832.  
Drawn from life by C. A. Schwerdgeburth.

*Frontispiece to The Open Court.*



# THE OPEN COURT

A MONTHLY MAGAZINE

**Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.**

VOL. XXII. (No. 3.)

MARCH, 1908.

NO. 622.

Copyright by The Open Court Publishing Company, 1908.

## AN EXPERIENCE AND A CHALLENGE.

BY ALBERT J. R. SCHUMAKER.

I WOULD like to bring forward for discussion a few points which I think will prove of interest to the readers of *The Open Court*. In bringing these together in this way I would emphasize the fact that we are to consider several separate issues, and that it will not be enough to reply to my position in but one instance.

In considering first, the appropriateness of your theological terminology, it may be well to begin with the history of my acquaintance with your writings. They came to my notice during my last year in high school, when a not uncommon passion for philosophical studies was becoming decidedly manifest. And as it happened, yours were the only works of the kind to which my attention was at that time directed.

I began reading them with avidity, and was shortly a willing disciple. An ardent young Christian, whose religious life was feeling the profound stirrings of adolescence, I responded eagerly and enthusiastically to the work of one who, seemingly irresistible as a philosopher, was also a devoted defender of the faith. I was convinced that historic Christianity had received a new and profound apologetic. To be sure, there was a pantheistic passage in the *Nature of the State* (p. 40), and a disturbing sentence with regard to prayer in the *Primer of Philosophy* (p. 202), but my attitude toward these divergencies was liberal.

Your distinct avowal of trinitarian convictions, your asseverations regarding the immortality of the soul, and your announcement of the finality of the Christian religion, sufficed to cover any minor departures. If you criticised the churches, you did not criticise Christ, and I was quite willing to admit that the former deserved all they received.

I was especially interested to follow up your views on immortality, and to this end, in due time, I secured the *Soul of Man*. And then the process of disillusionment began. It was a painful process, not because of doubts engendered, but because of the changed personal relations involved. It is difficult to repudiate friends and books on whom one has long relied.

It is not your fault that I read the books in the order I did, and had I read the *Soul of Man* first, there would be a different story to tell. But on the other hand, there are doubtless many young students who are in a fair way to repeat my experience.

The limitations of the average reader, for whom your books are ostensibly written, must be considered. Each work should be complete and intelligible in itself. That this is not the case, my own experience shows. It would be easy to prove it, also, by a large number of book reviews which indicate that the reviewers have often totally misapprehended your meaning.

Any one otherwise ignorant of your position would certainly conclude that the *Primer of Philosophy* sets forth individual conscious immortality. Not only would he do so, but, as language is commonly used, he would have the right to do so. The very rhetoric as well as the religious implications stated would confirm this conclusion. "True religion is based upon the immortality of the soul; and the immortality of the soul is no mere phrase, no empty allegory, no error or fraud: it is a fact provable by science. . . . it is the cornerstone of religion and the basis of ethics" (p. 189). This seems clear, but one is startled to find an equally clear, but contradictory, statement in the *Soul of Man*: "Moreover we have reason to believe that there will be a time when the chain of conscious states will be broken forever. This consummation is called death" (p. 26). Reading further, we learn that what is meant by immortality is the fact that what we are and do enters into the life of humanity and perdures. But even with this explanation, the use of "eternity" and "immortality" appears to us to be a strange inconsistency. For, according to your own statement, the humanity in which I am to have my immortality is not itself immortal. It may sometime tire of life (*S. of M.*, p. 438), our solar system in due time will fall to pieces (*Primer*, p. 171). The consolation is offered us that "there are other suns with their planets developing in which, *no doubt*,\* the same principle is as active as it is in this world of ours." Granted—can my character enter into any of these developments? And if even the very matter of this earth be used over again in such a

\* The Italics are mine.

process, will the second chain of sentient creatures have any connection with the first?

Not only is your immortality thus seen to be a futile evasion, but it ought to be clear that personal conscious immortality (with all the difficulties involved, such for example as are entailed by the mechanical theory of memory) which you dogmatically declare would be unbearably monotonous, would afford far greater opportunities for real development, than the ceaseless grinding out of ephemeral solar systems with their attendant perishing humanities, which, according to your assumption, is the actual case.

Not infrequently are we amazed to see the abstract conceptions which men dare to call God, and to note the absurd estimate which they place upon these conceptions. It was especially so in your case. For, after having denied the existence of the Lord of heaven and earth, you insist that your view of God as the universal norm is the only possible view and that you do not believe in a God but in God. Not to mention the sham logic by which this process is carried through, our chief contention at this point is the inappropriateness of using a term to denote synecdochical or validative reality, which is universally considered to denote existential reality. There is a tremendous difference between the *existence* of an eternal, infinite and unchangeable personal Spirit, of whom and in whom and unto whom are all things, and His *non-existence*,—a difference that cannot be bridged by a single term.

There are many other terms to whose misuse we would object if space permitted. That which renders you thus liable is a very common policy:—"When men leave the beaten tracks of religious belief, they usually continue to employ the familiar terms of the forsaken faith, giving them new and as they flatter themselves, higher meanings. Their motive is, apparently, an unwillingness to break altogether with sacred past, mingled, in some cases, perhaps, with a secret doubt of the security of the ground which they tread. 'It is a sad satisfaction to them to repeat the language though they have lost the faith of their forefathers.' They conceal from others as well as from themselves the fact or at least the extent of their aberration. It is, therefore, not surprising that superficial readers should find so little in them, and should wonder what others can find to which to object. It is only on close examination that we discover that their theology is one of those 'juggling' witcheries,

'That palter with us in a double sense;  
That keep the word of promise to our ear  
And break it to our hope';

and that their gospel is a very different one from that which we have been accustomed to hear."\*

It is not long since I read the following comment on the works of a certain writer: "There is a free use of terms which the author has carefully emptied of their commonly accepted meaning; not to mislead, of course, but because he sincerely believes the usual meaning is incorrect." Taking this latter statement as applicable to your case, I would say that your course of action would be partially justified if Christianity were in the moribund condition which you imagine. I am not blind to certain weaknesses of the present situation, but there are other things to consider as well. Witness the reaffirmation of the evangelical basis at the great International Convention recently held in Washington.

It is surprising to note that your claim to be called a Christian is based upon the pretence that no one knows just what Christianity is. (*Open Court*, XIX, 584.) You very wisely refrain from recapitulating the history of Christianity. I am somewhat familiar with the remarkable diversities its course presents, yet I venture to affirm that to no future historian will it ever occur to describe the Religion of Science as a Christian development. It will, on the contrary, be set down, in accordance with its name, as an independent gnosticism, which had a perverse affinity for Christian forms of expression.

Your accusation against us theologians, viz., that we have committed the sin against the Holy Ghost, and have stultified our intellects in that we have not followed after you, on the path which every honest man must tread, hardly requires refutation.

It would seem that you are anticipating too much. Since your break with current Christianity (which is still very much alive) is complete and fundamental, your policy is bound to be peculiarly ineffective. Your controversies with offended dogmatists and atheists alike, will simply be endless.

I would add by way of a note a comment on your view of the freedom of the will. While not remarkably profound, the view itself is not entirely objectionable and the strange thing about it is that you seem to imagine yourself at this point especially, in conflict with the theologians. What theologians, pray? The scientific theologians are all strict determinists. For one to say "The old theological or metaphysical conception defines Freedom of Will as the freedom of a man to will whatever he wills," is to suggest that he has never read Augustine, Calvin or Edwards.

\* Dr. John Todd.

It is also remarkable that you should confuse willing with doing and fail entirely to see the force of Calvin's observation that Attilius Regulus, when confined to the small extent of a cask stuck round with nails, will possess as much free will as Augustus Cæsar when governing a great part of the world with his nod. (*Inst.* Bk. II, ch. IV, § 8).

It was my original intention to offer at this point some reflections on your ontology and epistemology, but with your permission I shall at a later time discuss these topics in a separate article. The purpose of said discussion would be largely to confirm what I present below and to make clear the fact, that while you represent that "no one who would take the trouble to let the light of science have an influence upon his convictions can escape traveling the same path" which you have, your most fundamental conclusions are singularly in want of scientific support. You have set forth your unfounded private opinions as the dicta of science. Your jaunty dogmatism rather exceeds that of the professional Christian theologians against whom you bring such grave accusations. If your propositions were as demonstrable as the first law of multiplication, as you hint in one place they are, your position would be worthy and honorable. But in view of the lack of cogency which your proofs almost invariably present your position is decidedly uncomfortable.

To deal with specific instances requires much time and labor, but to show that my staple is not innuendo merely, I will present a consideration of one of your most fundamental positions. By quoting your own words I hope to avoid misstating your position. You say:

"Our material existence is constantly changing and yet we remain the same persons to-day that we were yesterday. How is this? It is because man's life consists not of his material presence alone, but of his formal being.... The identity of memory structure does not depend upon an identity of the very same material particles, but upon an identity of form in tissues of the same kind.... The solution of the problem of memory, accordingly, solves the problem of the personality of man also. The personality of man and the continuity of his soul-life can find their explanation only in the preservation of all the living forms of his organism." (*Soul of Man*, pp. 421-422).

.... "Materialism has established a most important truth by insisting upon the fact, that there is no reality but in material existence. But matter, although a most essential feature of reality, is not the whole of it. Man's personality is not his material being; he is not the sum total of the atoms of which he consists. Man's personality, his mind, his character, is the special form in which the atoms have taken shape. Break this form and his personality is destroyed. Preserve this form, or build it again, and his personality is preserved." (*Fundamental Problems*, pp. 94-95.)



It is quite manifest that the above quotations afford an explanation of our personal identity as observed by our friends. The preservation of our form and features, our ideas and purposes, guarantees our identity to the world. But can it do more than that?

"Sleep is a reduction, or total obliteration of consciousness" (*S. of M.*, p. 272).

"The existence of the central soul, it thus appears, is for a short time periodically wiped out." "In the deepest sleep all consciousness disappears." (*Ibid.*, p. 260.)

It would thus appear hypothetically possible to destroy, during time of sleep, the form in which the atoms of a certain individual's body have taken shape, and seasonably to rebuild it again, without doing violence to his personality. The destruction might be total and complete. The matter might be scattered to the four winds. Nothing can depend upon the identity of material particles, for the matter of our bodies is in a constant flux.

Now viewing the disintegration as accomplished, this man's soul, you say, is to be regained, by "building again" the form in which the atoms of his body had taken shape. Though this is far removed from the realm of practical achievement, it is by no means hypothetically impossible. But forms are duplicable, the same form may be repeated endlessly. We might therefore construct one, two, or a hundred living bodies matching each other structure for structure with perfect precision. When waking consciousness returns to each, in which instance, if in any, may we imagine that we have restored the consciousness of the first individual in question? A previous quotation shows that you are a believer in personal identity. You are also doubtless aware that identity of any kind is not duplicable. These personalities which we have imagined coming into being through the proper collocation of atoms, while alike in every respect, are just as much distinct individuals with distinct personal identities as though of dissimilar character.

If it be said that it is my place to solve this difficulty, I need only reply that I am prepared to do so. Enough has been said to show that your view of the soul is in grave need of reconsideration.

In conclusion I feel that I ought to acknowledge my indebtedness to you for the excellent introduction to philosophy which your works afforded me. That my attainments are meager does not at all detract from the credit which is due to you.



## WHO IS TO BLAME?

IN ANSWER TO MR. A. J. R. SCHUMAKER.

BY THE EDITOR.

A FEW weeks ago I received a letter from Mr. Albert J. R. Schumaker, expressing his indebtedness to me as his first teacher in philosophy, and at the same time his disappointment in having finally discovered that I was not the guide in life he had expected to find. He had taken me for a good orthodox Christian in the traditional sense of the word and when he became better acquainted with my conception of God, the soul and immortality, he found my religion all hollow, and so he accuses me of having misguided, perhaps deceived, him. Now I ask myself, Who is to blame, he or I, or both of us?

After some personal remarks of how he had gradually acquainted himself with my writings Mr. Schumaker recapitulates his case thus:

"In summary, your philosophy was the first which my growing mind appropriated. After all I feel that I thus received a pretty fair introduction to the philosophical disciplines.

"I still read *The Monist* and *The Open Court*, but with very different feelings from the first. And so, while I write to thank you for the splendid introduction to philosophy your works afforded and for the impetus to study which their vigor, enthusiasm and manifest love of the subject imparted, it is to say also that I have learned to disagree with you."

One of the greatest advantages an author, and especially a philosopher, can have, is the chance of explaining all the most important misconceptions of his readers. Therefore, as a matter of mere prudence, I have published all the criticisms of my position that in my opinion were worth a hearing, and I deem it a great

privilege to receive them and to have a chance of replying to them. So far as it lies within my power I shall always be glad to explain my views more specifically or, if I find that I have made mistakes, to retract my errors. For these reasons I requested Mr. Schumaker to let me have a statement of his objections for publication and in this number I am able to submit his strictures to our readers.

It would be wrong to dispose of Mr. Schumaker's objection simply by stating that he is mistaken, for it might lead to the opinion that I am un-Christian or opposed to Christianity. I have no reason to say that I am not a Christian, only my Christianity is such as to allow also the recognition of the truth in other religions. I am perhaps just as much a Buddhist, or a pagan in the way that Goethe was. For this reason I feel inclined to be more explicit in my answer.

The main reason for Mr. Schumaker's disappointment, so far as it is not due to a mere misunderstanding on his part, may be the peculiar position which I hold in the present generation of writers, and it is this: I combine two extremes which are generally assumed to exclude one another. I am at once both radical and conservative. I rule out of court all evidence of a non-scientific nature, based upon belief either in mystic phenomena or upon special revelation. I am more radical than the agnostic who does not dare to rely on his own reasoning and is too timid to have an opinion of his own. But I believe in evolution and in growth. I believe that the history of mankind is somewhat analogous to the life of an individual and that there are successive stages in the development of religion.

Just as the age of childhood with its incompleteness and ignorance (including the love of fairy-tales), its mistakes, and even a sprinkling of childhood diseases, is a natural phase in man's life, so the mythological and dogmatic periods are indispensable in the history of the mental development of mankind. We need not repudiate our childhood. On the contrary we must utilize it and build upon it if we want to attain the full stature of manhood. For this reason we must learn to comprehend the past, but not ignore nor reject it; we must continue the work done by our ancestors, not disown their aspirations; we must build higher upon the foundations laid, not rescind them and begin the work anew.

A grave but quite unwarranted accusation is raised against my honesty, but nothing can be farther from me than the intention of misleading, deceiving, writing between the lines,\* or making evasions.

\* To write between the lines is a practice that has gradually become established among modern theologians who try to avoid giving offense to those

I am anxious to let all thinking men understand my position, because I am confident that I have something to say. I have a message to the world, and I want that message well understood. I clearly discern some important truths, and wish to have them generally known. Whatever I say I mean, and I have never shirked the truth. I grant that, albeit in a very limited way, I use the old religious nomenclature for a new world-conception, but I have repeatedly discussed the advisability of doing so, and I do it with a good conscience and not without weighty reasons.

Mr. Schumaker speaks of my "claim" of being a Christian. But certainly I have nowhere made that claim; on the contrary, I have insisted that it was for the Christians to say whether or not I was a Christian,\* and in response to that statement made without any thought of eliciting replies, I received letters from orthodox Christians who claimed me as one of their own in spirit, though not in doctrine. I refer my readers to the letters of the Rev. R. J. Campbell of the City Temple, London, the Rev. John Harrington Edwards of Brooklyn, and Mme. Hyacinthe Loyson (*O. C.*, XIX, 765, 766), and also Dr. William E. Barton, of Oak Park (*XX*, p. 57).

I am pleased to know that there are Christians in the orthodox camp who have not excommunicated me, although I freely confess that I am not a Christian in the current sense of the term. Yet fear of excommunication is absolutely foreign to me. I would not alter one line in my writings for the sake of pleasing the orthodox, even if all Christians would *unisono* condemn me as a heretic, a pagan, or an infidel, and I would bear the fate without discomfiture, for there is no longer either any danger or any dishonor connected with excommunication.

On the other hand I have not changed my tactics because some unbelievers and freethinkers have reproached me for my indulgence with the faith of traditional Christianity.† If it may truly be said

of their students and readers who still cling to the old way of thinking. In my article on "Modern Theology" I have explained the reason why they must do so and am prepared to defend the method. I do not say that they should mislead or pronounce untruths, but I would not deem it wrong if they are guarded in their expressions, and hold back the results of their investigations whenever they feel that their audience is not sufficiently matured for the truth. In his letter Mr. Schumaker refers to the passage in *The Open Court* (November, 1907, p. 684) and assumes that "writing between the lines" was a method practised by myself, but he is mistaken. What I deem excusable in a theologian or a teacher and educator, I would not allow a philosopher.

\* See for instance my article "Pro Domo" in *The Open Court*, XIX, p. 577 ff., especially page 583, where the statement is very explicit.

† See the editorial article "Destructive or Constructive," (III, 2107), where Mr. H. B. Green's vigorous objections are quoted; and "Is Dr. Carus a Theist?" by Amos Waters, *Monist*, IX, 624.

that I am a Christian, I am a Christian of the Christianity of the future which is just developing now at the present time under the influence that science exercises upon the Christianity of the present.

I may state in this connection that I had the same experience with Buddhists. They urged me to say that I am a Buddhist, but I answered that I would not do so, for it is for the Buddhists to say whether or not I am a Buddhist. I have expounded my philosophical convictions and my views of Buddhism as I understand it, and if they agree with me, let them claim me as a Buddhist. It is not impossible that the Buddhism of the future will be very much like the Christianity of the future, and the same may come true of other religions.

I do not care to discuss here Mr. Schumaker's slurring comments on my solution of the freedom of will. He seems familiar with Presbyterian traditions only, for he says that "the scientific theologians are all strict determinists." Apparently he does not know that Calvin and his followers take an exceptional position on this special point and differ from the Roman Catholic and Lutheran views. I will only add that I no more confuse willing with doing than with mere wishing. Will is a tendency to act according to one's character; and I would not deny that even when confined to a cask stuck around with nails a man might refuse to yield to compulsion and thereby preserve the integrity of his character. Mr. Schumaker has apparently not grasped the meaning of my exposition.

From his standpoint of Christian belief, Mr. Schumaker imagines that I look with contempt upon theology and theologians. He represents me as having said that they had committed the sin against the Holy Ghost which, according to my exegesis, is a hopeless stultification of reason. Some theologians certainly are in my opinion guilty of this offense. I may even say that the stultification of reason was in certain periods deemed as the only true orthodoxy, but Mr. Schumaker is nevertheless grossly mistaken when he assumes that I condemn all theologians. I know too many truly great men among them both of the past and of the present to make so sweeping an assertion, and some theologians, both orthodox and heterodox, I count among my best and dearest personal friends. I have repeatedly called attention to the scientific labors done by the theologians and the admirable work they have accomplished.\*

Mr. Schumaker requires that every article of mine should be

\* See e. g. "Theology as a Science," *Monist*, XII, 544, XIII, 24; and "Heinrich Julius Holtzmann," *Open Court*, XVI, 257.

complete; I ought to state, and restate in every book all the most important points of my philosophy so as not to mislead the trustful reader. I will say in reply that so far as that is possible I do it, and I even fear that I do it more than is advisable, for I neglect to enter into the discussion of only those arguments which, I may take it for granted, are quite familiar to my readers.

\* \* \*

I claim that the subtlest philosophical conception of to-day is nothing but the outcome of a long evolution and all its phases in mythology and dogmatic theology were not aberrations (though aberrations may have been connected with it) but necessary steps in the progress towards truth. The facts of our religious experience remain the same to-day as they have ever been. The interpretation only is different, and naturally becomes more refined, more scientific, more exact, more truthful. It discards mythology and pagan conceptions, and replaces allegorical and poetical descriptions by sober statements of fact.

I insist on the continuity of development and I feel that I myself with my own conception of religion am the product of a long history. I have discarded much that was deemed essential in former ages. There was a time in my life when I was in a state of rebellious infidelity having just discovered the untenableness of religious dogmas, but I have grown more sober, and while I retain all the radicalism of that period, while I continue to negate the literal conception of traditional symbols to the same extent as I ever did, I now understand that my own development is the last link in a long chain, and that after all as I am the son of an orthodox father, the present liberalism is but the outcome of a dogmatic past. While still correcting the errors of the past, we are apt to assume the attitude of bitterness and resentment, perhaps also of ridicule, but that is only a symptom of the irritated state of our own mind. As soon as we have passed through the crisis of the transitional state, as soon as we have to overcome the potent spell of tradition, as soon as we begin to know ourselves better and our connection with former modes of thought, we will naturally become just towards the past and will discuss with impartiality the points in which we differ from our ancestors and our objections to their doctrines, and we shall no longer overlook those very important features which are common to both sides.

Taking this standpoint it is natural that I no longer hesitate to use certain terms that have become household words in our religious life, such as "God," "soul" and "immortality." Especially the term

"God" is a word whose significance it would be difficult to rival by any new word or combination of words which after all would remain meaningless to the majority of people.

On former occasions I have justified the method of retaining old terms by calling attention to the fact that such was the natural course of our intellectual development not only in religion but also in common life and in science. When a new conception of things or phenomena dawns upon us, when new ideas sprout and throw a better light upon our interpretation of the world, we rarely coin new words but we use the old ones and fill them with new meaning. The method of progress is always that of pouring new wine into old bottles, and we do this in our interpretation of the commonest facts of our experience as well as in our more subtle scientific nomenclature. We still speak of sunrise and sunset, although we know that sunrise is caused by the rotation of the earth and not by a rising of the sun. After all the sun rises if the place where we are is taken as the point of reference. At the same time physicists still speak of electric currents, although we know very well that the ether waves which to our eye create the phenomenon of light are not currents or streams like the flowing water of a river. They are waves which are transmitted through the stationary ether. But it is justifiable to retain the old words and fill them with new meaning on the simple ground that it is easier to change the meaning of a word than to invent a new word for every new shade of meaning.

Our mental development would be poorly served if we had to change our terminology and invent a new language with every new departure in our intellectual life. The continuity of our comprehension of the world is a most significant factor, for we build upon the foundation laid by former generations. Their notions are the first and tentative statements which continue in our conceptions. Our ideas are theirs, only further developed by a deeper insight, and we can not get rid of our past without depriving ourselves of the start we have gained, which is the pedestal on which we stand.

It would have been wrong on my part if I had used any one of the traditional words with the purpose to mislead and make my readers believe that I still retained the old views, but I trust that such is not the case, and that Mr. Schumaker insinuates this simply because he has misunderstood me in the immature period of his development.

\* \* \*

However, the most important point of Mr. Schumaker's criticism is not the question whether or not I am a Christian and whether



or not it may be right to consider me as such, but whether or not my philosophy is true; and I regret to say that I would have to repeat all the main tenets of my position in order to prove my case. I must leave the judgment of that question to those students who take the trouble to study my conception of the world, of life, of the soul, of God, of religion, of art and of ethics.

The basic issue which seems to me the main cause of all misunderstanding is the question as to the significance of form. Here lies the key to the whole situation, and I trust that a proper explanation of the significance of form will justify both my radicalism and my conservatism.

It seems strange that in spite of the bold stand I take in the line of liberalism, taking fearlessly the ultimate conclusions of free thought, I do not iconoclastically condemn the traditional forms of religious aspirations. Far from being an enemy of historical Christianity, as Mr. Schumaker thinks, I am its best friend and supporter. However, I am not willing to be limited by the institutions and views of the past, but propose to build upon them a better, higher, and truer conception of religion and so to develop a nobler future out of the best that the present has inherited from the past.

It takes a fairly well trained mind to understand the significance of the purely formal, but its effects are palpable even to the crudest intellect in spite of the subtlety of its nature, and even the savage stands in awe of that miraculous power which sways the fate of the world and also shapes his own destiny even in minute details. Man is a creature of sense, he overrates feeling, and the fleeting phenomenon of consciousness is to him the most important reality of his experience. In agreement with his sensuous nature he likewise overrates the importance of matter. We must bear in mind that matter is that something in the objective world which corresponds most closely to sensation. Matter is the sense-perceived and sensation is that subjective phenomenon which is caused through impact with a material body. There is a further similarity between the two in that both are in their very nature particular and concrete; both are located in time and space and possess a definite form. Every material object, like every sensation, is somewhere, somewhen and somehow. How different are the norms of formal relations as they appear e. g., in geometrical propositions! They are nowhere, yet apply generally; they are universal in their nature; they are not particular, not concrete, not material, yet they determine the actions and forms of all that is particular, concrete, and material.

Man being first of all a material body, concrete and particular,

is by nature a materialist. Whenever he sees effects he represents them as being due to some substance, to an entity, or a person, and if he learns to resolve his comprehension into exact scientific statements, proving them to be the result of form, he would be inclined to think that they have lost their reality, for to the unsophisticated man matter alone is real, perhaps also energy, but form to him is a mere accidental phenomenon which comes and goes and has no lasting significance. He witnesses the changeability of form but he can not perceive with his senses (only with his mind's eye) that back of all forms there is the eternality of a norm which is the formative law that dominates the formation of all single instances. This background of the eternal norm is the most potent reality in life, and so in the folk-lore state of the development of mankind it is personified in the shape of superhuman beings who are conceived as endowed with mental intelligence after the analogy of man. If now science appears in the field and explains the nature of the normative factors of existence the personification of the gods disappears, and the conservative religionists grow indignant at the impiety of the philosopher who deprives the people of their religion. Under such conditions Socrates was called an atheist and was compelled to drink the cup of hemlock. He was deemed dangerous to the religion of Athens.

Under the monistic tendency with which all thought is possessed the polytheistic conception has changed into monotheism, the belief in one comprehensive personality of whom the old gods are mere attributes. This was an important progress, but it was not yet the attainment of a scientific conception. The paganism of mythological religion was not overcome thereby, for the principle of personification has been retained. God was not conceived as God, but as a huge omnipotent monarch, as a benevolent and paternal ruler of the world. That was the solution of the God-problem satisfactory to minds who were still pagan in their souls, i. e., who still retained the need of parables and allegories, and could not yet see the truth except in a mythological symbol. But to-day we have become more and more familiar with the nature of the cosmos and comprehend that the laws of nature are intrinsically necessary norms, and this holds good not only with reference to the physical laws but also those phenomena which belong to the mental and moral spheres of our life and also those far-reaching influences in history which we may classify under the term of providence. All these profounder interrelations teach a lesson to the thoughtful, and we may call them by a phrase much used in traditional theology, "the still small voice of God." From

a rigidly scientific standpoint we can furnish an explanation of what is called divine providence, but we expect the reactionary spirit to rise up in indignation and call the philosopher who proposes these explanations an atheist. He takes away the personification of that something which governs and directs and guides the world, of that something which has molded mankind, and into the image of which man's soul has been formed, but the reason of this alarm consists simply in the lack of an appreciation of the significance of all that is formal. The man untrained in abstract thought looks upon mere form as a nonentity and so a more scientific conception of the world naturally presents itself to him as nihilism, atheism, and infidelity.

The alarm found in hyper-reactionary circles is quite excusable and I can appreciate it because I have passed through the same development. I understand that it can not be otherwise. It is the natural attitude during a transitional period. It is the counterpart of the attitude of the infidel who having found out that the symbols of our religious traditions are allegorical, and not literal truths, throws off the restraint of moral injunction and declares it to be a yoke which has been imposed upon human society by pious fraud and priestcraft. Their attitude too is natural and, since the social order of humanity is a product of experience, we ought not to grudge to them the right to have their grievances discussed and investigated. It will help us to do away with all those restrictions which have been a hindrance to the development of the human soul, while it will insist the more rigidly upon all that is essential in our moral standard.

The former factors that have swayed the world from eternity will continue to remain its norm forever and aye, and the same power that shaped human society and brought punishment upon sin in the days of savage life is as active now as it was in the past, and though we now understand that it is not an individual being, it is as truly omnipotent and irrefragable as it was to the barbarian who bent his knee before an idol in which his conception of the deity was symbolized.

We can do away with symbols in the measure that we understand the truth, but those who do not yet possess the truth had better retain the surrogate of truth in the shape of symbols. The religious symbols of the past ages have not been errors but they were tentative formations of the truth. They were frequently adulterated by errors leading to superstitions, but in the sieve of competition which in the struggle for existence selects the best for survival, the wrong forms have been discarded and mankind has developed a nobler and truer

conception of that divine omnipresence in which we live and move and have our being.

Mr. Schumaker finds special difficulty in my conception of immortality, and here I can only say that I do not expect Christians of the old type to take to it kindly until they have really acquired a thorough scientific maturity. It is the last prejudice that has to be overcome, but the time is sure to come when even this view will be generally accepted.

All religions insist on an immortality of some kind in one form or another and rightly so, for if a man regulates his life with the idea in his mind that death is a finality, and that the end of his individual career blots him out entirely, he will naturally act in a selfish and perhaps even truly thoughtless way; but even if people are not capable of understanding the nature of the soul, its origin, its destiny, and its interrelation with the society in the past and in the future, they will notice that the results of their actions are carried far beyond the range of their individual lives. The individual actually consists of his relations to his fellow men, and in main outlines other men are molded after the same pattern, a truth which in religious language is stated in the doctrine of the brotherhood of man and the fatherhood of God. Here again the formal concatenation of events is such as to force upon us the idea of a continued life.

I will not enter upon the subject itself, because I would have to repeat myself and incorporate long quotations from my booklet *Whence and Whither*. I will here only insist on the fact that the after-life of man's career is so important that any ethical system which leaves out a consideration of that vista would miss the main point and would fail to explain the ethical problem. I grant that the traditional terminology may be improved and that we might e. g., make a difference between such terms as "life after death" and "immortality," but both expressions have good sense and a true meaning even from the standpoint of a most radical conception of the nature of the soul. Every soul that has accomplished something on earth, even the babe that has died at birth, leaves some definite influence upon the living which will affect the future fate of mankind in its onward march; and on the other hand as all types of existence have their prototype in the realm of eternal norms, so too human souls are mere incarnations of eternal ideas which partake of the same divinity as the other formative factors of the world at large.

Every idea that impresses the mind of man as of special significance has become a center of myth-formation. Legends cluster

about great persons and about the discovery of important theories. Think of the tea-kettle of James Watt, of the falling apple that caused Newton to ponder over the law of gravitation, and many other instances. There are actually people who believe that if Mrs. Watt had not made tea on that momentous evening, we would have no steam engines to-day; that if the apple had not fallen just at the moment when young Newton was standing under the branches of the apple-tree we would know nothing of the law of gravitation. He who explains myths to be poetic figments need not as yet deny the historic facts for the adornment of which they have been invented. He who denies that Zeus is an actual personality does not deny that there is such a dispensation in the destiny of the world as if it were governed by a kind ruler such as Zeus was described to be by the Greek poets.

All things are what they are through form. The table is a table, because of the shape and the purpose which it serves. A watch, a steam engine, a dynamo, a motor, are what they are because they have been constructed to be what they are, and man too with all his thoughts and aspirations is a product of form. Form is not an unessential accident but the most essential feature of all concrete existence. And in the history of life there is a transformation and preservation of the forms of life, and this preservation of form by transmission from generation to generation makes evolution possible. All lives are interconnected, the life of bygone ages pulsates in the life of to-day and we ourselves build mansions for our souls in the generations to come.

The form of man's sentiments, thoughts, and strivings is called his character, and his character constitutes his personality. The very personal features of a man are preserved in the development of the race; they are incorporated in the lives of posterity, while his bodily existence, his individuality, passes away.\*

This view of life and this conception of form, especially of the preservation of life-forms, of thought-forms, of aspirations (or will-forms) is no mere fancy, but it is an important fact which we must bear in mind if we wish to understand the meaning of existence.

You may answer (and the same answer has been made by several people) "What do I care for my personality if I can not have my individuality along with it, including the continuity of conscious-

\* Note the difference I make between personality and individuality. Man's personality is his character. Man's individuality is that which makes him a concrete, definite and bodily being, an individual. There is no inconsistency in my statement of the transiency and finiteness of the individual, while I claim that there is a preservation of personality.



ness and a remembrance of my past in its very details?" I say, "It may be that you care more for your individuality than for your personality, but God (or whatever you may call the dispensation of the world and of the development of mankind) cares only for your personality and utilizes your individuality only for the good you accomplish. What you accomplish is your spiritual self, your soul, the quintessence of your being. Your body together with the function of feeling, of consciousness, is but a means to an end. Your soul is like the contents of a book, your individual existence (your body) is like the paper on which the book, i. e., the words and sentences possessed of a definite meaning, are written. The author who writes a book cares for the ideas which he presents, and the several individual copies are the means for rendering his thoughts intelligible. Every copy possesses a value, and some copies may possess more value than others on account of their qualities in paper, print or artistic ornamentation, but every copy is perishable while the book endures.

The contents of a book, its soul or spirit, is not a nonentity, but it is its most important feature. It is a mere relational quality, and there is no substance of which it has been made; yet it bears an analogous significance to that of a man's soul. The words of a book express meaning, they possess a tendency, a will of a definite direction, a purpose.

I will not try here to persuade Mr. Schumaker that he should accept my view of immortality; he would better retain his own until he finds it wanting and feels the need of a broader and (what is more important) a truer view. I will only point out that I am not inconsistent and know very well what I said when I insisted that the individual, the particular, the bodily, will pass away, while the personality, that which constitutes a comprehension of the universal, the spiritual, the very soul of man, perseveres.

May he who is not yet able to see face to face, see as through a glass darkly; his vision may be dim, but dim vision is better than blindness.



## THE SIGNIFICANCE OF GOETHE'S FAUST.

BY THE EDITOR.

GOETHE described characteristic attitudes of himself in all his heroes. He possessed a streak of Werther's pessimism, of Goetz's romanticism, of Tasso's impatience, of Egmont's gaiety and overconfidence, of Wilhelm Meister's eagerness for self-development, etc., but in Faust the poet revealed the most intimate aspirations of his own being and of the destiny he felt to be his own. Therefore it may truly be said that Goethe's main work is his Faust, which he had begun in his early youth and finished at an advanced age.

Like Prometheus, Faust is of a Titanic cast of mind. He does not bow to God nor does he fear the Evil One. He cares not for his fate in this world nor in the next. He possesses unusual strength of mind. Him the thought of heaven does not allure, nor hell terrify. His inborn desire, even when he seems to surrender it, at bottom remains to

"...detect the inmost force  
Which binds the world, and guides its course."

Faust is anxious to dare and to do. He does not shrink from danger, or shipwreck. He will share the fate common to all mankind, will enjoy life's pleasures but also willingly endure its pain. When Faust sees the symbol of the Earth-Spirit he exclaims:

"How otherwise upon me works this sign!  
Thou, Spirit of the Earth, art nearer:  
Even now my powers are loftier, clearer;  
I glow, as drunk with new-made wine:  
New strength and heart I feel to do and dare,  
The pain of life and all its joys to share,  
And though the shock of storms may smite me,  
No crash of shipwreck shall have power to fright me!"

This endeavor to be a man with men is expressed again when Faust has concluded his contract with Mephistopheles:

"My bosom, of its thirst for knowledge sated,  
Shall not, henceforth, from any pang be wrested,  
Whatever then to all mankind be fated  
Shall be within mine inmost being tested:  
The highest, lowest forms I mean to borrow,  
And heap upon myself their bliss and sorrow,  
And thus my own soul to all else expanded,  
With all the others shall at last be stranded!"

Faust is the representative of the spirit of the Reformation, with all that it implies, the dawn of natural science and the re-awakening of the humanities. He studies in Wittenberg, the university of Luther, and his very name identifies him with Faustus the companion of Gensfleisch-Gutenberg, the inventor of the black art of printing. Further he represents the Renaissance, the revival of a study of the classics together with Greek art and its noble ideals, pagan though they were. This is symbolized in the figure of Helen, the type of beauty whom Faust makes visible to the eyes of his audience. Incidentally Faust also shows his sympathy with the ancient Teutonic paganism by participating in the witches' festival that is celebrated in the Walpurgis night on the Brocken. But this is not all. Faust is an inquirer into the secrets of nature. In this he bears a resemblance to Roger Bacon who in a lecture before the students of Paris imitated the rainbow by letting a ray of light pass through a prism, the result being that his audience rose in a general uproar shouting that he practised magic and was in alliance with the Evil One. In compliance with the popular belief of the age, Goethe actually represents Faust as a past master in the art of magic. The Faust of the folk-legend visits foreign countries by magic means, and performs most wonderful feats; so we may say that he incorporates also the spirit of the bold explorers and navigators who in scorn of danger crossed the unknown seas, opened new regions to commerce and brought back to their home the wealth of distant countries.

Faust typifies aspiring mankind and has his predecessors in all those characters of history, literature and legend, who find no satisfaction in their surroundings but dare destiny to yield to them pleasanter, better, nobler conditions with a richer and deeper life. Thus Faust embodies all those features which Goethe endeavored to acquire and which he himself possessed in a high degree.

It is true Faust despairs of the possibility of knowledge and the usefulness of science. He says:

"I've studied now Philosophy  
And Jurisprudence, Medicine,—

And even, alas! Theology,—  
From end to end, with labor keen;  
And here, poor fool! with all my lore



FAUST IN HIS STUDY.

By A. von Kreling.

I stand, no wiser than before:  
I'm Magister—yea, Doctor—hight,  
And straight or cross-wise, wrong or right,

These ten years long, with many woes,  
 I've led my scholars by the nose,—  
 And see that nothing can be known!  
 Forsooth, that cuts me to the bone."

In his conversation with Wagner he exclaims (Scene II):

"O happy he, who still renews  
 The hope, from Error's deeps to rise forever!  
 That which one does not know, one needs to use;  
 And what one knows, one uses never."

Faust's despondency recalls an actual fact in the life of Agrippa von Nettesheim, one of his prototypes who, having written a large work *De occulta scientia*, wrote a book at the end of his career, which bore the title *De vanitate scientiarum*.

If science fails, if knowledge is impossible, and if reason can not be relied upon, mankind is left without a guide. Hence Faust's despair is well supplemented by the cynical advice which Mephistopheles gives to the student. These comments are full of satire, criticising the actual conditions of the sciences as practised by mediocre and self-seeking men.

Overcome by his despondency Faust is disgusted with the search for knowledge and simply wishes to be a man among men, expecting thereby to quench the thirst of his soul with the inane vanities of life with which common people are satisfied. In this frame of mind he concludes his pact with Mephistopheles which is important for the comprehension of Goethe's plan, and we should notice the very words of the condition under which Faust accepts the service of Mephistopheles and forfeits his soul in the next world. Since the scene is of such significance we quote its most important passage as follows:

MEPHISTOPHELES.

"Wilt thou to me entrust  
 Thy steps through life, I'll guide thee,—  
 Will willingly walk beside thee,—  
 Will serve thee at once and forever  
 With best endeavor,  
 And, if thou art satisfied,  
 Will as servant, slave, with thee abide.

FAUST.

"And what shall be my counter-service therefor?

MEPHISTOPHELES.

"The time is long: thou need'st not now insist.

FAUST.

"No—no! The Devil is an egotist,  
And is not apt, without a why or wherefore,



MEPHISTOPHELES AND THE STUDENT,  
By A. Liezen-Mayer.

'For God's sake,' others to assist.  
Speak thy conditions plain and clear!  
With such a servant danger comes, I fear.



MEPHISTOPHELES KNOCKING.

By A. Liezen-Mayer.

MEPHISTOPHELES.

*"Here, an unwearied slave, I'll wear thy tether,  
And to thine every nod obedient be:*



When *There* again we come together,  
Then shalt thou do the same for me.

FAUST.

"The *There* my scruples naught increases.  
When thou hast dashed this world to pieces,  
The other, then, its place may fill.  
Here, on this earth, my pleasures have their sources;  
Yon sun beholds my sorrows in his courses;  
And when from these my life itself divorces,  
Let happen all that can or will!



SIGNING THE CONTRACT.

By Franz Simm.

I'll hear no more; 't is vain to ponder  
If there we cherish love or hate,  
Or, in the spheres we dream of yonder,  
A High and Low our souls await.

MEPHISTOPHELES.

"In this sense, even, canst thou venture.  
Come, bind thyself by prompt indenture,  
And thou mine arts with joy shalt see:  
What no man ever saw, I'll give to thee.

FAUST.

"Canst thou, poor Devil, give me whatsoever?  
 When was a human soul, in its supreme endeavor,  
 E'er understood by such as thou?  
 Yet, hast thou food which never satiates, now,—  
 The restless, ruddy gold hast thou,  
 That runs, quicksilver-like, one's fingers through,—  
 A game whose winnings no man ever knew,—  
 A maid, that, even from my breast,  
 Beckons my neighbor with her wanton glances,  
 And Honor's godlike zest,  
 The meteor that a moment dances,—  
 Show me the fruits that, ere they're gathered, rot,  
 And trees that daily with new leafage clothe them!

MEPHISTOPHELES.

"Such a demand alarms me not:  
 Such treasures have I, and can show them.  
 But still the time may reach us, good my friend,  
 When peace we crave and more luxurious diet.

FAUST.

"When on an idler's bed I stretch myself in quiet,  
 There let, at once, my record end!  
 Canst thou with lying flattery rule me,  
 Until, self-pleased, myself I see,—  
 Canst thou with rich enjoyment fool me,  
 Let that day be the last for me!  
 The bet I offer.

MEPHISTOPHELES.

"Done!

FAUST.

"And heartily!

When thus I hail the Moment flying:  
 'Ah, still delay—thou art so fair!'  
 Then bind me in thy bonds undying,  
 My final ruin then declare!  
 Then let the death-bell chime the token,  
 Then art thou from thy service free!  
 The clock may stop, the hand be broken,  
 Then Time be finished unto me!"

At the time when the Faust legend took shape anything extraordinary could be done only with the help of the Evil One, and the punishment for such reckless and wicked men was the doom of eternal damnation. According to the original plan of the Faust legend, Faust was indeed lost, for the old folk-lore story is written from the standpoint of orthodox Catholicism. It makes Faust conclude his pact with the Devil without any alternative and when the

time is up, his soul is forfeited and the Devil carries him away to hell.

It is strange, however, that Protestant writers took a greater interest in the story than Catholics, perhaps because they felt that the problem of the man who risked even the salvation of his soul for the sake of expanding his knowledge of and control over the powers of nature touched their own fate.

The first and most extensive treatment of the Faust legend is that of the *Volksbuch*\* which was dramatized by Marlowe, Shakespeare's famous contemporary. We here reproduce a rare print



FAUST AND MEPHISTOPHELES.

(1620.)

published as a title vignette in the first edition of Marlowe's drama representing Faust conjuring the Devil.

During the period of Storm and Stress almost every German poet treated the legend of Faust, and the best known of these versions is the drama by Klinger, a powerful play, but not without the faults of the vigorous but immature spirits of this time. Lessing wrote a Faust which by an unfortunate accident was lost in the mails. A

\* For details of the Faust legend as treated by Marlowe and in the *Volksbuch* see the author's *History of the Devil*, pp. 422-429.

synopsis of his plan is contained in his Collected Works. Lenau's Faust is not very remarkable but it is still known and read.



THE LEGEND OF THEOPHILUS.

The motive of Faust's relation to Mephistopheles is taken from the old legend of Theophilus who in his ambition to excel all others



in fame and ecclesiastical dignity makes a contract with the Devil, but repents, does penance and is finally saved by the intercession of the Virgin Mary, who compels the Devil to surrender his claim to the soul of Theophilus. The lesson of this legend on the one hand is to warn good Christians to beware of the Devil who is on the *qui vive* to catch the souls even of the saints, and on the other hand to declare the unlimited power of the Church to rescue from distress and to save the pious from the very clutch of Satan.

The Theophilus legend has been a favorite story with pious Christians throughout the Middle Ages, and we have a thirteenth century manuscript illuminated by Monk Conrad of the Scheiern monastery which is now preserved in the Library of Munich. The picture reproduced from this medieval book shows first how Theophilus is prompted by the Devil of vanity to give alms. Repenting the contract he had made, he is shown in the second picture praying to the Virgin Mary. In the third picture he does penance and an angel delivers to him the handwriting of the contract. In the fourth picture he confesses to the bishop and delivers into his hands the document restored to him by the grace of Mary.

But while there is hope for a man like Theophilus who confesses his sin, repents, seeks the assistance of the Church, submits to discipline and does penance, there is no salvation for Faust, the representative of Protestantism. He has cut himself loose from the Church that alone can save, and so he foregoes the advantage of the Church's means of grace. Marlowe and all the many other poets who before Goethe have dramatized the Faust legend adopt the principle of the old folk-lore story in this point that Faust is lost and can not be saved. Even Goethe's original intention had been the same. In the prison scene Faust comes to the rescue of Gretchen but finds her in a dreadful state of insanity. He urges her to leave, but she answers:

"If the grave is there,  
Death lying in wait, then come!  
From here to eternal rest:  
No further step—no, no!"

Faust tries first persuasion and then force; she does not yield but stays. In the meantime day dawns and Mephistopheles calls Faust, "Hither to me!" and he goes leaving Gretchen to her doom. This conclusion of the first part was intended to indicate that while Gretchen's soul is purified Faust remains under the influence of Mephistopheles.

Yet Goethe had made Faust too human, too ideally human, not



MARGARET IN PRISON.

By Franz Simm.



to have that redeeming feature which would make his eternal perdition impossible. It is true, he goes astray and is implicated in crimes. He becomes guilty of the death of Valentine although he slays him merely in self-defense. He is accessory to the death of Gretchen, the mother, as well as of her baby. Faust is not a criminal, but his wretched behavior implicates him in guilt; and yet not otherwise than is indicated in the stanza of the harper in Wilhelm Meister, the venerable protector of Mignon, who sings:

"Who never eat with tears his bread,  
Who never through night's heavy hours  
Sat weeping on his lonely bed,—  
He knows you not, ye heavenly powers!

"Through you the paths of life we gain,  
Ye let poor mortals go astray,  
And then abandon them to pain,—  
Since man the penalty must pay."

Protestantism is a protest against the narrowness of the medieval Church. It is a negation of the old, and Faust likewise is a destructive spirit. He boldly curses everything which beguiles him with false illusions. He exclaims:

"Cursed be the vine's transcendent nectar,—  
The highest favor Love lets fall!  
Cursed, also, Hope!—cursed Faith, the spectre!  
And cursed be Patience most of all!"

Faust destroys his old ideals, but he feels in himself the power to build them up again, and this is expressed by the chorus of spirits who sing:

"Woe! woe!  
Thou hast it destroyed,  
The beautiful world,  
With powerful fist;  
In ruin 't is hurled,  
By the blow of a demigod shattered!  
The scattered  
Fragments into the Void we carry,  
Deploring  
The beauty perished beyond restoring.  
Mightier  
For the children of men,  
Brightlier  
Build it again,  
In thine own bosom build it anew!  
Bid the new career

Commence,  
 With clearer sense,  
 And the new songs of cheer  
 Be sung thereto!"

Goethe felt that the bold progressiveness of science and the insatiate aspiration of the spirit of invention to make the powers of nature subservient to the needs of man, could be no sin. The courage of a man who truly says to himself, "Nor hell nor Devil can longer affright me," is evidence of his strength, his manliness, his



MEPHISTOPHELES BEFORE THE LORD.

By Franz Simm.

independence and even the good Lord must cherish respect for him. Therefore in spite of all the errors into which he might fall, Faust can not be lost. To err is human. Says the good Lord in the prologue:

"While man's desires and aspirations stir,  
 He cannot choose but err."

But error is the inheritance of the human race. Adds the Lord:

"A good man through obscurest aspiration  
Has still an instinct of the one true way."

In this sense Goethe completed his Faust and justified the final salvation of Faust's soul in the Prologue, the main passage of which also deserves to be quoted in full.

The scene opens with a doxology of the archangels who praise the creation, the sun, the earth, the magnificence of nature and especially the still small voice which most of all reveals the glory of God. As Satan appeared before God to accuse Job, so Mephistopheles comes to the celestial assemblage. The scene reads as follows:

MEPHISTOPHELES.

"Since Thou, O Lord, deign'st to approach again  
And ask us how we do, in manner kindest,  
And heretofore to meet myself wert fain,  
Among Thy menials, now, my face Thou findest.  
Pardon, this troop I cannot follow after  
With lofty speech, though by them scorned and spurned:  
My pathos certainly would move Thy laughter,  
If Thou hadst not all merriment unlearned.  
Of suns and worlds I've nothing to be quoted;  
How men torment themselves, is all I've noted.  
The little god o' the world sticks to the same old way,  
And is as whimsical as on Creation's day.  
Life somewhat better might content him,  
But for the gleam of heavenly light which Thou hast lent him:  
He calls it Reason—thence his power's increased,  
To be far beastlier than any beast.  
Saving Thy Gracious Presence, he to me  
A long-legged grasshopper appears to be,  
That springing flies, and flying springs,  
And in the grass the same old ditty sings.  
Would he still lay among the grass he grows in!  
Each bit of dung he seeks, to stick his nose in.

THE LORD.

"Hast thou, then, nothing more to mention?  
Com'st ever, thus, with ill intention?  
Find'st nothing right on earth, eternally?"

MEPHISTOPHELES.

"No, Lord! I find things, there, still bad as they can be.  
Man's misery even to pity moves my nature;  
I've scarce the heart to plague the wretched creature.

THE LORD.

"Know'st Faust?"

## THE OPEN COURT.

MEPHISTOPHELES.

"The Doctor Faust?"

THE LORD.

"My servant, he!"

MEPHISTOPHELES.

"Forsooth! He serves you after strange devices:  
 No earthly meat or drink the fool suffices:  
 His spirit's ferment far aspireth;  
 Half conscious of his frenzied, crazed unrest,  
 The fairest stars from Heaven he requireth,  
 From Earth the highest raptures and the best,  
 And all the Near and Far that he desireth  
 Fails to subdue the tumult of his breast.

THE LORD.

"Though still confused his service unto Me,  
 I soon shall lead him to a clearer morning.  
 Sees not the gardener, even while buds his tree,  
 Both flower and fruit the future years adorning?"

MEPHISTOPHELES.

"What will you bet? There's still a chance to gain him,  
 If unto me full leave you give,  
 Gently upon my road to train him!"

THE LORD.

"As long as he on earth shall live,  
 So long I make no prohibition.  
 While Man's desires and aspirations stir,  
 He cannot choose but err.

MEPHISTOPHELES.

"My thanks!\* I find the dead no acquisition,  
 And never cared to have them in my keeping.  
 I much prefer the cheeks where ruddy blood is leaping,  
 And when a corpse approaches, close my house:  
 In life is sport. Thus treats the cat a mouse.

THE LORD.

"Enough! What thou hast asked is granted.  
 Turn off this spirit from his fountain-head;  
 To trap him, let thy snares be planted,  
 Let him, with thee, be downward led;  
 Then stand abashed, when thou art forced to say:  
 A good man, through obscurest aspiration,  
 Has still an instinct of the one true way."

But Mephistopheles has underrated the difficulty of his task. Faust concludes his pact without fear, because he is fully conscious

\*Mephistopheles thanks for the permission of testing Faust while he still lives.

of the Devil's inability to fulfil his promise. As has been quoted above, Faust says:

"Canst thou, poor Devil, give me whatsoever?  
When was a human soul in its sublime endeavor,  
E'er understood by such as thou?"

Faust promises to surrender himself body and soul when he would ever be satisfied with mere enjoyment, with empty pleasures, with vanity, with lazy indolence. We here repeat the passage for it is important. Faust says:

"When on an idler's bed I stretch myself in quiet,  
There let, at once, my record end!  
Canst thou with lying flattery rule me,  
Until, self-pleased, myself I see,—  
Canst thou with rich enjoyment fool me,  
Let that day be the last for me!  
The bet I offer."

Mephistopheles imagines that Faust will finally succumb to man's inborn vanity, egotism, and hankering after pleasure. When Faust in his temporary despair of the efficacy of science as well as of finding satisfaction in great deeds, has concluded his pact, Mephistopheles feels sure of a final triumph. He expresses his wrong estimation of Faust in these words:

"Reason and Knowledge only thou despise,  
The highest strength in man that lies!  
Let but the Lying Spirit bind thee  
With magic works and shows that blind thee,  
And I shall have thee fast and sure!—  
Fate such a bold, untrammelled spirit gave him,  
As forwards, onwards, ever must endure;  
Whose over-hasty impulse drove him  
Past earthly joys he might secure.  
Dragged through the wildest life, will I enslave him,  
Through flat and stale indifference;  
With struggling, chilling, checking, so deprave him  
That, to his hot, insatiate sense,  
The dream of drink shall mock, but never lave him:  
Refreshment shall his lips in vain implore—  
Had he not made himself the Devil's, naught could save him,  
Still were he lost forevermore!"

Faust, however, is proof against the allurements which the Devil offers. It is characteristic of him that in Auerbach's cellar among the drunken students he takes no part whatever in their jokes or the buffooneries of Mephistopheles. Apparently he is bored,

for the only utterance he makes in this scene, besides a word of greeting when he enters, is the sentence addressed to Mephistopheles,

"I now desire to leave this place."

Mephistopheles expected to amuse Faust. He says:

"Before all else, I bring thee hither  
Where boon companions meet together,  
To let thee see how smooth life runs away.  
Here, for the folk, each day's a holiday:  
With little wit, and ease to suit them,  
They whirl in narrow, circling trails,  
Like kittens playing with their tails;  
And if no headache persecute them,  
So long the host may credit give,  
They merrily and careless live."



ON THE WINE CASK.

By Franz Simm.

But Mephistopheles has misjudged Faust's taste. When the students become aggressive in their intoxication, Mephistopheles bewilders them by hallucinations and then leaves the wineshop with his companion. The drunkards recover from their confusion and one of them swears:

"I saw him with these eyes upon a wine cask riding  
Out of the cellar door just now."

Mephistopheles continues to misjudge the wants of Faust. In the second part he addresses him with the question:

"So thou wilt glory earn?"



but Faust answers:

"The deed is everything, the glory naught."

And what Faust thinks of pleasure appears from his estimate of the young emperor who thinks only of enjoyment when he should attend to the duties of government.

Says Mephistopheles:

"Thou knowest him. The while we twain, beside him,  
With wealth illusive bounteously supplied him,  
Then all the world was to be had for pay;  
For as a youth he held imperial sway,  
And he was pleased to try it, whether,  
Both interests would not smoothly pair,  
Since 't were desirable and fair  
To govern and enjoy, together."



THE KEY.

Faust answers:

"A mighty error! He who would command  
Must in commanding find his highest blessing:  
Then, let his breast with force of will expand,  
But what he wills, be past another's guessing!  
What to his faithful he hath whispered, that  
Is turned to act, and men amaze thereat:  
Thus will he ever be the highest-placed  
And worthiest!—Enjoyment makes debased."

There is a radical difference between Faust's conception of the world and that of Mephistopheles. To Faust ideas, ideals, thoughts,

aspirations, and the endeavor to accomplish something, are all important and the material realities are merely means to an end. Mephistopheles regards only the concrete material things as realities and has a contempt for Faust's spiritual treasures as if they were mere phantoms and bubbles of a feverish imagination. Thus when Faust searches for Helen, the Greek ideal of beauty, Mephis-



WAGNER PREPARING HIS HOMUNCULUS.

By Franz Simm.

topheles hands him a key and instructs him how with its help he can find his way to the realm of the mysterious mothers—the prototypes of all existent forms.

Mephistopheles sends Faust into the void. The place of eternal ideas is to him nothing. It has no bodily reality, it is nothing tangible, not concrete material. It is a region for which Mephis-

topheles expresses a very strong dislike. But Faust feels at home and at once understands the situation. He says:

"In this thy Naught I hope to find the All."

What is real to Mephistopheles is merely a transient symbol to Faust, and what is Faust's All, is Naught to Mephistopheles, an empty void, something non-existent.

Here in a mystical allegory Goethe symbolizes the existence of an ideal realm which to the materialist is a mere phantom, but the poet does not fail to criticize also the fantastic aberrations of science which are commonly pursued with noisy pretensions by immature naturalists and pseudo-scientists. Faust does not attempt the artificial procreation of a human organism. It is Wagner, his former *famulus*, and now his successor at the university who is bent on



#### SELF-SATISFIED.

The Baccalaureus explains his philosophy to Mephistopheles.

By Franz Simm.

producing an homunculus. Mephistopheles surprises him in his laboratory and Wagner with hushed voice urges him not to disturb the work.

In contrast to the extravagances of natural science, Goethe pillories the faults of the philosophy of his age in the baccalaureus, a young scholar who in the exuberance of his youth thinks that in him the climax of the world's evolution is reached; with his appearance on earth the day dawns, before him there was chaos and night. He says to Mephistopheles:

"This is Youth's noblest calling and most fit!  
The world was not, ere I created it;

The sun I drew from out the orient sea;  
The moon began her changeful course with me;  
The Day put on his shining robes, to greet me;  
The Earth grew green, and burst in flower to meet me,  
And when I beckoned, from the primal night  
The stars unveiled their splendors to my sight.  
Who, save myself, to you deliverance brought  
From commonplaces of restricted thought?  
I, proud and free, even as dictates my mind,  
Follow with joy the inward light I find,  
And speed along, in mine own ecstasy,  
Darkness behind, and Glory leading me!"

Mephistopheles is dumbfounded at the conceit of this immature youth; but the Devil has seen other generations which had behaved no better, and says to himself:

"Yet even from him we're not in special peril;  
He will, ere long, to other thoughts incline:  
The must may foam absurdly in the barrel,  
Nathless it turns at last to wine."

Faust is absolutely fearless and beyond the temptations of vanity and self-indulgence; he lives in his ideals only and finds delight in work. His highest ambition is to create new opportunities for his fellow men. He recovers a kingdom from the sea, not to rule there as a sovereign, but to be a leader who would teach a free people to work out their own salvation, and a man of this stamp can not be lost. As the Dutch have wrested great districts of new land from the ocean by damming the floods with dykes, so Faust succeeds in retrieving a large tract of swamps by drainage. This is true happiness which he procures for himself and others, yet even this happiness is no indulgence; it is a constant struggle and must be bought by unceasing exertion. Faust himself grows old and the constant worry for the success of his plans deprives him of his sight. Care, in the shape of a haggard witch appears in his home; she breathes upon his eyes and an eternal night sinks upon him. Still more urgently does he follow his spiritual vision and pushes the work so as to have it done. But while he imagines that the laborers are throwing up dykes and laying the drains, the Lemures, the ugly spirits of decay, are digging his grave. Faust feels elated at the thought of his plan's completion; he says:

"To many millions let me furnish soil,  
Though not secure, yet free to active toil;  
Green, fertile fields, where men and herds go forth  
At once, with comfort, on the newest Earth,

And swiftly settled on the hill's firm base,  
 Created by the bold, industrious race.  
 A land like Paradise here, round about:  
 Up to the brink the tide may roar without,  
 And though it gnaw, to burst with force the limit,  
 By common impulse all unite to hem it.  
 Yes! to this thought I hold with firm persistence;  
 The last result of wisdom stamps it true:  
 He only earns his freedom and existence,  
 Who daily conquers them anew.  
 Thus here, by dangers girt, shall glide away  
 Of childhood, manhood, age, the vigorous day:  
 And such a throug I fain would see,—  
 Stand on free soil among a people free!  
 Then dared I hail the Moment fleeing:  
*'Ah, still delay—thou art so fair!'*  
 The traces cannot, of mine earthly being,  
 In æons perish,—they are there!—  
 In proud fore-feeling of such lofty bliss,  
 I now enjoy the highest Moment,—this!"

Now for the first time Faust feels true enjoyment and would hold on to that moment of satisfaction. But this is not a joy which the Devil can give; it is the purest joy of ideal aspiration and indeed to Mephistopheles it appears poor and empty. This joy is not of the earth; it is no indulgence in what Mephistopheles calls the realities of life; it is purely ideal, not material, and ideals to the worldly minded are mere phantoms, "shifting shapes."

Mephistopheles adds this comment:

"No joy could sate him, and suffice no bliss!  
 To catch but shifting shapes was his endeavor:  
 The latest, poorest, emptiest Moment—this,—  
 He wished to hold it fast forever."

Now follows the scene in which Mephistopheles loses his prize, and here it seems to me Goethe has failed to bring out the meaning of Faust's salvation. Instead of rescuing Faust by the intrinsic worth of his character and the nobility of his endeavor, Goethe makes Mephistopheles lose his forfeit by mere negligence on account of a sudden sentiment of lust that is aroused in him by the sight of angels.

The Lemures are at work to dig the grave and Mephistopheles calls all the devils of hell to his aid. He exclaims with some frantic whirling gestures of conjuration:

"Come on! Strike up the double quick, anew,  
 With straight or crooked horns, ye gentlemen infernal,

Of the old Devil-grit and kernel,  
And bring at once the Jaws of Hell with you!"

At the same time angels appear scattering roses before which the devils retire. Mephistopheles only remains, but the sight of the angelic figures turns his head and he falls in love with them. He says:

"The sight of them once made my hatred worse.  
Hath then an alien force transpierced my nature?  
What now restrains me, that I dare not curse?—  
And if I take their cozening bait so,  
Who else, henceforth, the veriest fool will be?  
The stunning fellows, whom I hate so,  
How very charming they appear to me!—  
Tell me, sweet children, ere I miss you,  
Are ye not of the race of Lucifer!  
You are so fair, forsooth, I'd like to kiss you;  
It seems to me as if ye welcome were.  
I feel as comfortable and as trustful,  
As though a thousand times ere this we'd met!  
So surreptitiously catlike—lustful:  
With every glance ye're fairer, fairer yet.  
O, nearer come,—O, grant me one sweet look!

ANGELS.

"We come! Why shrink? Canst not our presence brook?  
Now we approach: so, if thou canst, remain!"  
(*The ANGELS, coming forward, occupy the whole space.*)

MEPHISTOPHELES

(*who is crowded into the proscenium*).

"Us, Spirits damned, you brand with censure,  
Yet you are wizards by indenture;  
For man and woman, luring, you enchain."

Thus Mephistopheles is defrauded and he has only himself to blame. It is no merit of Faust's that saves Faust's soul. The scene concludes thus:

(*The angles rise, bearing away the Immortal\* of FAUST.*)

MEPHISTOPHELES (*looking around him*).

"But why they suddenly away are hieing?  
These pretty children take me by surprise!  
They with their booty heavenwards are flying;  
Thence from this grave they take with them their prize.  
My rare, great treasure they have peculated:  
The lofty soul, to me hypothecated,  
They've rapt away from me in cunning wise.

\* The original manuscript reads here "Faust's entelechy," which to Goethe meant the same as "Faust's Immortal."



But unto whom shall I appeal for justice?  
 Who would secure to me my well-earned right?  
 Tricked so in one's old days, a great disgust is;  
 And I deserve it, this infernal spite.  
 I've managed in a most disgraceful fashion;  
 A great investment has been thrown away:  
 By lowest lust seduced, and senseless passion,  
 The old, case-hardened Devil went astray.  
 And if, from all this childish-silly stuff  
 His shrewd experience could not wrest him,  
 So is, forsooth, the folly quite enough,  
 Which, in conclusion, hath possessed him."

This conclusion may be criticised for two reasons. First, according to Goethe's own plan, Faust must be saved not through a fault of Mephistopheles, but through his own merit; and secondly, the fault which Goethe here imputes to Mephistopheles is not in keeping with his character. Mephistopheles is not the Devil of lust. He is the malevolent intriguer and, with all his devilish features, would never be silly enough to be so easily duped. So we say that the passage under consideration is out of harmony with the whole. The Devil should have what is the Devil's and God what belongs to God.

We would propose to change the scene thus: As soon as Faust is dead Mephistopheles summons his army (as Goethe has it) to make good his claims; the devils claw the body of Faust without any interference on the part of angels, and while the devils try to snatch it away, the remains fall to pieces. We see the body crumble to dust, the skull and the bones fall down and the vestments turn to rags. The Lemures would sweep the remains into the grave and now would be the time for Mephistopheles to philosophize on the vanity of life. This then is the fruit of all his labors, and here he holds his prize to the attainment of which he has devoted so many years. What is Faust now? A heap of bones and ashes, and his life is past as if it never had been. The Lemures shout in chorus: "It is past." So also thinks Mephistopheles, and Goethe rightly puts these words into his mouth:

"—Past! a stupid word.

If past, then why?

Past and pure Naught, complete monotony!

What good for us, this endlessly creating?—

What is created then annihilating?

'And now it's past!' Why read a page so twisted?

'T is just the same as if it ne'er existed,

Yet goes in circles round as if it had, however:

I'd rather choose, instead, the Void forever."

While Mephistopheles in his realism clings to the bodily remains of Faust the angels appear and in the place where his body had fallen to pieces there rises the transfigured effigy of Faust, the Faust idea, that spiritual self of him which survives death. It is his life's work and the blessings which he leaves to posterity, symbolized by his personality. Mephistopheles has taken the mortal remains, they are his share which shall not be taken from him; he overlooks the immortal part of Faust's being, for he is spiritually blind and does not value it. Thus Mephistopheles has only helped to free the immortal soul from the dross of all its mortal ingredients, and now the angels hail the transfigured Faust and lift him up to his home, whither the ideal of womanhood, *das ewig Weibliche*, has ever since been leading him, there to be united with all that is beautiful, good, and true,—with God.

This is the meaning of the Chorus Mysticus:\*

"Things unremainable  
But as symbols are meant:  
The unattainable  
Here grows to event:  
Ineffable though be the good,  
Here it is done:  
Eternal womanhood  
Leads upward and on!"

That eternal home which to Mephistopheles is a nonentity is after all the only true existence worthy of the name; all so-called realities are merely transient symbols of the eternal in which everything finds its final fulfilment and completion, and to find this goal is salvation.

\* While in all other quotations we have used Bayard Taylor's version with very slight deviations, we prefer here to replace his lines by our own. Cf. *The Open Court*, "Goethe's View of Immortality," June, 1906.

## WHAT WE KNOW ABOUT JESUS.

BY DR. CHARLES F. DOLE.

### III. TWO KINDS OF TEACHING.

The chief mode of approach to the personality of Jesus has always been, and must remain through his teachings. Would that we certainly knew which, and which only, are his own! We begin at once with certain immortal passages, all of which together, like so much precious gold, may be comprised within a very brief compass.<sup>1</sup> We have, thus, the beatitudes, the most impressive and far-reaching of all spiritual truth, gathered largely out of the scattered veins of the Old Testament ore, and here fitted as it were into a coronet. I have already raised the question who first put these great verses together. The same question arises as to the whole structure of the so-called Sermon on the Mount, as contained in Matthew.<sup>2</sup> We can hardly think it possible that all this most solid of ethical teaching was given by Jesus in a single block, either to his unlearned disciples, hardly able yet to unravel the parables, or much less to a multitude of people, in a single sitting. We have here, however, doubtless the greatest and most characteristic ideas of Jesus; about the chief end of man's life, about the relations of brotherhood, about forgiveness, about purity; about oaths and vows, about non-resistance; about alms-giving, fasting and prayer; about the true treasure; against anxiety, against harsh or hasty judgment, or perhaps even any judgment of one's fellows; about the test of character by its acts; about doing the good will of God as compared with saying the good words. The culminating sentences of the whole collection are

<sup>1</sup> There are about fifty verses in Mark that may be fairly called notable or universal teachings. Adding similar material found in Matthew and in Luke we may estimate the amount of this high quality at about two hundred and twenty-five verses, or four to five chapters.

<sup>2</sup> It is noticeable that the form is quite different and much more quotable than the similar material in Luke. Compare the Beatitudes with Luke vi. 20. etc.

not at the end of the section, but at the close of the fifth chapter of Matthew, where Jesus likens the divine goodness to the constancy of the sunshine, and lays down the rule that man's goodness or good will ought normally to be like God's, equally all around and constant to all men. There is no teaching higher than this. One wonders if he who first uttered it could possibly have realized how profound and far-reaching this is. Why should we insist upon thinking this?

Jesus is sometimes credited with original teaching about the Fatherhood of God. He certainly seems to have taken up, and adopted and realized this idea. Of course it was running in the thought of his people. (See 1 Chron. xxix. 10; Isa. vi. 16; Mal. ii. 10.) It was not an uncommon idea among early peoples who often assumed that men were sons of the gods. The sentences known as the Lord's Prayer bring this idea into prominence, and what is more, into familiar use. We are obliged even here, however, to notice the mixture of thought. It is a father up in heaven, a father who tempts his children, a father set over against "the evil one." The substance of the prayer is in the words "Thy kingdom come. Thy will be done."<sup>3</sup>

Outside of the Sermon on the Mount, the greatest positive teachings of Jesus may be briefly summarized as follows: First and most important of all, is the Parable of the Good Samaritan.<sup>4</sup> The great law of universal love, already taught in the Old Testament, but almost buried under the mass of priestly ceremonies, ritual and ecclesiasticism, needed clear illustration which this parable very beautifully furnishes. Perhaps the beauty of Jesus's story is not so much that the conduct is new or strange, as that it is told of a despised and alien class, as if a story of heroism were told to white men of a negro or a Chinaman.

The next great parable is the story of the Prodigal Son (Luke xv). This parable has always made an appeal to the imagination of the world. It is the everlasting justification of the lover of the outcast and the fallen. It is a story of the absolute radicalism of the law of forgiveness. No atonement—no sacrifice is here called for. The single essential requirement is that the wrong-doer shall repent and return to his duty.

The parables of the kingdom of heaven (Matthew xiii; Mark iv) form a cluster by themselves. They would seem to be Jesus's own words, if anything is. The interest in them to modern minds

<sup>3</sup> See the prayer in the revised version.

<sup>4</sup> Luke x. It is curious, that the early memorabilia of Mark does not contain this story.

is the rather remarkable suggestion of the doctrine of quiet development or growth, whether of the individual character, or of social and human betterment. This goes with the familiar words "The kingdom of God is within you," or shall we say, "among you," or "here"? Note also, "The kingdom of God cometh not with observation." Luke xvii. 20, 21.) This doctrine, taken by itself, is very fine gold, but as we have presently to see, it is involved with much alien material. Indeed, the passage in Luke that follows these striking verses is one of the most tremendous warnings of how out of a quiet appearance the day of doom may suddenly sound.

"He that findeth his life shall lose it and he that loseth his life for my sake shall find it," (Matthew x. 39) carries the memorable hint of a great law, namely "To die to live." It goes with the splendid verse quoted by Paul in Acts as from Jesus, "It is more blessed to give than to receive." (Acts xx. 35.) That is, life is not in mere getting but in outgo and expression. "Whosoever will be great among you, let him be your minister" (Matthew xx. 26 to 28) is the same teaching. There is nothing greater. The familiar and tender text, "Come unto me all ye that labor and are heavy laden" (Matthew xi. 28 to 30) deserves mention here. It is to be observed however that it probably fits in with the Messianic passages, and stands or falls according to our interpretation of them.

Memorable and characteristic is Jesus's teaching about the Sabbath (Matthew xii. 1 to 14). In short, all forms and rules are for man. Likewise his teaching about things clean and unclean (Matthew xv. 11). "That which cometh out of the mouth, this defileth a man."

Closest to Jesus's heart and oftenest repeated seems to have been the doctrine of forgiveness. "I say not until seven times, but until seventy times seven," (Matthew xviii. 22). Strangely enough, however, Jesus seems to threaten, in the parable of the two servants which follows, that God himself may not always forgive, as a man ought, but being wroth, will turn over the unforgiving man to the tormentors for ever!

The grand law, "Thou shalt love the Lord thy God, and thy neighbor as thyself," (Matt. xxii. 37) is given us very interestingly in Luke x. 25 as from the mouth of the questioner, as if indeed it were already in the common teaching of Jesus's people. It draws of course from earlier prophetic traditions, as, for example, from the beautiful teaching of Jonah.<sup>5</sup>

The parable of the Pharisee and the Publican praying in the

<sup>5</sup> See the remarkable passages in Lev. xix. 10, 15, 17, 18, 34.

temple (Luke xviii. 9 etc.) is a plain object lesson of Jesus's constant teaching against arrogance and pretense. We find here the keynote of his life, recurring like a refrain. It is the Old Testament idea, "Every one that exalteth himself shall be abased and he that humbleth himself shall be exalted." Another of Jesus's mottoes, prominent in the Lord's Prayer and emphasized in the story of Gethsemane is the word, "Not as I will, but as thou wilt," (Matthew xxvi. 39). The words, though lacking in the other Gospels, attributed here to Jesus, "Father forgive them, for they know not what they do" (Luke xxiii. 34) seem to set the crown upon our highest idea of Jesus.

We have already observed that, beautiful as the highest teachings of Jesus are, they are not to be supposed to stand as the only summits of ancient thought. Not to speak of other writings, there are passages as grand in the Old Testament, for example, the words from Micah, "What doth the Lord require of thee but to deal justly, to love mercy and to walk humbly with thy God." (Micah vi. 8.) The splendid passage from the Wisdom of Solomon about the heavenly wisdom also occurs to our minds, which "in all ages entering into holy souls maketh them friends of God and prophets" (vii). Also "For thou lovest all the things that are and abhorrest nothing which thou hast made." (Wisdom xi. 24.) The great teaching from 1 Corinthians xiii, about love, is quite as wonderful as anything in the Gospels. There are also certain remarkable verses about love in the Johannine writings: "Every one that loveth is born of God, and knoweth God." (1 John iv. 7.)

One might gladly wish that Jesus's teachings matched throughout with the remarkable and universal passages which we have already cited. But our study, if candid, must now proceed to take account of a large number of passages, greater far in volume than all which we have instanced, which stir anew very difficult questions touching Jesus's personality and doctrine.\*

Take first, the text "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Mark, iii. 28, 29.) Even Professor Schmidt in *The Prophet of Nazareth*, free as he is in discarding many of Jesus's supposed sayings, leaves this as a genuine and characteristic utterance. But

\* We find in the Synoptic Gospels besides the two hundred verses or more of greater teachings already referred to, perhaps four hundred verses or the amount of eight chapters, which must be classed as of distinctly lower, and some of it even dubious worth. Such is the considerable volume of eschatological teaching, as in Matt. xxiv, and the passages touching demonology. Some of this material, perhaps a third of it, or as much as three chapters, presents real ethical difficulty to the modern mind.



perhaps no word of Jesus has carried more terror, or imposed heavier suffering upon tender consciences. It constitutes almost a radical denial of Jesus's own doctrine of forgiveness. Here is "a sin unto death," not clearly described, which the Almighty will not bear with. God is not so good then, as man ought to be!

This is not a random teaching of Jesus. It runs through the warp and woof of the New Testament. In Jesus's common thought the world, so far from being a universe, is a theatre of divided powers, a scheme of dualism. There is heaven above and angels; there is hell below and devils. There are men like "the good seed," "the good ground," the good fish caught in the net; the good sheep. There are also bad men, as if by nature, like the tares in the wheat, the bad fish, the evil ground, the goats on the left hand at the judgment seat. There is a constant doctrine of opposition in the New Testament. Jesus loves the poor and oppressed. Does he love the Pharisees? It would seem not. But why not? This doctrine of antagonism perhaps will prove to account for the mode of Jesus's death. Toward a considerable class of his fellows, he never shows a touch of that graciousness and kindly forbearance which he inculcates among his own disciples toward one another. Is not this so? Look at some of the evidences of this fact. Thus Jesus likens the towns which reject him to Sodom and Gomorrah, and threatens them with the same fate. (Matthew x. 14 etc.) His teaching of hell and torment is as clear, full and tremendous as any hyper-Calvinistic divine could have made it. (Compare Matt. xviii. 8 etc.; xxiii. 33.) His teachings have been the inexhaustible arsenal from which passionate men have drawn their material for the inhuman and unbearable doctrine of eternal punishment. The faith of "Universalism" has its severest blows from the mouth of Jesus.

This type of teaching is just as conspicuous in the group of parables concerning the kingdom of heaven as anywhere else. (Matt. xiii.) The tares are burnt in the fire. "There shall be wailing and gnashing of teeth." This is the repeated refrain. Moreover it goes with the thought of the parables. Recall also the refrain: "Where the worm dieth not and the fire is not quenched." (Mark ix. 44, 46, 48.)

Do you try to urge that these numerous teachings were added by another hand? Even if this were possible, the fact remains that Jesus's disciples never understood him as putting aside or doubting the current popular ideas about the next life, the judgment of the world, and the overwhelming fate of the mass of human kind. "Are there few that be saved?" they enquire. And Jesus says,

"Wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat." (Matt. vii. 13.) Speaking of the case of the relapse of a man from whom an evil spirit had been expelled Jesus explains that "seven other spirits more wicked than the first have entered the man. Even so," he adds significantly, "Shall it be unto this wicked generation." (Matt. xii. 45.) He teaches in parables. Why? Not, as you would suppose, in order to help people understand, but he is made to quote by way of answer to this question a tremendous passage from Isaiah, "Because they seeing see not, and hearing they hear not, neither do they understand." (Matt. xiii. 15.) Jesus warns even his disciples to "enter into life halt, or maimed, or blind, rather than to be cast with two hands or feet into everlasting fire." (Matt. xviii. 6 etc.)<sup>\*</sup>

I have mentioned three noble parables out of nearly thirty. The fact is, if you remove these three, the parable of the sower, the short ones about the kingdom of heaven, the beautiful little parable of the lost sheep, and the story of the Pharisee and the Publican in the Temple, you will have left indeed considerable interesting and suggestive matter, but you will have exhausted pretty nearly all high ethical and spiritual value from the parables.

Take, for example, the rich man and Lazarus. (Luke xvi.) There is no clear moral teaching here. The poor man goes to Abraham's bosom apparently only because he has been poor, not because he has been holy or patient. What a terrific picture of Dives in hell, where he cannot be forgiven or respite, even though his humanity is awakened to go and save his brethren! The Wedding Feast, (Matt. xxii and Luke xii), the Wise and Foolish Virgins and the Talents (Matt. xxv), picturesque as they are, are morally more or less vitiated for our use by the inhuman ending of each of them. They overshoot the ethical mark, and make the way of religion unlovely.

The parable of the Sheep and the Goats likewise blends splendid teaching, as to the true test of men's lives, with the awful and radically unjust idea of the spectacular judgment day, and the final separation of the bad and the good. (Matt. xxv.) Do these unfortunate "goats," selfish and thoughtless as they have been, deserve eternal damnation, as if they were a caste apart from the rest of humanity? Nevertheless, Jesus's mighty authority has been cited, and with overwhelming reasons, through nearly twenty Christian cen-

<sup>\*</sup> Luke is especially full of teachings quite as hard for the conscience, as the wonder-stories of the Bible are difficult for the reason. Luke iv. 24-28; vi. 23-27; x. 11-17; xi. 29-33, 46-53; xii. 9, 10, 46-49, 51-54; xiii. 2-10, 24-31; xiv. 21-27; xvi. 23-31; xvii. 26-37; xix. 22-28; xx. 9-19; xxi. 34-37.

turies for a mode of doctrine, touching our common human nature, which has helped to sanction almost every conceivable barbarity and torture. Did not God hate his enemies, as in the story of the Marriage Feast? Did he not turn over the guilty to torment? Did he not separate the bad from the good? If Jesus's word was apparently good for anything, it held good to support all this baleful eschatology. You cannot easily get rid of it and only save such material as pleases you, for example, the Sermon on the Mount. The same teaching is also explicitly in the Sermon on the Mount.<sup>7</sup>

I am aware that many students believe that the long chapters, especially in Matthew, touching the end of the world and the last things are a late addition to the Gospels. If this is so, Jesus surely never seems to have said a word to discourage these current ideas. You have also at once to suppose another author for a number of the parables. Grant, however, that a later hand is responsible for all this momentous teaching. This teaching had without doubt a most powerful influence in the reception and spread of the new religion. We are then confronted with another interesting problem of authorship. It was no feeble hand that composed the tremendous chapters to which we refer and these grand and awful parables. This is the hand of a prophet. It would look now, contrary to the ordinary impression, but in line with all the analogies of history, as if we had not merely the figure of one man, Jesus, all alone, but a group of remarkable personalities,—Paul, the anonymous author of the Johannine writings, the author of the Epistle to the Hebrews, besides those who put the Synoptic Gospels into shape. It may be true as Matthew Arnold has suggested, that Jesus was above the head of his disciples, but it begins now to look more as if the new religion must have owed its existence to a succession of great individualities, all of them worthy to be compared with the earlier prophets.

The supposition, however, of unknown but powerful writers, who may have supplemented Jesus's teachings with more or less fresh material, leaves the figure of Jesus himself even more obscure and fragmentary. Where does the authentic teaching of Jesus leave off and these others begin? No one knows or ever can know. How far was Jesus responsible for the more extreme and terrific doctrine, which was evidently in the air while he lived, and which he seems to have done nothing to controvert?

It is evident that the point of view to which we have come, though it may at first seem disappointing, brings immediate compensation. The common idea of Jesus's unique personality, or per-

<sup>7</sup> See Matt. v. 22, 29, 30; vii. 13, 14, 22, 23, etc.

fectness of character, carries almost inevitably a subtle respect for the authority of all his teaching and for every motion in his attitude. Even when modern men will not quote the New Testament doctrines, however explicit they are, about devils and hell, they still use Jesus's mighty example for treating their fellows with antagonism and denunciation. There has thus been a profound ethical difficulty in the theory of Jesus's uniqueness from which we are now relieved. The fact is that our highest spiritual ideal will not permit us to believe that the sanguinary words put into Jesus's mouth could proceed from a man wholly possessed with the spirit of God. We shall have occasion to refer to this fact again.

In the recent report of a minister's farewell sermon he says: "We, all of us, forget what manner of man Jesus was." He goes on to say: "That same Jesus pronounced upon the aristocracy of Jerusalem such woes as have never been matched in the world's language of doom. That same Jesus, finding the money changers in the temple, lashed the sordid crew out of the holy place and hurled their money after them. If a minister to-day following his Master should do any of these things, he would not only be pronounced uncharitable, but ungoverned in temper, possibly insane." We ask, would not this be a fair judgment upon such a minister? Unfortunately, this use of Jesus's words and example is too common, even with most estimable people. Did such use of Jesus's authority ever do any humane service or help to overcome evil? Is it not well to free men from the bondage of a theory which thus sets up antagonisms and alienates them from one another?

[TO BE CONCLUDED.]

## WILHELM BUSCH.

BY THE EDITOR.

### BIOGRAPHICAL NOTES.

**W**ILHELM BUSCH was born April 15, 1832, in Wiedensahl near Stadthagen in the kingdom of Hanover, as the son of a small merchant. Having passed through the preparatory schools, he attended the Polytechnic Institute of Hanover to study engineering, but he changed his mind and decided to become a painter, whereupon he visited the art academies of Düsseldorf, Antwerp and Munich. In the latter place he worked for some time in the studio of Professor Lenbach. But nature had not intended him for an artist, and he was not successful with his paintings.

Wilhelm Busch had views of his own which seemed to incapacitate him for a career on any of the traditionally prescribed lines; and it was not easy for him to find his proper place in the world. He was neither an engineer nor an artist. He disliked the exactness needed for a draftsman, and he lacked the love of beauty that would enable him to become a distinguished painter. He was easy going, and yet he was talented, full of original wit and thought, and he felt that he could accomplish something in the world, if he would only understand his own nature.

At last, in his twenty-eighth year, he began to become conscious of the possibilities that were slumbering in him.

In 1859 he was engaged for the *Fliegenden Blätter*, and here he found a field for his talent which consists of a peculiar combination of caricature and satire. His work found admirers, and so he was at once encouraged to write books of funny verses with illustrations of rough humorous drawings executed in his own ingenious style.

The best known works of his hand are *Max und Moritz*, *Schnurrdibur*, *Der heilige Antonius*, *Hans Huckelbein der Un-*

*glücksrahe*, *Die fromme Helene*, *Pater Filucius*, and *Plisch und Plum*. But he has also written unillustrated books such as *Die Kritik des Herzens* and *Zu guter Letzt*, both containing poems filled with humorous contemplations of various incidents in life.

The value of Busch does not so much consist in the details of his stories, nor their plots, not even in his drawings, but mainly in the contemplative comments which are incidentally thrown in by way of moralizing. They characterize Busch and are evidence of the good nature of his misanthropy.

We quote a few instances culled from his books at random.

Of bad people Busch says with reference to Fipps the monkey:

*"Auch hat er ein höchst verrucht Gelüst  
Grad' so zu sein wie er eben ist."*

"The bad one maliciously listeth, you see,  
Just such a one, as he is, to be."

But the evil doer who succeeds rises in the estimation of those whom he has worsted. So Busch says of Fipps after having exhibited a proof of his superiority over the dog and the cat:

*"Seitdem war Fipps bei diesen zween  
Als Meister verehrt und angesehn."*

"Since then Fipps was by both these two  
Respected as master and honored too."

When the pious Helen drowns her misery in drink, Busch suggests:

*"Es ist ein Brauch von Alters her,  
Wer Sorgen hat, hat auch Likör."*

"An ancient rule 't is and still true,  
Who worry has, takes liquor too."

How humorous is the following observation:

*"Ein guter Mensch giebt gerne acht,  
Ob auch der Andre was Böses macht."*

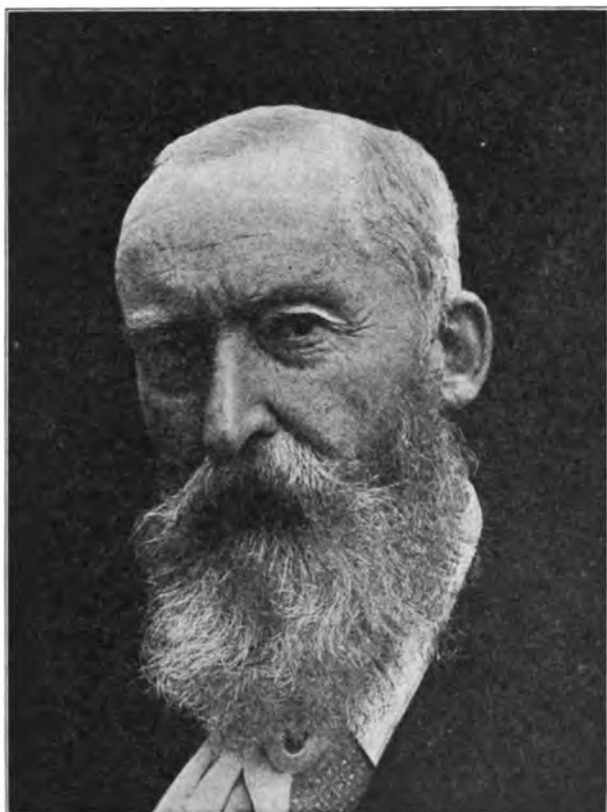
"A good man loves indeed to guess  
That others too sometimes transgress."

The only work of Busch that can be called philosophical is a fantastic exposition of his world-conception in the shape of a reverie called *Eduards Traum*, which proves that the great humorist was more of a thinker than might appear at first sight.

Wilhelm Busch's fame spread rapidly all over Germany, and it seems that he might have enjoyed the respect and honors which



were justly paid him by his innumerable admirers; but he hated publicity and preferred a life of retirement among the peasantry of a sequestered village in the Harz mountains. No wonder that in the opinion of many he was a misanthropic pessimist and a *Sonderling*, an odd fellow. He lived in solitude and succeeded well in keeping out of sight. In spite of his fame he was little molested by the curious and his private affairs remained unknown and unheeded.



WILHELM BUSCH.

From his latest photograph taken at Mechtshausen, July, 1906.

He died in his hermitage at Mechtshausen in the Harz on January 11 of the current year, 1908.

Rumors have gained currency that Wilhelm Busch had become pious in his old age, but it is not impossible that he was never impious as his satires made him seem to be. Many a jovial visitor who expected to find a jolly, perhaps even a frivolous, witticist was

shocked at meeting a man of unusual earnestness of life and their reports ought to be interpreted in the light of their disappointment, for we shall see that the humor of Busch had its serious background.

#### A PERSONAL REMARK.

I myself have never been an enthusiastic admirer of Wilhelm Busch. I read his humorous productions as they came out, but never paid any special attention to them. His wit is not of the style in which I would indulge if I were a humorist. Nevertheless I recognize in him a genius of uncommon originality and his fame is not due to accident.

A friend of mine, a university professor and a man of high scientific standing, finds more in Wilhelm Busch's works than idle jokes or droll pleasantries. As good Christians fall back on the Bible, he quotes pertinent lines from Busch in all the diverse situations of life, finding in them consolation, or advice, or helpful suggestions, as the case may be, and I was surprised to note how well my friend's method worked. Certainly he accomplished the same purpose in spite of the fact that the authority to which he resorted was different from the Psalms or the Gospels. How quickly did he recover from a mishap through a reference to a doggerel from *Hans Huckelbein*; how mild was his judgment of an all too human villainy after the recitation of a rhyme from *Plisch und Plum*, and when one of his dearest hopes remained unfulfilled, how much comfort he took in a line from *Max und Moritz*! Thus I had an opportunity to observe that any book may serve us as a Bible if we only learn to quote passages from it according to our needs.

Wilhelm Busch's satirical works have not been rendered into English so far as I know, nor should they be translated into any language. They can only lose thereby. The flavor of his wit and the finest shades of his sarcasm would be gone. Much that is quite unobjectionable in German would appear improper or even coarse in English, and so we believe that the best translation would be unfair to the author and could only in parts do justice to the original.

#### THE SIGNIFICANCE OF HUMOR.

Humor is a rare treasure which we need not hesitate to prize most highly among the very best things of life. It is none of the ponderous gifts of heaven, such as the serious religious ideals; it

is not a virtue in the narrow sense of the word; it is not a sister of that noble trio, Faith, Hope and Charity; it is not sublime and lofty, nor is it grand and noble; it does not keep aloof from the common people in the humble walks of life; on the contrary it mingles freely with all and in its democratic judgment even seems to prefer the association of the lowly. And yet the roots of humor go down into the most secret recesses of the human heart and are nourished by thoughts of a broad and profound comprehension of life.

The more we investigate the nature of humor, the more shall we understand that this its substratum—we may call it the philosophy of humor, or if you prefer the religion of humor, or the serious background which unnoticeably gives humor its setting—is an indispensable part of it. Without it humor would be stale and unprofitable; it would fall flat, be like a joke that has no point, it would be trite like words without meaning, like a game without a purpose; it would merely be nonsense.

Humor as a rule appears frivolous and flippant to the narrow-minded bigot who glories in vinegar, and scowls at the silver ring of a laugh as an impious demonstration; but experience will teach us that humor is the child of grave, often of sad, experience, that it originates through the wholesome reaction of a strong heart against all the hosts of sorrows and cares of life, which vampire-like suck from out our souls all vitality and the very joy of life, and would leave us moral wrecks sicklied over with melancholia, pessimism and misanthropy.

Humor has a great task to perform, for to humor we owe the silver linings of the clouds of life. Humor offers us the invigorating tonic that restores our spirits and buoys us up when fatigue threatens to overcome us. But in order to be effective humor should be the expression of a conviction; it ought to reflect the world-conception of a thinker, it must be backed by moral purpose. This serious element of humor need not, nay it should not, be in ostentatious evidence, but it can not be missing, and I would even go so far as to insist that no humorist has ever been successful unless he was at the same time consciously or unconsciously a philosopher.

Humor comes to us as a liberator. When we meet with reverses, or are perplexed by untoward circumstances, we are annoyed and suffer bitterly. It is as if a poisonous infection had gained entrance into our psychical system, but we are cured as soon as we can laugh at our own faults and follies. Our laugh proves that humor has entered our soul, and humor comes only to the man who can rise above himself. Humor is the reward of a philosophical

attitude in life. Yea, we might say it is the triumph of a moral victory we have won.

In my childhood I once met a carpenter who did odd jobs around the house. He was humor incarnate for he seemed to be able to elicit smiles wherever he went. His eye beamed with mirth and he saw quickly the funny side of everything. People said of him: "How happy he is! He must never have seen misfortune." But when the question was put to him he grew very serious and answered: "I wish it were so, but I would better forbear to tell the tale of my sorrows." This incident made a deep impression on me for it proved that his gaiety merely reflected the ills of adversity.

It is not necessary that the background of humor should always be misfortune or sad experiences, but it seems to me that it will always be a recognition of the serious aspect of life, either in thought, sentiment or in action. And that this is so may be seen in the humor of Wilhelm Busch, the greatest humorist of modern Germany.

Wilhelm Busch's humorous writings are the expression of a world-conception which teaches us to smile at the ills of life, and the author has reached his point of view by rising above himself and by looking down upon the world from a standpoint of good-natured and sympathetic irony.

## MISCELLANEOUS.

### THE BALANCE OF THE HEART.

Different nations have different methods of teaching morality, and to show the Chinese way of inculcating the principles of right and wrong, and of good and bad conduct, the Open Court Publishing Company has published translations of the main ethical treatises of China, called "The Treatise on Response and Retribution" and "The Tract of the Quiet Way" (*T'ai-Shang*



THE BALANCE OF THE HEART.

*Kan-Ying P'ien*. Treatise of the Exalted One on Response and Retribution. Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Chicago: Open Court Pub. Co., 1906. *Yin Chih Wen*. The Tract of the Quiet Way. Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Chicago: Open Court Pub. Co., 1906.) On page 133 of the former work it is mentioned that the Chinese kept on hand a table of merits and demerits,

and the tract in which it is incorporated is called *Kung Kuo Ko*. An edition of it lies before us, and the whole principle of this little tract is incorporated in an illustration on its title page which is here reproduced. It is interesting to look at it and consider the spirit in which it has been conceived. The idea is to keep a record of one's own deeds whether good or evil, and to note them down according to a special valuation embodied in the book, and in this way exercise a kind of control over one's behavior. Care must be taken that good should outbalance evil, and this is illustrated in the balance of the heart. The character on top of the balance reads "heart." The inscription between the two balances reads "self-knowledge record." On the scale at the left hand is written the character "evil"; on the scale at the right hand, the character "good," and above we read over the former "demerit," over the latter, "merit." We may smile at the ingenuous device of the Chinese to scrutinize their own deeds, and yet we will not ridicule the method if we consider how much good it has done and how much good it is still doing to a large number of people.

P. C.

### THE GERMAN MONISTIC ALLIANCE.

The second leaflet of the German Monistic Alliance contains an article by Dr. Heinrich Schmidt, which proposes the following three theses:

1. Christianity as a world-conception is in a complete decay and dissolution. As ethics it is practically insufficient to-day.
2. We are able to replace the old antiquated view by a new world-conception which is capable of development, which is the result of scientific and philosophical thought, and promises in its application to the individual as well as to society the most favorable results.
3. The new and the better view has not only the right but also the duty to win for itself, in the face of the old organized view, that position in the individual life of mankind which it owes to its cultural significance.

Dr. Schmidt is a young and aspiring naturalist, who is in close contact with Professor Haeckel, and with great ability enters into a propaganda of the monistic world-conception of his teacher, and we hope that their criticism of the old view, and their insistence on the respect for scientific truth, will be beneficial for the development of mankind; but we wish that both he and his great master would bear in mind the truth of evolution, when they would see that their own world-conception has developed out of the old one which they attack so vigorously. It would be wise if they would cut out from their progress all negations, if they would not denounce any religion, either Christianity, Judaism or whatever it be, and would simply limit themselves to a statement of the truth as they see it. Christianity is at present in a promising state of growth, and in our opinion the liberal party and the free-thinkers hurt the cause of progress more than they advance it by sweeping and indiscriminating attacks which condemn the old because it is not quite up to date in every respect.

### BOOK REVIEWS AND NOTES.

PSYCHOLOGIE DU LIBRE ARBITRE. By Sully Prudhomme. Paris: Felix Alcan, 1907. Pp. 175. Price, 2 fr. 50.

Sully Prudhomme, known through his former works on *The True Religion According to Pascal* and *The Problem of Final Causes*, here presents



an empirical investigation of the psychology of free will. The book consists of two distinct parts. The first is a treatise on free will, which purposely ignores all *a priori* considerations and takes the facts of man's consciousness as a starting-point. The author finds that this consciousness establishes the feeling of a free will beyond any reasonable doubt, and this speaks in favor of the reality of free will. The second part supplements his theoretical explanations by a number of fundamental definitions, the vocabulary being given not alphabetically but in a logical order, and serves the purpose of rendering the author's ideas more definite and clear. It may help the reader to find out where he would differ from the ideas here presented.

---

SMETANA. Par *William Ritter*. Paris: Alcan, 1907. Pp. 241. Price, 3 fr. 50.

Another volume of the series "Les maîtres de la musique" is William Ritter's *Smetana*, devoted to a man whose name even is probably unknown in the English speaking world, perhaps to a great extent even in Europe. Smetana was a Czech, born in 1824 in Bohemia, took an enthusiastic part in the national revival of his people and endeavored to make the Czech music renowned at home as well as in the neighboring countries. He is commonly characterized as the founder of a Czech school of music in which he endeavors to give to music an independent and typically national character, but his compatriots did not encourage his enterprise. Their contempt and ingratitude embittered his life and were the cause of much suffering, which finally caused a nervous disease accompanied with sickness. He died in 1884, a discontented man. Recognition has come to him since his death, and his tragic fate is admirably retold by his enthusiastic Homer, William Ritter. His book quotes many instances of his leading musical notations so as to give the reader a clear idea of the character of his work.

---

LIBERTÉ ET BEAUTÉ. Par *Fr. Roussel-Despieres*. Paris: Alcan, 1907. Pp. 390. Price, 7 fr. 50.

M. Roussel-Despieres is an enthusiastic advocate of the ideals of liberty and beauty, and upon these conditions he proposes to build the future of mankind. He addresses his book not to those who believe in revealed religion nor to those others who accept the gospel of humanity and of science, but to skeptics who are in a state of unrest and seek for a stable philosophy upon which they can take a firm stand. Our author claims, and rightly so, that an affirmative practical philosophy is needed, and we only do not understand why he does not add to his ideals the most indispensable of the three which is truth to be ascertained by plain and scientific inquiry. But his skepticism is not the skepticism of indifference which abandons all hope and resigns itself to inactivity, but it is rather the condition of open-mindedness which would accept an ideal such as he covers in the present treatise.

A great part of his work is devoted to a definition of the rights of the individual and autonomous consciences, the relation of the individual to the different forms of associations, and reciprocity among social groups. He finds his ideal in a liberty reconstructed through the cooperation of the individual with other individuals; liberty is only the means, not the end of many efforts. The end to him is of an esthetic character. It is the realization of duty, and so he may be regarded as a prophet of a religion which finds its highest aim in an esthetic civilization.

Dr. Rodolphe Broda, of Paris, has undertaken a great work of international importance. It is the publication of an international journal to be published simultaneously in three languages, under the title "Documents of Progress" (*Les documents du progrès*). Its main center is apparently in Paris under the direction of its founder, M. Broda, while the French edition is published by Felix Alcan. The English edition is published by T. Fisher Unwin, and the German one by Georg Reimer. The editor-in-chief is Felix Regnault. First it is mainly devoted to the spread of international good will and a mutual understanding. The leading article of the first number is written by Francis de Pressensé on The Conference of the Hague; Professor Lamprecht writes on Nationalism in Germany, Abbé Naudey on the Pope's Encyclical; Camille Saint-Saëns of Museums, and other topics of international interest such as Woman's Suffrage in Finland and Norway, the Destiny of Morocco, Socialistic Experiments in Austria, Negro Poetry of Haiti, Ancient and Modern Art of Japan, etc.

---

THE TRUTH ABOUT THE CONGO. The Chicago Tribune Articles by *Frederick Starr*. Chicago: Forbes, 1907. Pp. 129.

Frederick Starr, the well-known anthropologist of the University of Chicago, has written a book entitled *The Truth About the Congo*. The title is not his own choice, but he lets it stand because he claims that he can verify all the statements made in his book. It is a good word put in for the inhabitants of the Congo whose friend he is, and he says they are his friends as well. He wishes to have their cause better known to thoughtful and sympathetic men and women.

The book is illustrated, and some of the pictures are very interesting, showing the inhabitants of the Congo in their daily work and giving us an impression of their actual life. Among them is one picture of seven half naked savages chained between two soldiers of their own race on their way to execution, having been sentenced to death for murder and cannibalism. Professor Starr's defence of European government is made not without some flings at the American government for the same treatment which the Filipinos receive at their hands. He concludes his book with the following sarcastic comment: "We are still young in the business of grabbing other people's lands. England could teach us many lessons. The latest one may well be worthy our attention, since, in a certain sense, it deals with a district where we naturally possess an interest."

---

THOUGHTS ON EDUCATION. By *Thomas T. Watts*. Highlands, N. J., 1907. Pp. 86.

This little booklet is an earnest protest against certain principles and practices that prevail in the schools of to-day, and an advocacy of a teaching mainly industrial in its methods and service. Although the author advances a number of theorems that cannot be admitted without important qualifications, there is much that is true and forcible; much that every sagacious educator will readily confess. But when, after all, we come to sum up the whole case, does it amount to more than what every educator is painfully aware of, which is, that the science and art of teaching is still very far from being any exact knowledge or craft? What cannot and what can be taught, what ought not and what ought to be taught, and how what ought not to be

taught may be avoided and how what ought to be taught may be best imparted, are all of them questions fruitful in questions as yet unsettled, in any final way, with no immediate prospect of final solution.

The author insists again and again that our youth should be taught those things they ought to do when they reach adult life. This is true enough, but how is it useful in any concrete way? Any attempt at its application leads only to the same complex of questions that is ever besetting the minds of educators. What ought a definite individual boy to do as means of livelihood when he becomes a man? Who can tell in most of the cases? Shall all else than ability for bread winning be subordinated to that ability? In view of past experience who can say that poring over the Latin Grammar and thumbing the Latin Lexicon is useless in fostering ability for bread-winning? Such is a brief sample of the questions that arise. The educational question is by no means a simple one.

F. C. R.

---

**PRAGMATISM.** By *William James*. New York: Longmans, Green & Co., 1907. Pp. 309.

Pragmatism is now the most fashionable philosophy and enjoys great popularity among laymen and even professional philosophers. Prof. William James, of Harvard, is the recognized leader of this movement, and he has formulated its main axioms in a series of eight lectures, which now lie before us in book form. At present we propose only to announce their publication, and will add that we hope to find the necessary leisure to devote to them a special and careful investigation.

---

**PSYCHOLOGY.** General Introduction by *Charles Hubbard Judd, Ph.D.* New York: Scribners, 1907. Pp. 289.

The author is professor of psychology and director of the psychological laboratory at Yale University. This volume is intended to be the first of a series of textbooks designed to introduce the student to the methods and principles of scientific psychology. Professor Judd adopts the genetic method in the treatment of his subject. After a brief introduction he explains the nervous system, sense organisms and their relations, visual and tactual space, experience, instinct, memory and ideas, language, the concept of self, and finally a chapter on general applications.

---

**THE MASTER OF THE MAN.** By *Ursula N. Gestefeld*. Chicago: The Exodus Publishing Co., 1907. Pp. 406. Price, \$1.50.

This book differs somewhat in scope from Mrs. Gestefeld's previous works. Instead of aiming at the presentation of any part of a philosophical system it is a study of the Bible in the spirit of the mystical spiritualism for which Mrs. Gestefeld's particular trend of New Thought stands. "Transference of immaculate conception from the physical and physiological to the metaphysical and mental plane, then its application to the recorded life of Jesus, gives a key that opens the lock of contradictions and mysteries." It is true the author considers the injustice of the scheme of vicarious atonement as revolting, and says that "the humanizing of God has darkened the whole way from beginnings to ultimates"; but in spite of her lofty ethical ideas and some clear expressions with regard to the true value of traditional Christianity, she forces by a far-fetched symbolism the simplest incidents of

Biblical narrative as well as the familiar terms of theology into an entirely unrelated mystical significance.

Mario Calderoni, the author of a series of philosophical books such as "Metaphysics and Positivism," "The Postulates of Positive Science and Penal Law," and also of some books on pragmatism, and translator of Professor James's *Varieties of Religious Experience*, has published a treatise entitled *Disarmonie Economiche E Disarmonie Morali* in which he points out the difficulties of the realization of our ideals in both political economy and morality.

LEIB UND SEELE. Darstellung und Kritik der neueren Theorien des Verhältnisses zwischen physischem und psychischem Dasein. Von Dr. Rudolf Eisler. Leipzig: J. A. Barth, 1906. Pp. 217.

Dr. Rudolf Eisler discusses in this little volume the relation between body and soul. His own standpoint is monistic and he accepts the theory of parallelism, rejecting on the one hand crude materialism and on the other the dualism of a spiritualistic solution. He follows Leibnitz in attempting to sum up the psychological problem in presenting the uninterrupted processes of natural phenomena in which human action is included. He discusses (1) the theory of dualism, (2) materialism, (3) the theory of identity, (4) the theory of parallelism and finally the problem of immortality. According to his own view the problem is metaphysical and therefore lies beyond the pale of solution.

LIBRARY OF THE WORLD'S BEST MYSTERY AND DETECTIVE STORIES. Edited by Julian Hawthorne. New York: Review of Reviews Co., 1907. 6 vols.

From the literature of all nations Mr. Hawthorne has gathered together the best stories which treat of mysterious problems including detective stories, all of which make extremely fascinating reading. Mr. W. T. Stead, of London, Editor of the *Review of Reviews* there, has always taken a deep interest in psychology and all the mysteries connected therewith so that this enterprise of the American branch is quite in line with his sympathies.

The stories contained in this library are grouped in American, English, Scotch, Irish, French, Italian, Spanish, Latin, German, Russian, Scandinavian and finally Oriental tales. Among the many authors we find such well-known names as Balzac, Voltaire, Apuleius, the younger Pliny, Kipling, Conan Doyle, R. L. Stevenson, Bulwer Lytton, Thackeray, Hawthorne, Poe, Irving, etc. Even the critical aspect of mediumistic phenomena is not missing. It is represented by extracts from David P. Abbott and Hereward Carrington.

*Behind the Scenes with the Mediums*, by Mr. David P. Abbott is already in its second edition. This is an exact duplicate of the first edition with the exception of a few pages in the form of an Addenda, in which Mr. Abbott has incorporated an additional billet test which he considers very excellent, and also an improvement on the swinging pendulums. In order that purchasers of the first edition may miss none of the benefit of this new material, Dr. A. M. Wilson, editor of *The Sphinx*, of Kansas City, Mo., has printed Mr. Abbott's Addenda in full in the February issue of that paper, taking care that the article is so arranged that those who wish can cut it out and paste into their copy of the first edition.

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HIGGINS.  
MARY CARUS.

---

---

VOL. XXII. (No. 4.)      APRIL, 1908.      NO. 623

---

---

## CONTENTS:

	PAGE
<i>Frontispiece.</i> Professor Mills at Home.	
<i>The Samaritan Passover.</i> (Illustrated.) WILLIAM E. BARTON, D. D.....	193
<i>God and the World Physical.</i> LAWRENCE H. MILLS. ....	216
<i>Prof. Lawrence H. Mills on "The Logos."</i> EDITOR. ....	224
<i>Was Jesus Only a Man?</i> HOWARD CRAWLEY. ....	229
<i>Problems of Modern Theology.</i> EDITOR. ....	234
<i>What We Know About Jesus.</i> IV. The Question of Messiahship. DR. CHARLES F. DOLE. ....	247
<i>The Human Prayer.</i> Contributed by T. B. WAKEMAN. ....	255
<i>Book Reviews and Notes.</i> ....	256

---

---

CHICAGO

**The Open Court Publishing Company**

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (In the U. P. U., 3s. 6d.).

Entered as Second-Class Matter March 26, 1897, at the Post Office at Chicago, Ill. under Act of March 3, 1879.  
Copyright, 1908, by The Open Court Publishing Co.



# THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

DR. PAUL CARUS  
EDITOR



ASSOCIATES { R. C. HEGGLER  
MARY CARUS

**"The Monist" also Discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical, and Sociological Questions of the day.**

## TERMS OF SUBSCRIPTION

In the United States, Canada and Mexico, yearly, \$2.00; single copies, 60 cents. In England and the U. P. U., yearly, 9s. 6d.; single number, 2s. 6d.

Bound Volumes I-XVI in half leather, each \$3.00 (12s.). Postage, 1s. extra to countries in the U. P. U. Binding cases for back volumes, same style, postpaid, 75c. (3s. 6d.). Unbound back numbers, \$2.00 per volume.

A sixteen years Index of "The Monist" is now in preparation. Advance orders for said Index will be carefully filed for future execution.

## TESTIMONIALS FROM THE READERS OF "THE MONIST"

"I do not believe any periodical in the world is doing more service to civilization and to this country than no other precisely renders than 'The Monist'."—CHARLES S. PRINCE, Milford, Penn.

"Its great breadth and liberality, its high class of writers, and its able and scholarly reviews, are among its noteworthy features."—LESTER F. WARD, Smithsonian Institution, Washington, D. C.

"I read 'The Monist' because it stands for something, because it gives me the thoughts of contemporary leaders, and because it is always on the side of sound scholarship."—DAVID HOGGESS SMITH, Ph. D., Professor of Mathematics in Teachers' College, Columbia University, New York City.

"Among the periodicals of a higher class, which I have been receiving for some years past, there is none that I read more regularly than 'The Monist'; and there is not a number in which I have not found some articles of fruitful suggestiveness. I have been so impressed with the value of the periodical that I recommended last year the purchase of a complete set for the library of our university."—J. CLARK MURRAY, LL. D., Professor of Philosophy in McGill University, Montreal, Canada.

"I do not think that any Journal in the world can rival 'The Monist,' and scarcely any other country but America can ever produce a journal like this, scientific and still

all-comprising, free-thinking and still never vague, but exact."—DR. HUBERT SCHLEIDEN, Hanover, Germany.

"I am in possession of the entire series of these repositories of select lore. Without intermission these many years they arrived at my 'Wild West' home, expanding my thought and deepening my sympathies with the great scientific movement."—DR. EDMUND MONTGOMERY Hempstead, Texas.

"'The Monist' is certainly performing an important service. I always read the Journal with interest and profit. It would be difficult to exaggerate the value of your journals and other publications for the advancement and diffusion of philosophy and science."—Prof. J. MCKEN CATTRELL, Professor of Psychology in Columbia University, New York.

"I desire to state that there are found compiled in this journal three qualities which render it superior to most other American and European reviews, namely: (1) The unlimited liberty of discussion and of thought in every branch of science pervading its pages; (2) The varied character of the articles which are published in every single number of it; and (3) The names of its illustrious contributors and collaborators from every part of the world."—G. SERGI, Professor of Anthropology in the University of Rome, Italy.

Librarians, book collectors, and students desiring to secure the back numbers of "The Monist" can obtain exceptionally favorable terms by addressing the publishers at once, as a limited number of sets in excess of requirements are to be disposed of for want of storage facilities. SPECIMEN COPIES ON APPLICATION.







PROFESSOR MILLS AT HOME.

*Frontispiece to The Open Court.*

# THE OPEN COURT

A MONTHLY MAGAZINE

**Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.**

VOL. XXII. (No. 4.)      APRIL, 1908.

NO. 623

Copyright by The Open Court Publishing Company, 1908.

## THE SAMARITAN PASSOVER.

BY WILLIAM E. BARTON, D. D.

SOME of the characteristic institutions and customs of the Jewish people are now best to be observed in that small and once despised sect, the Samaritans. Wonderful as is the phenomenon of the persistence of the Jewish people, preserving many of their



MT. GERIZIM FROM EBAL.

time-honored traditions in their ages-long dispersal among the nations, that dispersion has not been without its modifying influence. The Jews as we know them are far from being a homogeneous and unchanged people. Time and travel and lack of national bond and

of temple service have wrought their influence on race and rite. But the Samaritans cling to their ancient mountain, and there worship God according to primitive custom. By studying the customs of these people we may discover in contemporary processes the means of transmission of sacred books from before the time when printers destroyed one art that they might preserve all others; for the Samaritans have no printing presses, and their manuscripts are copied with the same utensils and with the same methods that have been employed for ages. We may speculate concerning textual transmission, but the identical and contemporary processes are available for our present study. In like manner we may find, only a day's



ST. PHILIP'S CHURCH (CRUSADERS')—NABLOUS.

journey from Jerusalem, (which is a city that is a dozen cities each built on the ruins of its predecessors) another city and a sacred shrine, older than Jerusalem, and continuously inhabited from the times of the patriarchs, where the Passover is observed every year in conformity to the requirements of the Law of Moses.

Now, the Passover of the Jews had been extensively modified even in the time of Jesus. Our Lord and his disciples did not eat with shoes bound on their feet, nor standing, nor with staves in their hands. They did not hastily depart when supper was over, nor burn what was left from the paschal feast. They ate reclining, and

at leisure; their shoes were removed, and their feet were washed, as at the ending, not the beginning of a journey. They sat for a long time after the meal was ended, and had bread left with which to celebrate the Lord's Supper. In short, the details provided for in Exodus xii. 11 were ignored. This doubtless was because the customs of the time had altered, and Jesus was quite indifferent to form.

But on that same midnight when Jesus and his disciples assembled in the upper room the Samaritans were celebrating the Passover. And their shoes were bound on, and their staves were in their hands. And the customs as then observed are observed to-



VIEW OF NABLOUS LOOKING TOWARD MOUNT GERIZIM.

day. I have before me letters descriptive of the Passover as observed on Mount Gerizim in the years 1906 and 1907, involving so much of interest that I am glad to share it with others.

The Samaritan community lives in Nablous, at the foot of Mount Gerizim. Their number in 1901 was 152, of which number 97 were males and only 55 females. Only the men participate in public worship. The women have some authority in domestic affairs, as I have myself witnessed; but they are not permitted an actual share in the public life of the congregation. There is a synagogue in Nablous, opening out of the court of the High Priest's house; but their great festivals are celebrated on Gerizim.

The Passover of 1907 was celebrated on Friday, April 26. In that year Easter, as celebrated by Christians, fell on March 31. The regular day for the Samaritan Passover would have been Saturday, April 27; but they do not celebrate on the Sabbath. For this reason, as I suppose, the service was held in daylight; though in other years it is celebrated at midnight.

I am much indebted to Dr. Gaskoin Wright, Surgeon in charge of the Church Missionary Hospital in Nablous, for a description of this service. Though I have visited Nablous, and count the High Priest among my friends, I have not been able to be with them at Passover time; and Dr. Wright, who has been for some years



HOSPITAL AT NABLOUS.

resident in Nablous, and who has written me many valuable letters concerning the Samaritans, kindly offered to attend this Passover, and let me see it through his eyes and camera. He carried with him to the top of Gerizim the proofs of a previous article of mine in *The Open Court*, which he read on the mountain to the High Priest, together with letters in which were conveyed to him on that day the greetings of American friends.

On that morning, Friday, April 26, the whole Samaritan community was encamped on the top of Mount Gerizim in tents much like the circular tents familiar to tourists in Palestine. The camp-



ing place was not on the very top of Gerizim, but a plot about ten minutes below the summit, purchased for them from the Muslims about 1750 by a benevolent member of the community. There they celebrate not only the Passover, but Pentecost and the Feast of Booths.

Gerizim is declared by the Samaritans to be the highest mountain in the world. It would be useless to oppose this tenet with the assertion that the barometer shows Gerizim to be but 2848 feet above the sea, while despised Ebal, directly opposite, is 3076. It is the oldest of mountains, too; and the Eternal Mountain. For it the



VIEW OF NABLOUS SHOWING SAMARITAN QUARTER BEHIND THE MINARET AND MT. GERIZIM.

Samaritans have twice seven holy names,\* and with it they connect the sacrifice of Isaac, the erection of the Altar and the Law, and almost every sacred rite from the beginning of Hebrew history to the present time. Jerusalem is to them a modern innovation, and

\* The names are: 1. The Ancient Mountain. 2. Beth-El = The House of the Almighty. 3. Beth-Elohim = The House of Angels. 4. The Gate of Heaven (Gen. xxviii. 17). 5. Luzah = "To God is this place" (Gen. xxviii. 19). 6. Sanctuary. 7. The Mount of Blessing. 8. Beth-YHWH (Ex. xxiii. 19). 9. The Beautiful Mountain (Deut. iii. 25). 10. The Chosen Place. 11. The Highest in the World. 12. The First of Mountains. 13. God is seen (Gen. xxii. 14). 14. The Mountain of the Inheritance of the Shekinah. See article in the *Bibliotheca Sacra* for July, 1907.

even Shiloh a schismatic and dishonest shrine. As for Bethel, Gerizim is Bethel, the place of Jacob's vision, and the true House of God.

Upon each tent is smeared the blood of the sacrifice, that the death-angel's passage over the homes of the true Israel may be fittingly commemorated.

It was a stormy day, and the air was chill on the mountain; but a large company of Muslem spectators had assembled, and were



NABLOUS, SITE OF ANCIENT SHECHEM, AND THE SLOPE OF MT.  
GERIZIM.

finding places to view the celebration. Not always do they permit the service to proceed without interruption; but this year there was no disorder.

The High Priest received Dr. Wright, whom he was expecting, and talked over with him in advance the ceremonies as they were to be conducted. About noon the men and boys assembled in an open space surrounded by a rough stone wall. The men sat in rows, and

the priests, of whom there are several, sat among the people. At times the High Priest faced the congregation, and at other times faced with them toward the summit of the mountain, in a direction about East by South East from the place of meeting. All the men wore white garments except the High Priest whose robe was a golden yellow. In the photograph it appears black, but he never wears black.

The service began with a hymn in praise of Abraham, Isaac and Jacob. Then followed a prayer of thanksgiving to Almighty God, Maker of heaven and earth. These prayers, and most of the remainder of the service, were in Hebrew; but these were followed



THE HIGH PRIEST AT PRAYER (PASSOVER OF 1907).  
The white figures are Samaritans in their Passover dress.

by a prayer in Arabic, for the Sultan; this was offered for the benefit of the Muslim spectators. These opening prayers occupied about a half hour. Then the four chapters Exodus xii-xv were read by the High Priest.

At the conclusion of this service seven lambs were brought. They were all males of the first year. All were carefully examined by two men, one a priest and one a layman. One lamb was found to have a torn ear, and was rejected. Then at a given signal the six lambs were killed by having their throats cut, the people shout in unison, "There is but one God!" One priest and one layman did the killing, and a third man caught the blood in a vessel, and

hastened to the camp, where each of the forty tents was smeared with the blood. The photograph shows the blood on the door posts; it was smeared also on the lintel. A bunch of hyssop was used in this service, and the whole proceeding was as commanded in Exodus xii. 22: "And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason."

A pathetic curiosity held the spectator's attention as the lambs were killed. Not one of them made a sound. They were led as lambs to the slaughter, and they opened not their mouth. The



HIGH PRIEST RECITING HISTORY OF THE FIRST PASSOVER (1906).

Samaritans do not recognize the Hebrew prophets, but the visitor was forcibly reminded of Isaiah liii. 7: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

A great fire was already blazing under caldrons of water. The water was now poured over the sheep, and the wool was pulled off, and the entrails were removed and salted. It was about half past two when the lambs were ready for the roasting. They were cleaned

of all their wool, but the skin was left on ; and great care had been taken to break no bone. The fire had been burning in a pit, and had burned down to a bed of coals. Into this furnace of hot coals the



SAMARITAN TENT SHOWING BLOOD ON SIDE-POSTS.



SAMARITANS REMOVING THE WOOL FROM THE PASSOVER LAMB BY CALDRONS OF BOILING WATER.

lambs were thrust on a pole ; and the pit was sealed with earth and grass. The right foreleg of each sheep was removed and placed

on a separate pole, as the priests' portion. During this whole time the shouting continued, "There is but one God."

About an hour before sunset the men and boys assembled again, with shoes on their feet, and staves in their hands. Their loins were girded, and their preparations for the ceremonial journey were complete. There were 87 men and boys at this service. In the earlier service Dr. Wright was able to count only 70. All the boys over 4 years of age were present, and apparently every man



MEN'S WARD IN THE NABLOUS HOSPITAL.

except Shafek, the eldest son of the High Priest, who was ill, and who remained in his tent, where Dr. Wright gave him medicine.\*

\* A letter from the High Priest, dated Dec. 12, 1907, confirmed the news which had already come to me of the death of this son, whom I knew personally through purchases made from him in his home, and by manuscripts in his handwriting. The father is in deep sorrow. He had hoped that this son would succeed him in the priesthood; though the office does not descend by primogeniture, the High Priest is elected from the sons of the priest-family. The letter says in part:

"My esteemed brother and friend, Dr. William Barton: (May God preserve you): Anxious for tidings concerning you, I would inform you about what probably has reached you already, namely the death of my oldest son, Shafek, after lingering as a prisoner in his bed for a period of nine whole months, I suffering in the meantime no less than he. How much I have re-



Kneeling on mats, the men went through a long form of prayer, removing their shoes for the prayer. The prayer was offered in a sing-song tone. From time to time the men bent forward in their prayer, following the High Priest, and with hands stretched out, touched the ground with their foreheads, after the custom of the Muslims.



SAMARITANS PROSTRATING THEMSELVES IN PRAYER (1906).

Just before sunset they all shouted, "Jehovah passed over the Children of Israel and smote the Egyptians!" Then they bowed their heads and worshiped as the sun went down.

Unleavened bread and bitter herbs were now distributed, a few received from the kindness of men that I might spend it on him! How many physicians have I called, and how often have they disappointed me! Great is my sorrow. In fine, my son died after a most painful suffering, leaving me, as you know, a very sad old man."

Later in response to a letter of sympathy he wrote, "The letter has arrived in which you express your sorrow at the death of my son. Your sympathy is much appreciated. I bow my head, and say, Thanks be to God for this trial; it must be best, for He does only what is right. Of my ten sons, I now have only one left."

morsels being given to friends of the priest, among the others to Dr. Wright; but all the while the meat was jealously guarded, as it lay in seven baskets, and no stranger was permitted to touch a shred or bone of it.

Ten minutes after sunset they all stood up, with shoes on feet and staves in hand, and began to eat the meat, watching lest some Muslim steal a bone, and throwing every bone into the fire without breaking it. Portions were put aside for the wives of the men; and in time all adjourned to their tents to finish the meal with their



A GROUP OF NABLOUS MOSLEM WOMEN.

families. A very few of the men sat down during the latter part of the meal, but most stood up throughout.

Ten of the women were menstruous, and were not permitted to eat the Passover. One woman was suffering much pain, and Dr. Wright was asked to prescribe for her. The ten women were in one tent and were very unhappy. They had all been crying, and the eyes of one of them were much inflamed with weeping. The whole burden of the Law was upon them; and they were distressed because of their unhappy condition.

It would be good to believe that this little community was

united and happy; but small as it is there are factional disputes within it: and Dr. Wright on this day went from tent to tent meeting now and then old patients, and gathering sad evidence that complete harmony among the Samaritans was lacking, even on that great day. But of this, perhaps it is not well that I write very much, although it is a matter which has come to me in many ways.

Dr. Wright's careful and scholarly observation is the best and most accurate description I have read of the Passover celebration, and I am glad to supplement it by some notes from the journal of my friend, Prof. George L. Robinson, of McCormick Theological



A STREET IN NABLOUS.

Seminary of Chicago, who witnessed the latter part of the ceremony on the same day, April 26, 1907, and who has kindly copied the narrative for my use in this article.

"We reached Nablous too late to see the slaughter of the seven lambs; hence the first portion of the following description is from hearsay, partly from Prof. D. G. Lyon of Harvard, who witnessed the whole ceremony.

"About noon the colony of Samaritans who had pitched their tents near the top of Gerizim began to observe their Passover feast.

Only the men and boys participated. The women remained in the tents with their girl children. There were thirty-five tents.

"The men and boys assembled about noon in the court or sanctuary of the consecrated area. They were about eighty in number, and for an hour they chanted their Passover ritual in Samaritan, kneeling, standing and sitting. The fires were kindled in the trench at the north end of the enclosure and in the circular oven near by. The wind was blowing cold and strong. At length about one p. m., three men with New Jerusalem knives parted the wool on the throats of the seven lambs (an eighth lamb was standing by in case



SAMARITAN CAMP ON MT. GERIZIM (PASSOVER OF 1907).

any physical defect had been overlooked in the other seven), which had been thrown on their sides, and presently the lambs' throats were cut transversely to the bone. One man killed five, the other two men one each. The lambs were yearlings and males. The blood of the first and second killed was caught in a tin cup about ten inches deep and smeared on the tent doors. The rest of the blood was allowed to flow out upon the ground. As soon as the victims were dead, they began to pull off the wool, leaving the skin intact. To do so with greater ease, three caldrons of boiling water over the fire in the trench near by were used. They poured

the water, little by little, upon the carcasses of the lambs, patting down the wool. The wool that was taken off was thrown near the fire and burned later on. All this time a roaring fire was burning in the oven or circular pit near by. When the entrails were removed, a gambrel-stick was inserted in the hind legs and the victims were each lifted upon the shoulders of two men, who held them aloft until the process of dressing was finished. The intestines were also thrown near the fire in the trench, the contents of the largest intestines being removed out of the camp before burning. The heart, liver, etc., were carefully placed inside the carcasses, and their heads and legs were left on. The carcasses were each carefully salted also. Then great wooden sticks were brought and the lambs were thrust



PULLING THE WOOL FROM THE LAMBS.

upon them and held firm by means of a circular board which rested on a cross pin in the stick. These kept the lambs from falling into the fire. All being ready, they were taken to the oven to be roasted. The right shoulders were intended for the priest. The coals that remained from the fire which had been burning so furiously in the oven cavity were smothered over with earth, and then the poles with their sacrificial flesh upon them were lowered (the big end down) until they rested on the coals, all parallel to each other. Then quickly nine little round sticks were laid across the mouth of the oven and upon these nine others transversely, and these in turn were covered with grass and straw and on top of all wet earth or mud to prevent a draft which would produce a flame. The pit or oven being lined with stone, and now being very hot from the

fire which had been raging all noon for about two hours, the heat together with the coals at the bottom of the pit were enough to roast the lambs quite sufficiently. Indeed in three hours' time they came out quite charred. From 2:30 p. m. till 5:30 the lambs were in the oven; the people having returned to their tents.

"At 5:30 p. m. we arrived and were received by the second priest and shown into his tent. While sitting there we overheard him say to a visiting Samaritan that only fifteen minutes remained



HEATING THE OVEN TO ROAST THE PASSOVER LAMBS.

before the supper. Considering it wise to leave and not wishing to interfere with their sacrificial meal, we excused ourselves, intending to visit the tent of Professor Lyon. The priest showed us the altar of burnt offering, the oven, and Dr. Lyon's tent, whereupon we bade him adieu. Presently I saw a crowd gathering about the oven mound. Men and boys were there, also English women, one with a camera, and other spectators, all intently looking at what was going on in the center of the group. I approached, and looking



over the heads of certain bystanders, saw the Samaritans with gloved and bare hands removing the wet earth in the most savage way with pickaxes and sticks. Not knowing that the lambs were beneath, I asked what they were attempting to do and was informed that the sacrifices had been roasted beneath. Presently the mud was removed sufficiently so that the entire covering, including the straw, grass and sticks, was lifted up and thrown back. Then seven strong men seized the seven sticks and drew up the carcasses from the oven, each removing his lamb and putting it into a large basket. The sticks were thrown to one side. The baskets containing the lambs were then carried to the center of the sanctuary and set down in different places amidst more or less confusion. Upon each bitter



HIGH PRIEST OFFICIATING AT THE SAMARITAN PASSOVER.

herbs were thrown. Then the High Priest took his place by the column or pillar in the south-eastern corner of the court and sat down, a little boy sitting on one side of him and a man assistant at his other side. Soon the whole male population numbering about 80 or 82, removed their shoes and sat down, beginning to recite their ritual service in Samaritan most energetically. The wind blew cold and penetrating. Nevertheless they were able to make their monotonous voices heard above the breezes; sometimes loud, sometimes suppressed, sometimes here, sometimes there. Once they broke forth into a song. Sometimes they stood, sometimes they kneeled. More than once they stretched out their hands to heaven, their palms

lifted up towards the sky. Occasionally one would rise from his place and go over to the other side of the court, apparently for no necessary or ritual purpose. Towards the close of the long service, several volunteered to bring in the unleavened bread which was rolled up and contained within it bitter herbs.

"At length, after about 45 minutes, or possibly an hour, during which we shivered with cold, they arose, were handed the unleavened bread, which was passed about, arranged themselves in groups about the six baskets, according to their families probably (one basket seems to have disappeared for some reason, perhaps it was assigned

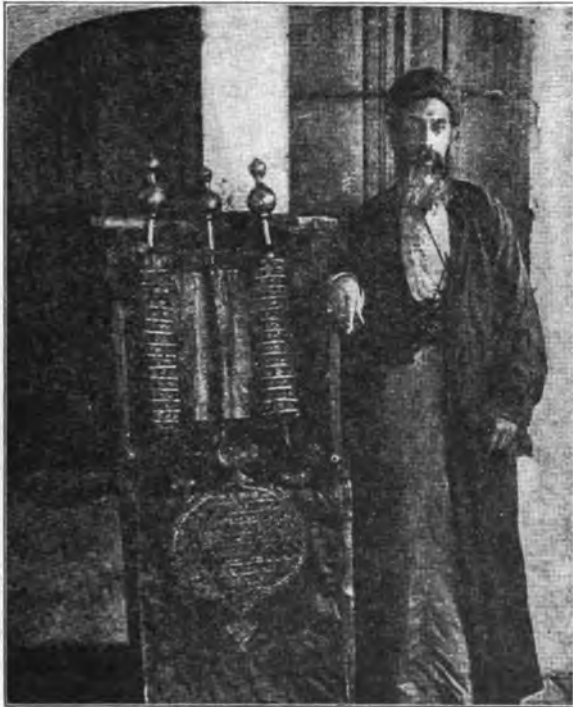


THE SAMARITANS AT PRAYER ON MT. GERIZIM (PASSOVER OF 1907).

to the priest), and those whose work it was reached into the baskets, took out flesh of the lambs and divided it on different dishes. Then, one after another, they disappeared to their tents to eat the Passover with their families and friends. As we came out through the compound on our way home, I met a well-dressed Samaritan and approaching him began to ask him for a little piece of the unleavened bread, but he ran from me as from an enemy, their belief being that contact with a foreigner would have vitiated the spiritual value of the entire ceremony. The women had no public part in any of the service.

"The priests and Samaritans generally seemed to be very avaricious, ever wishing, even up to the time of the evening supper, to sell their books and other treasures. The priceless Samaritan Codex was brought up from the city for safe keeping to one of the tents and was there guarded. This was the first time, I was told, that they had ever killed the Passover at noon.

"Dr. Lyon was at first forbidden to take pictures of the noon ceremony, but afterwards they relented as they were desirous that



HIGH PRIEST WITH SAMARITAN PENTATEUCH.

he should buy certain of their prayer books. The next morning we returned to Jerusalem."

In the preceding year a company of American people visited Nablous, and furnished me descriptions of the event. There has come to me, also, a manuscript written by a young lady, Miss Naseef, prepared as an essay for the "Middle Sized Bears' Club" of Jerusalem, concerning the Passover of 1905, and read before that body of young people on July 10, 1905.

On this occasion the lambs were killed just at sunset, and the supper was eaten at midnight. She tells the story in these words:

"All the men and boys of the community were assembled dressed in white, waiting for sunset. The ceremony commenced about half an hour before the sun went down. They all began shouting a loud prayer, each one shouting with all his might, and quite independent of the rest. The priest then took his stand on a fallen pillar from the ruins of the ancient Herodian temple, and read aloud the twelfth chapter of Exodus, which gives the narrative of the first Passover.



RUIN OF TEMPLE ON THE TOP OF MT. GERIZIM.

At his feet stood six sheep, all of them males of the first year and without blemish. They were very particular that the sheep should not be killed a minute before or after the sun went down. Just as the sun dipped into the Mediterranean the sheep were killed, the people shouting all the time. The sheep were plunged into caldrons of boiling water to enable them to remove the wool easily. The wool and entrails were thrown into the fire. The hearts, too, were thrown into the fire. When the sheep were prepared they were put upon long wooden spikes. They were then carried to a cemented pit, where they had built a large furnace, where a hot bed of coals

was ready. Into this the stakes were thrust, and the top was covered with a mat of grass. The lambs were left to roast, because they must not eat the Passover raw nor sodden with water, but roasted with fire. The pit was left in charge of the younger men. The rest went to their tents to wait for midnight. Before dispersing they all embraced and wished each other a happy feast.

"The midnight hour was announced by a herald; and they all rose in haste, put on their sandals, girded up their loins, and took their staves in their hands. The pit was uncovered, and the lambs



MT. GERIZIM FROM SYCHAR, PALESTINE.

were placed on white cloths. Each family ate by itself; or if a family was too small, two families ate together. They ate in haste; and they gathered close around the lambs to prevent the Mohammedans, who come up to torment them, from snatching any pieces of meat or bone. As each bone was picked, it was thrown right into the furnace. The fire and the full moon lit up the scene. Everything left over was burned. When all had been burned or eaten, they congratulated one another and dispersed for the night."

Dean Stanley gives in the supplement of the first volume of his *Jewish Church* a description of the Samaritan Passover as it was

witnessed in 1854 by Mr. Rogers, English Consul at Damascus, an account of which was afterwards published in *Domestic Life in Palestine*, page 281. Dean Stanley himself later witnessed the Passover, and in the same article gives interesting recollections of it. Dr. Daud Katibah, in 1900, gave to Rev. Dr. Samuel Ives Curtiss



MOSQUE IN NABLOUS

an interesting account of the Passover as he had seen it, which Dr. Curtiss published in the supplement to his *Primitive Semitic Religion To-day*, p. 264.

It is very interesting to read this leaf torn out of the life of the



Old Testament as it comes fluttering down to us from the slope of Gerizim, and to feel the dead past warm with life as it is lived over in the ceremonies of this ancient congregation.

Although the day was unpropitious, Dr. Wright's camera caught a number of interesting snap-shots of scenes on the mountain. These reveal to us the events in all their interesting reality, and with a few secured for me on the previous anniversary, bring most of the details well within our vision. It is nothing more nor less than a contemporary bit of Old Testament life, solemn and instructive, which antiquity has saved for us out of the wreck and erosion of the ages; and we are fortunate in securing it with pen and camera before it loses itself with much that time has effaced and left for conjecture.

## GOD AND THE WORLD PHYSICAL.

BY LAWRENCE H. MILLS.

IN closing an article printed in the September number of this periodical, I mentioned that the differentiation of the Ideal Supreme Deity from this universe of matter was a pressing necessity in the course of our endeavor to build up a proper concept of a spiritual God, but before we advance to such an undertaking, we had better consider a little more closely what each of the two things may be which we desire to put into antithesis. And, as implied or said above, we should not allow any fatuous and effeminate hesitation in the way of morbid sensibilities to check our progress, throwing us into a state of incipient mental cataleptic inanition at the mere introduction of such a theme, for it is one which should long ago have been a subject taught at all our infant school-desks.

At least we should not balk this point, but advance upon the principle that the commonest of all structural mechanical facts should not be blinked, for ignorance cannot much longer continue to be the source of undeviating satisfaction. We have then nature's universe on the one side (with mathematics) and on the other our Supreme Ideal Faith-God with His cognate ideal system.

These then are our theme for analytical discrimination. What then is this our mechanic world—all which we should meet with line and plummet, compass and lens, theodolite, etc.?—that is to say, if we are to examine it with anything approaching to sincerity. For, first of all, it seems actually to be necessary to mention such an item as that such a physical world as ours is not "infinite." One would have thought that most people who believe that there is anything physical anywhere were convinced that it could be limited at least as regards dimensions. For the physical universe, in the name of "measure," is generally supposed to be at least in space, while its place there is a more serious problem. Space is in itself, as we generally understand it, simple unoccupied "nothing" for objects

to stand or move in, which objects in their relative distance from one another, or approximation to each other, alone fix its limits, those of space. In these spacial particulars it, the universe, is therefore, like most other things in a conceivable material world-system, not at all mysterious, any more so than a pebble or a microbe. It is simply, as said, an object rolling in nothing, not imaginably related by measure to others similarly situated, and no more unlimited than any architectural structure. The mental universe we might add,—so, imperfectly, to speak of it for a moment without too much precision,—may, on the other hand, and in one sense of it, be indeed said to be not “bounded” as to space, for, as in the case of number, the mind can never stop; it goes on irrecoverably beyond to a figure still more remote, after having already reached what seemed at first to be things unimaginable,—so, as to space, the mind goes ever out beyond an almost ultimate conception of nothing, ever on to a still further emptiness.

The material All-world, however, while neat-cut as a diamond as to “space,” must yet be, as a whole, entirely unmeasured and immeasurable as regards “time”; though its particularly teeming life in its everlasting change-motion is of course all that makes up “time” itself. Causal thought demands seeming fresh origination every instant for each such myriad-phase of passing matter-form, but common sight soon shows us that the substance itself of the particles, of which the almost immeasurable minute and multitudinous passing facts are the fleeting shapes, cannot itself be moved;—the atomic electron-particles simply change position; see above and below. Not fire, flood, nor earthquake diminish its weight by a kilogram; do ashes, smoke and gas weigh heavier than the ignited wood, consumed coal, or spirit? See the oxygen and hydrogen separated by electricity in our experimenting machines,—they combine again to equal weight. Let me not be misunderstood: I block no causes nor beginnings; beginnings there are, as said, and by the myriad at every instant. “All is flow” with Hegel’s originals, as with himself; and precious are all things just in proportion as that flow is strong and rapid.

Life is firmer, for it is the flow that makes it; see the pulse or rather feel it. Yes, there are changes, as beginnings rushing on at every fraction of a second, but the everlasting substance in which the change takes place is itself in its elements unalterable. How can a change take place without something which changes, and which only changes so far as the changes noted are concerned? If there were no solid basis, the motion could not exist, nor be maintained—

the elemental substratum is—inadequately—like the deep sea, “motionless.” Change, which is its manifestation, is the splendid surge. The water particles rest still, or move but vertically;—it is the wave-form that rushes on the sea or wheat-field. So also thought-form itself, the life-spark of sentient nature;—it cannot stop. Mind-organism on organism reaches mature status and cerebral action at once inevitably sets in. It is the mere motion of thought faculties; thought-particles;—the thought-muscles alone rest in sleep, if then. The brain cerebrates, whether normally or not, at advancing stages. Take our common human puberty as a sample,—a seed-thought time it is for most of us. See it at the soul’s awaking;—“conversion,” we used to call it,—blessed crisis that it was. We then broke forth into reason’s consciousness,—we were veritably “born again.” Right was our deity; the strident will seemed fiercely free, to have it out with our highest yearnings,—this, passionately. Negation seemed cowardice; to do some noble thing, or many, was our point. We took our lives lightly in our hands; we gripped to do or die; we would even violently force idlers to take part. But what were we here again, but the fine poise of nature’s sentient forces, her better ones? Injustice seemed the kernel of all woe (all hell) to us,—its center;—but behold truth was everywhere, half-consciously.

If the bird be fragile, she can yet rise on wing and be in a moment safe; if the farm laborer bends to toil, he still smells the sweet earth and breathes the life-giving air; if the tigress is long starving, she yet enjoys her fierce spring the more, and the satisfaction of a fuller meal; if the inventor wrestles with hell’s influences in the frightful fights of jealousy, he has yet at times the thrill of victory; if Dives is his life-long assailed by a million demons tugging for his all, he has still at moments the satisfaction of his wishes. There is (imperfect) balance everywhere,—the essence of what we so fondly try to call the “truth.” Equity means evenness (see gravitation, which is analogous to stability, compactness). It is however never perfect, but attempted everywhere—sometimes in terrific forms. Two monsters meet in duel;—the horn of one snaps like a pipe-stem;—each battles, so he thinks, and thinks rightly, for some vital interest. Two stags struggle on a precipice;—antlers are interlocked;—the does look on. The youth knows that he feels conscience, as much as this;—nay more. And so of that active right-form, the affections, with their obedience;—he, our youth, longs on principle, as on passion, to follow them,—but the very doves do too, dying if parted, of their sorrow. See the wild-fowl’s mother-

hood;—she will draw the gunner off, feigning herself wounded, drooping her bedraggled wings, on ever further from her nest, saving her half-hatched brood. Look at the common poultry of the barn-door;—they even attracted the attention of our Lord. See too a keen bitch with her litter; she shows her sharp teeth at once;—devotion is a part of nature;—"attraction as the square of the distance";<sup>1</sup> see above.

And what is order<sup>2</sup> but a something akin to chemical distribution; like crystallization; see above. The chief bull leads the herd;—look at the ants again. Order is everywhere (attempted), and so is genius. The very mould of the world seems to out-fold itself of itself;—see the chrysalis;—the butterfly's cast is there. Look at the physical perfection of a new-born human being;—every little nail is in its place. In fact all sentient and all non-sentient being is there in motion toward an ideal, infernal or sublime. Even in the fused condition this was so;—change-phenomenon lived on in the electron in spite of flames;—forms predestined and pre-existing, appeared everywhere, as globe on globe grew cool. All the poles first chilled slowly,—then half-way down they grew more temperate till at last the equators themselves became possible, just as the globes themselves contracted from their still prior fire-mists,—and everywhere, as of dire necessity, as the heat went off, life swarmed, and with it consciousness, terrific or benign. So our self-life; all was struggling right, love, order and motion everywhere, with intermittent defeat or victory through murder, sneak, etc. But where did it all come from?—this all-creative motion—for none of us who have left our cradles interpose a preternatural creative interference precisely here;—we, all of us, insert that miracle at a long distance, indefinitely further back. All is as yet "sequence," with us, in the common causal-chain; it is shape-form, ever changing in the everlasting unchanging substance—substratum. But suddenly, in these our well-fed meanderings on facts so patent, a keen thought shoots through us like a pang;—why in such an hypothetically conceived-of *almost* perfect physical system, balanced so symmetrically,—why do we need any quasi-natural creative interference ever, anywhere, or at all? "In the beginning God created the heavens and the earth" is an absolute mystery which we must accept in childlike ignorance and faith. We have no right at all to exercise our intellectual faculties upon it, but we have likewise no right to stop our mental existence for this or any other cause. God has given us our sanity,

<sup>1</sup> Vohumanah. See "God and His Immortals," *The Open Court*, Jan., 1906.

<sup>2</sup> Khshathra. See *ibid*.

and we must use it. We proceed to trace the facts and check a quasi-creationism.

*Caloric does not imperatively call for it.* All nature's things once flamed, so far as we can dream of it,—once, at least, so on this our sidereal ball,—with its planet-mates. It surely once passed through fire, as now all clearly see. All was included in that mass of burnt nature which once was this rolling sphere. Out of these seething substances, once vapor, then fluid, then fiery sands and stones and metals, came all things here terrestrial,—as few now doubt,—for all were already there without exception. The evolving and revolving masses became slowly dense; vapor thickened to liquid, liquid to solid, till the well-formed continents appeared between the oceans, with hot rivers rushing in their own midsts themselves. And out of this all came the great souls of earth as well as the villains, counterfeits and knaves;—and with them the now forever forgotten millions upon millions of other sentient beings who have emerged from the same elements, came also to their apex, some of them, and perished, having vibrated to some partial measure at least, all of them, with the same yearnings, emotions, fears and hopes in the long æons of a past formative eternity; and this in endless iterations, catenations. Oh, no! we raise no voice to deny that thing “beginning”—far from it; God forbid;—see everywhere above. Beginnings rushed on, are rushing now, and will forever fly at more than electric speed;—it is only the affixed particle to the great word with which we quarrel. “Beginnings” there are, as we cannot too frequently accede, and by the million,—myriads at every instant pressing on,—so ever throughout all,—but they are but the rushings-on of *eternal form-change*—not one single one of the vast finitude was ever for a moment *absolute as an ultimate*, or primal, original in any sense at all,—not for an instant. Like the chants to God in the Gãthic faith they “had no first”;—all was fleeting “form-change” of an abiding substratum, eternal in its sequence, forth and back. So only or, rather, so really,—for there is nothing greater than a form-change, we must not snub it,—substance's eternally proceeding externals it is—mighty indeed. So they are with crashing cataclysms in smiles of beauty, or frowns of horror. Differences there are in them, somewhat great;—slime and a solar system are not so close alike;—see a fetish and a Phidias. The ever furious fresh form-changes glide, or crash, on with standing speed (sic), and in that motion all sentient life-forces have their being,—but from the first ever imagined slightest jar, not to say “recorded,” to those awful motions now passing at this present instant, not one



solitary one has been without conditions, so not one ever for an instant absolute or preternatural;—incessant is the change. No, elemental absolute beginning is not thinkable. For how, as said, can a thing begin out of nothing? *Beginning phenomenal* has of itself reference to time, *beginning absolute* belongs to eternity, and not to nature-motion, nor to its measure;—least of all could a sidereal member of our solar group begin—in nature; that is to say, not absolutely. It is not dreamable; that is, not without miracle; and miracle is not our subject here; see on below. Creation-miracle would indeed be *beginning elemental*,—but it would be, like accident, *out of nature*; a break in the unbreakable chain-circle of all phenomena, while a missing link is here fatuity. Intellection deals alone with nature in its unbroken chain;—miracle, creation, accident lie in an entirely different category,—in the same ideal system with the Ideal God, not in nature, but in supernature, and there they are quite as possible, ideally, as He is. They are faith-objects, but our languages can ill express the idea here, for language is objective. These then are the two things to differentiate, if we wish to render an account for the use of our supposed full sanity. Conscience here should interpose one twinge at least for an honest “plumb” for once, and it is a very bad sacrilege indeed for us to fatuate our faculties. The nature-universe is simply permanent (Herakleitos):—things are and always were,—and after every effort to bring a thing to nothing, we find that we can only change its phase.

It has become at the present time a vital necessity to defend all cherished opinions upon subjects of prominent religious importance, and with the utmost regard to truth and reason. To assert a great spiritual principle and then to refuse altogether to discuss it, is no longer to be regarded as being either safe or honest. I have myself lately endeavored to advance here upon these better lines, and with little hesitation, for I have even applied scrutiny to the very doctrine of creation itself. The miraculous element in this representation as recorded in the first chapter of Genesis is sentimentally dear to every one of us, but the only way to preserve it is to face its difficulties without recoil. And, first of all, it is obviously vital to separate the ideal of creation as a miracle from the never ceasing activities of nature in its continuous chain of cause and effect.

My explanation is that the creation of the world, in perhaps a certain rhetorical sense of it, is now still progressing and at every divisible moment of time. As the course of history is the “day of judgment,” so that course is its hours of divine origination. My inconsistency is of course obvious. It was once thought by earnest

men that a natural creation in the ordinary sense of the word was needed in the light of pure reason. How could the physical world, it was asked, have originated of itself, and devout men simply welcomed the first chapter of Genesis, and that almost as a scientific explanation.

It was a miraculous act of creation of the world out of nothing, so they thought. Or, granted an eternity of the raw matter, it was at least the miraculous interference of an artificer (there wasn't much difference)—to this of course I adhere, so far as we must accept a supernatural world-maker. Of course there was fallacy in the truism of the supposed pious rationalist, when he asserted that something could not come out of nothing,—a fact which no one ever denied. Indeed in the light of mere logic he was right, for God Himself is as much an entity, or a "thing" as any other object, if He be an object. How then did He Himself arise, was only a fair question, to which the pious disputant of course answered that He did not arise at all. To this the sceptic might have rejoined, "If you say that God did not arise at all, why could you not also say that nature had no arising, either as regards its matter or its laws?" There would be nothing whatsoever profane in such a remark, for it merely concerns time. It is not profane to say that nature now exists; why should it be wrong to say that it existed for untold millions of ages gone by, as all now agree? Why then should it not have existed forever, and where is the blasphemy? Obviously this would rob God of the glory of a mechanical achievement,—but would that be so gross a deprivation? To say that the physical world, not the universe, is the production of God's natural creative function might in some lights of it be hardly regarded as a *compliment*. See on the Zoroastrian Dualism. At all events I venture to propose as above, that God is in the world, physically, supernaturally, as eternally and miraculously active in it at every instant, and this is and was the "creation." But why, asks the worshiper, was it so written in Genesis I, if there were really no beginning? The answer is obvious. Such a statement is misleading. There was ever so much of a beginning, that is to say, as regards our human race. The ideal God, in His omniscient wisdom, foresaw all the future as He remembered all the past; or rather, at every moment He was conscious of both. If "not a sparrow falls to the ground without Him," surely the incipience of the human race, however degraded it was destined to be and to continue, was no matter of indifference to Him, for it (the human race) has its good points as well as its evil ones. So that the "creation" of Genesis I was in-

deed an epoch in God's eternity, but it had simply reference *to us*. See above. Otherwise it was but a mere dot in His unlimited experience.

My only explanation of my suggestion that God is now creating the world is that this is all "ideal"; but as to what "ideal" really means, I am not at present prepared to say. See Kant's doctrine of the ideas. Certainly ideas are actually things, as much so as the mountain ranges, but I will not now discriminate. I only say that to be serious we must separate all natural process from all miracle, and above all from creative miracle, which indeed the doctrine of miracle demands of itself. I do not think it can do harm to dwell on this for a moment. The course of the physical world must be traced back to eternity, if that be possible, just as it must be traced back to the last fifty years or anticipated for the next future half-century, and to say the contrary is either fatuity or fraud.

## PROF. LAWRENCE H. MILLS ON "THE LOGOS."

BY THE EDITOR.

WE have repeatedly called attention to the great importance of Mazdaism, the religion of ancient Persia, founded by the great prophet Zarathushtra. It was perhaps the earliest clearly defined monotheism that was ever formulated as a definite faith with its sacred books, hymns and rituals, and it has exerted a greater influence upon our own religious development than was suspected, until the facts became known of late through scholarly research.

Prof. Lawrence H. Mills is one of the first and foremost students of the Zend and Pahlavi languages in which the sacred literature of Mazdaism has been written, and he has made accessible many important new facts that throw light on this ancient belief in Ahura Mazda, the Lord Omniscient, and the beneficent influence it exercised first on Judaism and later on Christianity.

There has been a controversy concerning the prevalence of Persian ideas in both Judaism and Christianity, and somehow the controversy has been raging concerning the origin of the term "Word" or *Logos* as used in the introductory verses of the Fourth Gospel. It is very peculiar that the same term *Ahuna-Vairya*, or as it is more generally known in an abbreviation, *honover*, the divine word, is in the Zendavesta an omnipotent being that permeates the world, and is frequently spoken of as possessed of personality.

The well-known Orientalist Oppert was the first to declare that the *honover* was the prototype of the Logos idea of St. John, and this seems very plausible if we consider the mighty influence that the Persian religion had exercised on Judaism and Christianity. Now Professor Mills comes out with a vigorous protest in which he claims that the Logos-conception can not have been derived from Persian sources. This is the more noteworthy since Professor Mills is fearless enough to state what he deems to be true. He is not

influenced by any conservative, let alone ultra-conservative, tendency, and the arguments which he uses are plain enough.

Professor Mills sums them up as follows:

"I firmly refuse to accede to the view that Persian or Babylonian associations necessarily gave the first originating impulse to the new spiritual religious life of the Jewish tribes, holding, as I do, that it arose from the disciplinary effects of the afflictions of the people under their captivity, for this re-awakened and re-doubled their enthusiastic zeal for the cultivation of such of their ancient Scriptures as then still survived to them, and the more so as they were cut off from the more external consolations of their Temple service; but I have endeavored fully to recognize the immense *supervening influence* of the Medo-Persian creeds as corroborating the original Jewish thoughts in the chief all-important particulars, which were no less than Immortality itself with Resurrection, Forensic Judgment, Chiliasm, Paradise (by the way, a Persian word) Heaven and Hell; and to that opinion, as I need hardly say, I still adhere. Yet corroboration, firm support, co-operative coadjutation, vivication, expansion, wider promulgation, vitally influential as indeed these particulars are each and all severally supposed to be as elements of energetic force for the instilling of organic life into an incipient system, they are yet still not one of them *origination*!"

"In the same way I hold, as regards the *Hōnōver* containing, as it does, integral elements, in the imposing Medo-Persian scheme; for these elements, which are, however, not so very incisively expressed in this *Hōnōver*, may, indeed—nay, they must—have exerted more or less directly the same *supervening influence* in the progressive developments of the Exilic doctrine which the other ideal forces in the Avesta exerted upon it. And this is, of course, a matter of the gravest moment; but the proposal that the *Hōnōver* had anything directly to do with the point of the *Logos* in St. John's Gospel brings up an entirely separate question in the detail of the investigation, and one of a very marked and incisive character.

"If the *Hōnōver* materially and directly influenced that "Word which was in the beginning with God," then indeed we have a point of considerable magnitude in the history of the Christian religious philosophy, and many schools would become affected. But my argument to the contrary is of the shortest possible description. I will not urge that Yasna XIX. may have been written so late as a century or more after St. John's Introduction, as it is commentary matter, and may naturally be assigned to a later date; for we must

<sup>1</sup> Save as regards "Chiliasm" and "Paradise," which were wholly Persian.

also here postulate predecessors to both the Hōnōver and the *in principio*, as in regard to all similar compositions we are forced to do. And these forerunners of the Hōnōver may—if, indeed, they must not inevitably—have contained analogous expressions bearing also some likeness, through parallel development, to the *Logos* of Philo and St. John; but what I do emphatically urge as an absolute refutation of any direct influence of the Hōnōver upon the Philonian-Johanian *Logos*, as expressed in the Fourth Gospel, is the notorious fact that Philo's *Logos* was, in its scientific aspects, *entirely Greek*.

"Zeller, indeed, remarks that his—Philo's—*Logos* doctrine, that of the *in principio*, was "Jewish in a Greek dress," but perhaps that expression might be modified, though emanating from such an illustrious source. He—Philo—undoubtedly often reverted to such expressions as that "the heavens were made by the *Word of the Lord*, and all the hosts of them by the *breath of His mouth*;" but he endeavored to represent this "Word" as being analogous to the *Logos*, so that it seems difficult to see that his elaborately worked-up Greek *Logos* was a mere form of "foreign dress." Philo was always, of course, at heart passionately a Jew, and he wished to bring in all his literary results to bear upon the glory of his race in their inspired Scriptures,<sup>2</sup> and beyond all question fragments of the Persian lore reached him in his Greek Egypt through the Persian-Babylonian Talmuds as well as in the Exilic canonical Scriptures, which two were, each of them, doubtless much fuller in extent of literary matter then, at the time of Philo, than the masses of them which have till now survived to us of the present day. And these fragments doubtless contained many elements which appeared or reappeared in the Hōnōver, or in documents now lost, which were of similar description; and these must certainly have exercised a *supervening influence* upon Philo's mind, as well as upon that of every other individual present in Egypt or Jerusalem at the time, who at all concerned himself practically with such reflections.

"And to corroborate this we have only to turn to our Exilic Bibles, flooded as they are everywhere with Iranian ideas, and where we are especially arrested at the remarks about the "anointed Cyrus" and his Biblical successors; but that this Persian lore penetrated to him—Philo—in such force as to affect his *Logos* seems to me to be impossible. That anything Persian could have penetrated to the *Academeia* to such a degree as to pointedly influence Plato's *Logos*

<sup>2</sup> Though Siegfried has approximately proved that he was rusty upon his Hebrew, having lived in an atmosphere of Greek (see *Philo von Alexandria als Ausleger des Alten Testaments*, 1875).



or *nous* is, of course, absurd,<sup>8</sup> and that these analogous Iranian concepts came in upon Philo with such an effect as to mould his view of this, his Greek ideal, seems to me to be equally ridiculous. The man was not only attracted, but actually taken possession of, by his Athenian master. He could not even *think* Judaism without thinking Plato too, though we cannot bar the *vice versa*; and this was so notorious that it was common talk among the Greek Platonics for a century or more; they said (*Phot. Biblioth.*, lxxxvi, b. 26): Πλάτων φιλονίζει, ἢ Φίλων πλάτωνίζει."

The argument of Professor Mills is convincing. We can trace so plainly the Logos-conception of Philo to Platonism, that we are inclined to assume that we have here an independent parallelism which is perhaps more natural if we consider that a similar use of the term has been made among other nations, for instance in India. In China the word *tao*, which in so far as it also means "reason" (or the logical principle) is similar to the word "Logos," was also used by the Taoists in a quite analogous way to the term "Logos," and translators of the New Testament have accordingly translated the term "Logos" by "Tao."

Professor Mills's argument may be welcome as an orthodox interpretation of the New Testament, but we would suggest that the hyperorthodox position has become untenable under all circumstances, for what Professor Mills calls the "supervening influence" gave to Judaism its last touches and made it truly monotheistic, and if we need no longer trace the derivation of the term Logos from a so-called pagan people like the Persians, how is orthodoxy better off if instead of a Persian source we have a Greek source which is also pagan? The fact remains that Christianity is the product of a development, and that the early Christians have assimilated all those truths that powerfully appealed to their imagination. We have gradually learned not to be afraid of evolution, for evolution is the characteristic of life, and we understand more and more that evolution itself is a religious idea.

Professor Mills is a theologian, but he is a fearless investigator. He is neither a dogmatist nor is he a radical who would reject religion because it is a product of evolution. He is prominent as a scholar but he has also devoted much time and attention to philosophical and religious problems. We publish in the present number an article of his, entitled "God and the World Physical," in which he

<sup>8</sup> For a detailed discussion of the entire question, see my book *Zarathushtra, Philo, the Achamenids, and Israel*, Vol. I. The Open Court Publishing Co., Chicago.

harmonizes the problem of a conception of God with the rigidity of natural law. It will be noticed that his sympathetic study of the Zendavesta enables him to think his philosophical terms in two different religious terminologies, which is an advantage not to be underrated because it liberates the theologian from the dogmatic onesidedness which seems to be a natural inheritance of every pious man.

## WAS JESUS ONLY A MAN?

BY HOWARD CRAWLEY.

**I** TAKE it to be evident that the measure of human greatness, using this term in its broadest sense, is the influence which its possessors exert upon mankind. It can then hardly be denied that Jesus was the greatest of all men. Paraphrasing a common saying, some men are great through their own inherent qualities, while others are great through circumstance. There are many kings whose names are known to us merely because they were born kings.

To which of these categories does Jesus belong?

He was born A. U. C. 749, in an obscure village in a remote province of the Roman Empire. In A. D. 27 he began his public ministry, which lasted three years, and was terminated by his death on the cross at Jerusalem. His wanderings were included within a territory perhaps one hundred miles long by fifty broad. His immediate and constant following consisted of twelve men, the Apostles, but he was frequently the center of multitudes, and there is no doubt but that his addresses were heard by a large number of the inhabitants of Palestine.

His teaching, while set forth in a novel and very striking manner, and well calculated to appeal to the heterogeneous gatherings he addressed, contains little or nothing which could have impressed his educated hearers as particularly original. Perhaps every thought he expressed may be found in Hebrew or heathen literature. To his Jewish hearers, the only new doctrine he taught was that of the worthlessness of their ceremonial observances, considered merely as such.

At least in the Synoptic Gospels, Jesus is much as another man might have been. He cast out "demons" and cured disease. His abilities in this respect are not unusual, and are not even claimed to be by the Evangelists. He has compassion for the weakling and for the repentant sinner, but his addresses to the scribes and Phari-

sees are bitter polemics. He rebukes the too impetuous Peter, and (Luke xiii. 32) applies a contemptuous epithet to Herod Antipas. He suffers from physical and mental weariness, he is unable at times to perform cures, he endures great mental suffering at Gethsemane, and the words, *Eli, Eli, lama sabachthani*, seem to be an expression of despair.

When Jesus was arrested by the authorities, the Apostles deserted him, and all four accounts of the last scenes show very plainly that his hold on the populace was of the slightest. Pilate yielded to the unanimous demand of the Jerusalem mob. The Jews, as a race, no more believed him to be the Messiah then than they do now.

What the Apostles did and thought between Friday and Sunday we do not know. Their conduct on Thursday night was not such as to arouse admiration. Peter's cowardice is related in some detail, but he was probably no worse than the others. With the probable exception of John, there is no evidence that any of them were present at the Crucifixion, although the Galilean women are said to have witnessed the tragedy from a distance. It was also a man hitherto unmentioned, Joseph of Arimathæa, who asked permission to care for the body. This same reluctance to come out from under cover was manifested on Easter Sunday, for it was only the women who came to the tomb.

We have here the history of a man who displayed no qualities which could differentiate him from other men in any unusual degree. His meagre following was recruited almost entirely from the lower classes. It is reasonable to suppose that along with the Twelve, a small number of others considered him to be the Christ. But he was not so considered by the educated Jews. Nor was their hostility to him the result of mere blind prejudice. It is absurd to suppose that the Jews would not have rejoiced at the coming of their Messiah. But Jesus did not fulfil their expectations, and the history of his ministry shows that while at first in doubt, they finally came to regard him as an imposter. On the day he died, Israel was almost a unit in rejecting him, and his few adherents were probably trembling for their lives.

It therefore seems reasonable to suppose that Jesus's greatness is not the result of any remarkable qualities which he displayed during his life. The alternative is that it was due to circumstance, and necessarily in his case to circumstance taking origin after his death. Let us examine this hypothesis.

At sunset, on Good Friday, 30 A. D., there was not the slightest reason to suppose that the name of Jesus would ever again be

brought to public attention. To all appearances, his ministry had been a complete failure. Like many men before and after, he had failed in his chosen task, and the penalty of his failure was death.

But fifty days later, his followers appeared in public, and started the movement afresh. Peter, who was not a brave man before Pentecost, now dared everything for the sake of the cause. But more than this, many of those very Jews who had sought Jesus's death now accepted him as the Messiah. During Passion week, the people followed the chief priests, and the disciples of the Nazarene feared to open their mouths. After Pentecost, these same disciples preached to, and won, these same people, and the chief priests and the Council were defied. Within the short period of seven weeks there was a very remarkable change of front on the part of considerable numbers of a race notable among all the races of mankind for the tenacity with which they cling to their opinions. That the Council had not experienced this same change of opinion, but deemed it politic to yield to the storm, is indicated by Acts iv. 21-22.

From this point on, the history of Christianity presents no unique problems. Jesus was accepted as the Saviour, and his worship followed naturally enough. The spark may have been ever so little, but it sufficed to kindle a great fire. The problem which is unique, however, is to determine how the spark itself was kindled, for it seems clear that it was dead on the day of the Crucifixion. That is, on the hypothesis that the "greatness" of Jesus was due to circumstance, to his being credited (falsely) with having risen from the dead, and thereby demonstrating that he was the Son of God, what happened between the Crucifixion and Pentecost to give rise to this impression?

It is generally accepted as historical that when the women came to the tomb, they found the body of Jesus gone. This is the fact which is supposed to have given rise to the "myth" that he rose from the dead. But the disappearance of the body introduced no new element into the situation, and according to both Luke and John was not in itself regarded by the women as evidence of anything strange. Following the accounts, neither they nor the Apostles believed until they had seen the Risen Christ, and we are to remember that the weight of evidence is in favor of the view that the Resurrection had not been anticipated. Indeed, it is improbable that the empty tomb would ever have been brought forward as a basis for the Resurrection "myth" but for the fact that there was no other event to serve.

Yet the "myth" did arise, and there must have been something

to give it birth. Nothing else in the world's history has given rise to so much discussion. Doubtless every conceivable argument, pro and con, has been advanced times without number. Yet no conclusion satisfactory to all has ever been reached. On the one side we have the Resurrection, an event without parallel in human history, and supposedly thrown out of court by science. On the other is a wholly causeless but abrupt and complete change of opinion on the part of a large number of Hebrews. Yet on all other occasions the Hebrews have clung to their ways and beliefs with a stubborn fortitude which cannot but arouse both wonder and admiration. Each man is entitled to choose the one of these two alternatives he deems the more reasonable. But that the one choice indicates a critical, the other a credulous mind, is a proposition which I believe would be difficult to demonstrate.

But the entire problem as to whether Jesus was human or divine may be considered from another point of view. As all history shows, the profession of a prophet is one dear to the human soul. While few are chosen, it is beyond question that many are called. Jesus, having been accepted by mankind as the Christ, is the central figure of a vast literature. But had he not been so accepted, the modern world would not have known his name. He is not mentioned by any contemporary Gentile writer. Philo seems never to have heard of him, and the references in Josephus are not beyond cavil. It therefore seems a warrantable conjecture that there appeared in the ancient world a number of "Christs" whose names have not come down to us. It is further wholly credible that any one of these might have presented a history not unlike that of the "historical" Jesus.

Thus such men as Apollonius of Tyana are to be looked upon rather as examples of a class than as isolated cases. Apollonius is said to have lived from 4 B. C. to 97 A. D., and his travels included such distant places as Rome and India. He performed many miracles, was accepted as divine, and was worshiped for several hundred years. We have also Bar-Cocheba. This man was considered by many Jews to be the Messiah, was crowned king, and maintained an armed insurrection against Rome from 132-135. His downfall evidently convinced his compatriots that he was not the Messiah, for while his name was originally interpreted to mean "Son of a Star," this was afterward altered to "Son of Lies." Yet his advent appears to have been foretold in Numbers xxiv. 17.

Both of these men were far more prominent among their contemporaries than Jesus. And with the historical would-be Christs



is an unknown but probably large number of lesser lights. All of these, from the historical standpoint, are on precisely the same footing as Jesus. If it may be so expressed, each had an opportunity at least equal to his of being chosen as the Messiah. For according to Isaiah xlv. 28; xlv. 1, the Messiah might even have been a Gentile.

We may here call to our aid the theory of probability. If the number of rivals which Jesus had were ten, then the *odds* against his being selected as the Messiah are nine to one. Any increase in the number of these rivals (and the estimate of ten is absurdly low) and any greater prominence on the part of any of them (and some were more prominent) seem but to render the odds against Jesus so much the greater.

Or, in non-mathematical language, with so wide a choice, it seems to be incumbent upon those who deny his divinity to point out why Jesus was chosen, given that there was little or nothing in his life to set him apart from other men.

## PROBLEMS OF MODERN THEOLOGY.

BY THE EDITOR.

**M**ODERN theology is confronted with several problems, the solution of which is no easy task, for they go to the very bottom of the religious question and seem to endanger the vitality of the churches, yet we may be sure that the churches will come out of the present crisis unharmed, and that religion will thereby be purified.

### RELIGION BASED UPON ETERNAL TRUTH, NOT ON HISTORICAL FACTS.

Higher criticism is making rapid progress and its appearance has created an unrest among the people who are anxious to know its significance and the effect which it will have upon Christianity. The truth is that theologians so far have shown a tendency to hold back, and this is perhaps natural since it is often true that Christian clergymen themselves are in a state of confusion. Their confusion arises partly because they are not yet fully familiar with the changed situation and partly because they have not been able to make up their minds as to the attitude they ought to take.

To a great extent Christians are under the impression that their religion is based upon certain historical facts and perhaps also that it depends on the truth of certain dogmas. If now the historicity of these facts becomes questionable and the dogmas become evidently untenable, people feel the foundation of their faith slipping away from under their feet and fear that religion will cease to be. But that is not so. Whatever our Church authorities may claim, the churches of to-day exist not through some incident that happened in the distant past, but because there is a definite need for them to-day, and the need of to-day is more important than any event of the past or doctrines formulated in past ages, even if they were all unquestionably true.

Religion (so far as it deserves that name) is always ultimately

based on eternal truths and every church to be stable must be founded upon this rock. The churches may ignore the fact and supplant it by something else. Indeed they are apt to emphasize externalities and thereby substitute the accidental for the essential. For all that we insist that a religion is built on sand unless its foundation rest upon the rock of ages—upon eternity, i. e., upon truths which are true from the beginning, are true even now, and will remain so for ever and aye world without end.

Truth is not a product of development nor can its scope ever be exhausted. Though truth is distinguishable from error our comprehension of truth is always imperfect, incomplete, or onesided. But when we have solved a problem of importance we are so elated with the result that we believe we have reached the end of our task and there is no more to be learned. Thus it has come to pass that religious leaders have frequently insisted on those things which they were afraid would be dropped from the creed; they wanted to perpetuate the truth as they saw it, and so they gave more prominence to the symbols than to the truth contained therein.

Furthermore, the conviction that they possessed the truth made them uncritical. Looking for an unquestionable authority in the famous leaders of the past, they ascribed those books which best represented their own faith to some great prophet that had preceded them, and so it happens that religious books are rarely written by the authors whose names they bear.

#### A SUMMARY OF HIGHER CRITICISM.

Biblical research, i. e., an investigation of the Scriptures, consisting of the lower or textual criticism and a more general as well as historical research, the so-called higher criticism, have revealed much that is not true in the fabric of our traditional views, and the Christian world is beginning to be anxious to know something of the results. We learn that certain things are not as they have been commonly represented in our Sunday schools, and pious fraud (we must frankly confess it) has played not an inconsiderable part in the development of our religion. This is not only true with regard to the establishment of the Roman authority on the basis of the legend that Peter was the first bishop of Rome, but also of the establishment of a rigidly monotheistic worship at the temple of Jerusalem which was accomplished by the discovery of a law book, a priestly forgery which henceforth determined the course of the development of Judah and impressed upon that little nation the peculiar character which it has retained ever since.

Among the efforts to popularize the result of higher criticism we will mention a book which has appeared under the title *The Evolution of a Great Literature*,\* and is written by Mr. Newton Mann, a Unitarian minister, who explains the situation as follows:

"The unsatisfactory situation has arisen in which a branch of knowledge confessedly of the first importance, with direct bearing on religion, is practically restricted to a few, to scholarly clergymen and lay students of theology. This knowledge is mostly lodged in ponderous and costly tomes and encumbered with an array of linguistic and other lore calculated to intimidate the unlearned inquirer, who yet desires to know something of what has been found out. It has seemed to me that there must be many hungry souls without the time or the equipment for extensive researches, who would welcome a frank effort to tell them, in outline, the results of recent biblical criticism—results well enough known to university professors, taught in many divinity schools, familiar to many preachers whose sermons are void of any least intimation of such a thing. He who boasts no Hebrew and no Greek has yet good right to know what scholars are thinking about the ancient textbook of our religion, and any curiosity he may have in that direction ought to be encouraged rather than repressed. All is well that helps to break down the tendency, already far advanced, to separate religious thinkers into the initiated and the uninitiated, and religious thought into esoteric and exoteric divisions."

Mr. Mann has done his best to meet the requirement in his book which is nothing short of a recapitulation of what has actually been established by a kind of common consent concerning the nature of our Biblical literature, the authorship of its books, the age in which they were written, and other important problems. He has wisely abstained from taking himself an active part in the work of higher criticism, and has taken upon himself the more modest but not less important task of a compiler who here condenses the work done by a great number of German, English, French, and some American savants into the comparatively small compass of four hundred pages.

A student of higher criticism could find no better introduction into this new science than is presented by Mr. Mann. Here he finds an abstract of the history of the religious literature of Israel and Judah, the historical conditions under which Israel developed, the rise of prophecy, the development of the law, the literary productions under the post-Exilic hierarchy, the wisdom literature and other

\* Boston: James H. West Company. Pp. 409. Price, \$1.50 net, postage 15 cents extra.

books such as Malachi, Canticles, and also the Jewish Apocrypha. Mr. Mann points out that there is no gap between the Old and New Testaments, for the Old Testament contains a number of writings preparing for the views which blossom out in their fulness with the appearance of Jesus. He says:

"We therefore conclude that the culminating point of religious development for the long period covered by our scriptures is in the Gospel and the person of Jesus; that the after evolution registered in the New Testament, while having great historical, ethical and doctrinal significance, is not to be regarded as a higher form of Christianity, but as an adaptation to meet the exigencies of the time, a phase inferior to that set forth in the first Gospels. And this accords with the obvious desire of the best minds of our time to go back, from epistles and apocalypse and mystic Gospel written with a dogmatic purpose, to sit at the feet of the Master himself, the preacher whose words have the quality of provoking no protest."

We will not enter into a controversy with Mr. Mann on this point but we have reached the conclusion that a further investigation of the Jesus problem will force theology to abandon the idea that Jesus forms the starting-point of the new movement. The ultimate cause of Christianity will finally be found not in the human Jesus but in the belief in Christ as the eternal Logos made flesh, the God-man who comes to earth to proclaim the truth and to show the way of salvation.

With reference to the New Testament Mr. Mann familiarizes his readers with the several problems of the Synoptic Gospels, the Acts of the Apostles, the Pauline and Johannine literatures, and shows how both the Pauline and the Johannine conceptions combined to form the foundation of the doctrines of the Church.

Mr. Mann is pretty radical but he is no more so than his authorities who (though they are not quite so orthodox as he represents them in the preface) are professors of good standing in the most famous Protestant theological faculties of the world. They teach their views to theological students in Oxford, Cambridge, Berlin, Strassburg, Paris, Yale, etc. We truthfully can say that they all have started from orthodox traditions and though they can no longer be called orthodox in the old sense of the term they have not severed their affiliation with the churches to which they belong. In consideration of this fact, Mr. Mann makes the following statement:

"The open use of other men's ideas may, in conceivable situations, have its advantages. If ever this volume brings down upon me the charge of undue radicalism, of sowing the seeds of revolu-

tion, I can, if so disposed, drop under cover of illustrious names, and say: 'I have been sitting at the feet of the foremost scholars of the great Evangelical churches; their disclosures have filled me with light and joy. The substance of the book is what they have taught me.' "

A Christian of the old stamp will be greatly disappointed in reading this book, and Mr. Mann anticipates this feeling when for instance he points out that the Pauline literature cannot be attributed to the Apostle but is only an expression of Pauline theology as developed in the second century. He says:

"The value of the epistles as religious writings does not depend on their authorship, any more than does the value of the book of Psalms. The inscriptions and salutations are indeed invalidated by criticism; but whatever in the epistles, under any construction put upon them, did us any good, remains to do it still."

He gives expression to the same sentiment concerning the whole Bible when he says:

"The old notion, if one has entertained it, that these writings were miraculously communicated to the Jews, becomes thoroughly undermined, and their dictatorial authority vanishes. By this change of view the Bible itself is not changed."

#### CHRISTIANITY A CHILD OF PAGANISM.

If in our opinion Mr. Mann's book has a shortcoming, it is one which the author shares with most of his authorities. Biblical scholars approach the subject as theologians in a theological way, taking for granted as a rule that the development of Christianity has shaped itself as represented in Christian tradition, but such is not the case. Christianity is not a product of Judaism. It is the product of a fusion of all the creeds of the world. The syncretic character of Christianity has been recognized, but the supremacy of the Gentile element has not yet been sufficiently appreciated.

When the barriers between Orient and Occident broke down through the conquest of Alexander the Great, the old naive faith in local gods was abandoned and people began to compare their own religious traditions with others. They no longer believed in Athene, Diana, Astarte, Adonis, Heracles, Osiris, etc. etc. They became infidels as to all particulars but they retained a kind of composite picture of all former beliefs. The ideas which all religions had in common were rather strengthened than weakened; they were unified and systematized under the aspect of monotheism which is already plainly set forth in Anaxagoras and Plato, as well as in his teacher



Socrates, and the result of this fusion was bound to change into such a religion as we find Christianity to be.

The religion that was preparing itself in the minds of the people led to the establishment of many religious sects which sought for a connection with the past and found it finally in Judaism. The main current of the new faith comes from Gentile sources, while Judaism was a tributary of great importance, yet after all merely a tributary. But Judaism happened to supply what the confused notions of the new Gentile faith were sorely lacking in, the claim of a definite revelation and an imposing literature supplying historical authority.

The development of Christianity may therefore be compared to a river like the Mississippi, the main bed of which should be traced up to the Missouri while the upper Mississippi is merely a tributary to the Missouri and yet claims to be the direct and legitimate source of the whole river. We shall not understand Christianity until we restore the Gentile influence to its full right and appreciate the development of its main dogmas from the débris of pre-Christian pagan religions.

These expositions will also show that the Christ-ideal is older than the story of Jesus. Jesus is not the founder of Christianity, but Christianity adopted Jesus as the Christ, and that was done when the doctrinal outlines of Christianity had already been established in their main outlines. It is possible that the Pauline epistles are a fabrication of the second century, but they are not for that reason necessarily later than the gospels. They do not represent a later phase, for the gospels are the result of a reiterated adaptation of certain reports of the life of Jesus to the views that were current concerning the Christ.

Pious Christians may doubt whether it is wise to let the light of Biblical research penetrate from the study of the scholar into the Sunday schools of our congregations, and we would say that it would certainly not be right for clergymen to parade ostentatiously the negative and radical results in their sermons and Bible classes, but it would be decidedly wrong to conceal the results of scientific inquiry. The truth will have to be faced sooner or later, and it is much better if it is proclaimed discreetly and with due consideration by the Church authorities themselves than to let religious progress be forced upon the churches from the outside and from their enemies.

## DIVERSE ATTITUDES.

We have lately received several communications on the subject of modern theology, and have in our February number published two articles on the subject which come from the liberal camp, (one by the Rev. A. Kampmeier, the other by the Rev. H. W. Foote), while a third one, written by Mr. Crawley appears in the present number, and it may be regarded as representing the current orthodox view of Christianity.

Mr. Foote is a Unitarian and belongs to that class of Christians who discard the superhuman Christ and retain the human Jesus as an ideal man. We do not believe that this method of procedure is either tenable or commendable. Now Mr. Crawley, on the contrary, insists that the influence of Jesus upon the history of the world proves his divinity, thus giving predominance to the Christ-idea, and we grant that so long as Christianity exists the Christ-idea has always been a more potent factor in its development than the current views of the historical Jesus. Indeed we say that the latter has always been treated with astonishing indifference.

The Christ-idea has been productive of several ideals, different in different periods, and the story of Jesus has been interpreted differently at different times to suit the Christ-ideal of the age.

Mr. Foote claims that my preference of the Christ-ideal over the historic Jesus is merely a matter of personal opinion, but I beg to differ. I do not agree with him that the historic Jesus answers our present needs while the theological Christ does not. He is not aware that his conception of the historical Jesus is not the true historical Jesus. It is really a theological Christ who, however, according to his Unitarian philosophy has been deprived of all supernatural features so as to become thoroughly human, and so we may call it an idealized Jesus. If the true Jesus of history would reappear before his eyes Mr. Foote would scarcely recognize him as *his* Jesus, and I doubt whether he would tolerate him in his own pulpit.

Please bear in mind that I am not opposed to reconstructing the figure of Jesus on the basis of the Christ-ideal. This method—it is the traditional method unconsciously adhered to from the beginning of the Church,—is the only practical way of making the Gospel of Jesus educational and fruitful.

The same is true of religious art. Note for instance that all the Christ pictures by the old masters are ideals and only of late has there appeared a tendency to reproduce an idealized Jesus. I mean by the latter such representations of Christ's life as have been

given us by Munkacsy and Tissot, but even this phase of religious art is not as it appears to the orthodox, and as liberals fondly imagine, an attempt at abandoning the old principle of representing Jesus in the light of Christhood, and replacing him by a Jesus as he actually was; but it is still the Christ as the present generation needs him, only that according to our modern requirements we feel the necessity of making concessions to our familiarity with certain historical features which must be woven into our Christ-ideal. The Christ-ideal here is humanized in the spirit of Unitarianism.

I do not wish to be misunderstood. I do not blame liberal Christians of to-day for replacing the supernatural Christ by an idealized Jesus. On the contrary, they simply follow their natural inclination and are justified in their procedure. I only insist that their method is in principle the same as that practised by the orthodox churches, and that they are mistaken in thinking that they are now proclaiming the real historical Jesus.

We must remember that in accordance with their standpoint the orthodox need a God-man, and to them the God-man is as veritable as the ideal Jesus is to the Unitarians. The Unitarians naturally discard some metaphysical and perhaps also mythological notions of the God-man. They have made him first a divine man, and then merely an ideal man, thinking that this corresponds best to actual facts.

We agree with Mr. Foote and Mr. Kampmeier in rejecting the historicity of the superhuman features of Christ, but we agree with Mr. Crawley that the facts of the historical (or if you please "human") Jesus are insufficient to explain either the origin of Christianity or the influence which Jesus exercised upon the world, and as a matter of fact so long as Christianity exists the data of the historical Jesus as furnished in the Gospel story have always been subservient to the needs of the Church as they were interpreted in the light of the current Christ ideal.

At different times and in different countries, different features of the Christ ideal have been made prominent, and we may say that the several churches have their own typical Christ, in fact every Christian has his own conception, and it is the Christ-ideal that has made Christianity, not the historical Jesus.

The Christ-ideal was a living power even before the rise of Christianity, and it is active still. The Christ-ideal was foreshadowed in paganism with all the several myths of god-men, of saviours, of representatives of the deity on earth, such as Osiris in Egypt, Marduk in Babylonia, Mithras in Persia, Herakles and other heroes in

Greece, and wherever we dig down into folk-lore or mythology we find some unknown god treading the earth, working miracles or doing good in some form or another. Among the Teutons Thor walked abroad and no one knew of his divinity until he was gone, and the bliss of his presence was felt partly by a reward of the good, partly by a punishment of evil doers. Even the North American Indians had their Christ in the form of Hiawatha, who came to them as an apostle of peace and the prophet of a higher and nobler civilization.

The Christ ideal, or let us speak more broadly, the idea of a divine man who comes as a mediator between God and man, begins to assume a definite form at the beginning of the Roman Empire, and Augustus was actually hailed by many as the human god who was born to bring peace upon earth. How widely spread these ideas were in the time just preceding the Christian era is seen from a poem written by Virgil (Eclogue IV) who greets the birth of a Saviour-child in the language of a prophet, which greatly resembles the sentiment with which the nativity of Christ might have been hailed.

The better we become acquainted with the origin of Christianity the more we understand that its growth is not the result of a supernatural interference but the necessary product of historical conditions.

#### OTHER POSSIBILITIES.

A religion such as Christianity was in the days of Constantine, was bound to come in some form or another, and there were several competitors. There was mithraism, there was neoplatonism as represented by Porphyry and Plotinus, there was the perfected paganism of Hypatia, which the emperor Julian the Apostate tried later on to introduce as the state religion of the empire. There were some other pagan cults such as the worship of Hermes Trismegistus, of the Egyptian Set, mainly known in its mixture with Christianity which produced the famous *Spott-Crucifix* in the Palatine; the several gnostic sects, among them the Manichees and perhaps some other less known religious movements of which we have not enough information to form any opinion at all.

One thing is sure, the leading spirits of the age are remarkably akin in their philosophical conceptions. Epictetus and Marcus Aurelius might pass to-day for Christian philosophers; the story of Apollonius of Tyana, though written (as has been proved by critics) in perfect independence of the Gospels, contains many remarkable parallels to the life of Jesus; while the ritual of Mithraism has undoubtedly influenced the rituals of Christianity.

A historical consideration of all the facts indicates that certain ideas had taken a firm hold of mankind in the first century before and after Christ, and they would have developed into a religion such as Christianity now is, whoever might have been chosen as the type of the god-man, the saviour, the Christ. It would not have been impossible that some other center than Jesus would have been established in the competition of all these religious movements so much alike in their spirit and different only in unessential features of their makeup.

If some other religion than Christianity had gained the victory, the main outcome would have remained the same. A universal Church would have been formed and it would necessarily have become a Roman Church because Rome was at that time the center of the world. It would have laid claim to catholicity because the ideal of catholicity (viz., of a universal religion) was one of the most powerful factors of all these religious movements. The dogmas of the soul, of immortality, of sin and of salvation, of a last judgment and a restoration of the world to come, and especially of a rigid monotheism, yea even of trinitarianism, would have been the same under all circumstances. Even the most important sacraments, baptism and the Lord's Supper, seem to be the necessary product of historical conditions, for we know that other religions, especially Mithraism, had quite similar rites.

If Mithras had been raised to the dignity of Christ the world would have worshiped him instead of Jesus. If Mithraism had conquered we would have had a change of front towards the past history of the world in so far as we would now read the Gathas and other sacred books of Mazdaism in place of the Hebrew Psalms and other books of the Old Testament. If some Oriental personality such as Buddha had taken the place of Jesus, we would study the Pali scriptures in place of Hebrew literature, but we may be sure that the history of this new religion would have remained the same in its main outlines. It would have been Romanized; it would have incorporated the traditions of classic antiquity in a similar manner as did the Roman Catholic Church; it would in a similar way have remodeled them in the spirit of the age, in its dualistic conception of the soul and its admiration of asceticism.

In fine we might say that the Christ ideal (not the story of Jesus) is the factor which made Christianity, and it became centered around the historical figure of Jesus mainly through the efforts of the Apostle Paul. But even here we must not exaggerate the personal influence which one man might be supposed to have exercised.



Even here the necessary outcome is predetermined through social conditions, and it appears that the main factor in the acceptance of Christianity must be sought in the dispersion of the Jews.

There are other reasons which favored Christianity in spite of some serious drawbacks, but it seems to me that the presence of the Jews among the Gentiles acted like a living testimony to the truths of the Christian faith.

#### THE DISPERSION OF THE JEWS.

The Jews lived in the great centers of population long before Jerusalem was destroyed, and kept themselves aloof from the Gentiles. The Jews spoke with contempt of the gods, and since the mythological conception of paganism had long been discredited, people were apt to look upon the Jews as representing a typically religious nation, a nation that had come to represent the main doctrine of the new religion that was preparing itself in the hearts of mankind, viz., monotheism. The rigidity of their monotheism was generally acknowledged throughout the Roman Empire, and their very stubbornness in clinging to their traditions elicited not only the hatred but also the admiration of the pagan world.

The claim of the Jews as the chosen people of God made a deep impression upon the Gentiles. It is true that at a certain period every nation in the world, the Babylonians, the Egyptians, the Greeks, and all the rest, had looked upon themselves as "the chosen people," but since the amalgamation of all into a cosmopolitan empire, these claims had been forgotten, and so the Jews appeared truly to be set aside by providence for some reason or other.

It is true that the Jews were held in contempt, but their faith was conceded to contain a most important truth. They were looked upon with a mysterious awe which made an effective propaganda for a religion that was based upon their sacred scriptures.

The Jewish dispersion, frequently called by the Greek term "Diaspora," is a peculiar phenomenon in the life of nations, and has given rise to much reflection which is precipitated in folk-lore and legend as in the story of Ahasverus, the Wandering Jew.

The Jew had become a type at the time of Horace long before Christianity had risen into prominence, for this Roman poet refers to "the Jew" in a popular proverb, *Credat Iudæus Apella*, of the real meaning of which we are no longer sure. It is a mistake to think that the dispersion was due to the destruction of Jerusalem which it antedates by more than a century.

The presence of the Hebrews among the other nations is even



now considered a strange phenomenon. Wherever they had their abode they have remained strangers and it was naturally assumed that some secret doom had made them different from the rest of mankind. It seems to me that the explanation of the odd peculiarities of the Jewish settlements should be sought in the typical character of the Jews which was impressed upon them by the zealous reform of their priests on their return from the Babylonian exile. The rigidity, we might almost say bigotry, of their God-conception, the narrowness with which they retained the idea that they were the chosen people of God, is (as we said) natural at a certain phase of development. But while other nations soon broadened into cosmopolitan conceptions on the widening of their horizon, the Jews remained nationalistic and only universalized their God-conception. From the mere tribal deity of former centuries Yahveh became the omnipresent ruler of the universe, but they retained their pristine nationalism in all other respects.

It appears mysterious indeed that the Jews should be scattered all over the face of the earth, but we should bear in mind that all nations have the same tendency. There are always men who leave their home for the sake of improving their material conditions, and people will flock wherever there is a chance of making a living. This is true to an extraordinary degree to-day in the United States, but it has always been true of all nations and for all countries. The population of all large cities is cosmopolitan, being comprised of representatives of all the nations of the earth. But the general rule is that foreigners gradually become acclimatized and the third generation is absorbed by the nation where they have found their new home. Not so the Jew! Keeping aloof from his Gentile surroundings he remains a Jew, and a group of a few Jewish families soon forms a center for new comers. In a few generations this tendency naturally results in the presence of Jewish congregations in all great centers of population, and thus the strange phenomenon of the Jewish dispersion is not due to a peculiar tendency of the Jews to scatter among the nations but to the sternness of the Jewish religion with its decidedly nationalistic tendency to preserve their identity as a nation.

If people of other races had shown the same tendency to keep themselves undefiled and preserve their traditions among other nations, present mankind would not be a fusion of all of them to-day as is actually the case, but would have the appearance of a crazy quilt, exhibiting side by side patches of the most diverse and contrary nationalities.

Had the post-Exilic reformers not been so irreconcilably rigid in their institutions, the Jews as such would have disappeared from the face of the earth with the conquest of Jerusalem; they would have been blotted out from the pages of history, and their literature too would presumably have been lost. But since they preserved their identity they furnished the world with Hebrew scholars who could translate their scriptures and preserved the documents which gave a historical prestige to Christianity.

In addition to the peculiar place which the Jews held in the Roman Empire as representatives of a monotheism with a definite literature and well-established historical traditions, we may say that the figure of Jesus had the advantage over all his rivals in being sufficiently human to appeal to mankind, and Christianity was the religion of the large masses of the downtrodden, including the slaves, the common people who by their overwhelming numbers were bound to have the final decision.

Mithraism was the religion of an aristocratic minority, of soldiers, of officers in the army, and of the imperial magistrates. Reformed paganism as well as neoplatonism was the religion of sages, of thinkers, of professors and students, who are always few and scattered, so it is natural that their roots did not penetrate as deeply into the life of the people as those of a more lowly faith.

\* \* \*

Whatever will be the outcome of our present religious crisis we may be sure that in the long run the true and noble ideals of religion will survive. It seems to us unwise to found religion upon historical facts, especially if they are so doubtful and unreliable as are the statements of the Gospels. The life of religion is always rooted in the norm of the eternal, and so it seems to us that inasmuch as the Christ-ideal explains the enormous influence of Jesus on mankind we ought to cling to the Christ-ideal and need not fear any loss if we lose the historical Jesus.

It is perhaps not accidental that the religion was called "Christianity" after the title of the Saviour, and not after his name. It is after all the religion of the eternal ideal of a god-man whoever he may be, whether or not he was actualized in Jesus, or even if he was never actualized at all. The ideal is above time and space, and whatever may happen to our historical traditions, our main concern in the future development of Christianity should be that we do not lose the ideal that has guided us so far. We may even purify the ideal and cleanse it of the pagan excretions which are still clinging to the so-called orthodox Christianity.

## WHAT WE KNOW ABOUT JESUS.

BY DR. CHARLES F. DOLE.

### IV. THE QUESTION OF MESSIAHSHIP.

We have now to consider one of the most perplexing of all the questions about Jesus's personality. How far did he take himself to be in some sense or other the special messenger of God, a unique being, a Messiah, or anointed one, a kind of king; if not to rule the nations, yet at least their lord in a spiritual domain? Conflicting opinions rage over this point. On the one hand, the key note of all the Gospels is doubtless the idea of Messiahship or Christship, out of which the creeds of Christendom grew. On the other hand, it is now held that Jesus was quite or almost innocent of such teaching and that this idea grew up after his death. Professor Schmidt's new book, *The Prophet of Nazareth*, makes this contention the learned issue of his study. The term "son of man," he tells us, so far from having a unique and personal application to Jesus's office, is simply the Syriac term for man. Thus man, not Christ, is lord of the Sabbath. Not Jesus alone, but man then is come to seek and to save the lost? Shall *man* then preside at the judgment?<sup>8</sup>

It seems to me most likely that the Messianic idea of Jesus grew up, doubtless with the help and suggestion of his disciples, from the seed of his original words. It is not easy at all otherwise to explain so numerous a group of passages ascribed to him. The origin and growth of the resurrection stories seem also more likely to have come with Jesus's help, by way of preparation for them, than without any such help. They also came, I surmise, along with a wave of interest and belief in occult and psychical phenomena, of which we get hints in the Gospels, as for example, in the story of Herod's theory of the reincarnation of John the Baptist in the person of

<sup>8</sup> Matt. xxv. 31. Compare xii. 32; xx. 18, 28; Mark viii. 38; xiv. 21; Luke vii. 34; ix. 44; xii. 40; xviii. 8; xix. 10.

Jesus (Matt. xiv. 2), in the story of Jesus walking on the sea (Matt. xiv), in the legend of the transfiguration (Matt. xvii), as well as in the ghostly appearances in Jerusalem after Jesus's death (Matt. xxix. 52, 53). Would it not be far more likely that Jesus, the child of his age, might have shared in, and given occasional expression to ideas which were immediately in the air all ready to be uttered, than that he should have been free of such ideas—a modern man before his time? No one can easily explain his very frequent assumption of some species of unique and authoritative character, except by the quite natural belief that he took himself to be,—I will not urge more than a man, but a man appointed by God for a peculiar mission.

This idea was congruous with the prophetic office, and specially with the passages which he loved to quote from the book of Isaiah. (See Luke iv. 18.) You certainly have to do violence to his language in order to dissociate the centrality of his own person from numerous passages. The more than prophetic "I" and "mine," while not so exaggerated as in the Fourth Gospel, yet run all through the Synoptic Gospels. The very words "Come unto me all ye that labor," emphasize this centrality of thought. He seems to call disciples to him and to be known as their Master. What does the verse about the bridegroom being taken away, after which his disciples will fast, mean (Mark ii. 18 etc)? Why does he seem to say so much about "my sake" and "my name"? "Whosoever shall deny me will I also deny." (Matt. x. 33.) Why should the least in the kingdom of heaven be greater than John the Baptist? (Luke vii. 28.) The words "Son of man" hardly make sense, if you always insist upon translating them to mean merely man. "The son of man came eating and drinking and they say, 'Behold a friend of publicans and sinners.'" (Matt. xi. 19.) Here is a very emphatic mode of saying "I," as apart from ordinary men. "He that soweth the good seed is the son of man." (Matt. xiii. 37.) This is another emphatic *I*. Why again does Jesus seem to put away his own family relations in favor of the wider relationship to his disciples? (Matt. xii. 50.) Shall we rule out altogether the tradition of the profound interest of people generally, of Herod, of John the Baptist, of Jesus's own disciples, especially of Peter, (Matt. xvi. 13 etc.) in speculating as to Jesus's office and claims? Can we keep just what we like in the story of the interview between Jesus and Zebedee's sons (Mark x. 35 etc.) and suppose that nothing at all was said of a kingdom of glory, in which, after the impending crisis of sorrow, the disciples hoped to share?

Again, why did the authorities put Jesus to death, if he claimed nothing beyond the gift of ordinary prophecy? What assumption of authority could have led to that extraordinary story of the cleansing of the temple? What else but the sense of Messiahship could have made him so silent beneath the questions at his trial?

Jesus's singular unwillingness to be publicly known deserves attention here. If we can believe the tradition, he habitually imposes silence about himself at least in the early part of his ministry on one and another of those whom he has treated. It may be said that this tallies with the sentences which urge the doctrine of quiet coming of the kingdom, without violence and observation, as we to-day think it comes. I raise the question whether these verses do not all lend themselves to a different interpretation? One of the great motives of Jesus's life seems to have been the beatitude, "Blessed are the Meek." The law of the world, he teaches, is that the mighty shall be brought down and the lowly exalted. He has accordingly an instinctive dread of being put forward and made a popular hero. The idea of a suffering type of leadership, taken from Isaiah, has impressed his mind. Through the gate of suffering humiliation and even death lies the way of victory. None the less, but all the more, may he claim and expect final exaltation. The lowly shall be exalted. That is his creed. There is nothing inconsistent between this thought and the expectation of the coming of a "great and terrible day of the Lord," a day of retribution. This tremendous equalizing of accounts and rewards is indeed the fact to be looked for. The familiar text about the kingdom of God coming "not with observation" now tallies with this idea of the lowly Messiah, who through the valley of humiliation is on his way to glory.

Even we modern men are able to hold both ideas in solution at one and the same time; on one hand, the thought of a ceaseless law of evolution, the possibility also on the other hand of epochs of seemingly rapid and even revolutionary movement. Both ideas have truth in them and fall back on analogies in nature. We are inclined therefore to think that Jesus did distinctly, naturally and sincerely voice the expectation of his age, looking toward some sort of a catastrophe and a miraculous renovation of social conditions. This seems altogether more likely than that he failed to share the common hopes of his oppressed and imaginative people in favor of an interposition of their God in their favor. He doubtless believed that he was the chosen leader in the way of the new hope. He spoke with an assumption of authority. He doubtless thought himself



gifted to heal the sick and to drive out the demons. People rallied to him and responded to his treatment, carried away by the contagion of his own conviction and hope. All this is quite in line with what we know of the psychic working of human nature.

It may be objected that this thought of Jesus makes him less simple than we had supposed. It gives a double aspect to his character. But it does not make him less human or natural. Let us use a familiar historical illustration—one of many that might be cited. It is the case of Savonarola, the great Florentine preacher and reformer. Perhaps no man of higher, nobler or more austere virtue and purpose ever lived. On one side, you have the pure gold of a great and constant devotion, true till death, a generous humanity, an overwhelming sense of common duties and practical ideals. On the other hand you see a man of prophetic visions, the child of the Middle Ages, ruled by the superstitions of his people, one day working with sane mind for reform through the sure development of the institutions of Florence, the next day confidently expecting the miraculous interposition of angels. At his best and noblest he preached the doctrine of love. All the same, and with no sense of incongruity, he denounced the rulers of his people and stirred the antagonism of men with his passion, subtly akin really to the passions of the men whom he denounced.

A query arises here whether there may not lie in human nature, like tinder ready to be fired, an astonishing and almost infinite readiness, more than men are aware of, to be set apart, anointed and crowned as martyrs or leaders. Thus, the fishermen of the lake of Galilee are ready immediately to be Princes in the new realm. Thus daily, ill-equipped American citizens set themselves up for the highest offices. Thus, priests and ministers imagine themselves to be worthy of superior dignities and privileges and to deserve to live in palaces, or again to be given titles above other men. Is there not a sort of faculty of Messiahship latent in men? On its lower side it shows itself in the extraordinary egotism and conceit of quite mediocre men. On its best side, it is close to the infinite and divine element in humanity. "We know not what we shall be," inasmuch as we partake of the nature of God. The founders of religions and of sects have thus commonly thought themselves to be appointed of God. The recent story of Babism is a good illustration of this fact. Other cases easily occur. For example, some may recall a man of very noble nature, a rather conspicuous figure among radical American thinkers in the last century, who refusing the name of Master to Jesus though at the cost of personal loss and suffering,



yet fondly thought of himself as a sort of philosophic Messiah, whose teachings only needed to be followed by mankind to solve the doubts of the world!

Suppose now a man of profound spiritual genius, such a man as Moses might have been, or a man of commanding personality, such as Daniel Webster was to his contemporaries. Bring him to birth 2000 years ago, in a land where God was thought to speak to man in the dreams of the night. Let him be born at a period when all sorts of wonderful ideas were dawning on the world. Possess him with the tradition of the prophets. Fill his soul with ardor for his oppressed people. Let him fast and pray in lonely mountains. Let him hear voices and dream dreams. Let him in imagination fight battles with the arch-foe of souls. Lift him in insight above the people around him and let him hear their words of admiration at his splendid gifts. You have thus the natural material for the idea of some sort of Messiahship. All the more the praise of Jesus that his thought took the form of the meek.\* The more meek the man was, the higher the coming exaltation. This was at the heart of Jesus's doctrine. In his age, however, such meekness demanded a coming glory and victory to match it. Meekness was not inconsistent with the punishment and humiliation of his enemies. The more they triumphed in this world, the surer their doom would be in the next. This is the steady teaching of the New Testament. It seems to have been the thought of Jesus. If he knew better, alas, that he did not make the humane teaching plain! If now and then he hit close to the mark of the universal doctrine of love, he seems never to have worked this doctrine out into its consistent application in detail. How could he have done so immense a task as that, in the face of the prepossessions of his age and the demonology that haunted the world? As well expect Franklin to have worked out the theory of the newly found theory of electricity into the applications of Edison and Marconi.

The fact is, in taking account of Jesus's life and person, we can never afford to leave his theology out of our sight. It looks as if his God was thought of as literally a "person," in the narrower sense of the word, seated somewhere in heaven and ruling the world through the offices of his angels. Did Jesus ever anywhere clearly state the wonderful doctrine of the Fourth Gospel, "God is Spirit"? Never does he give a word of release from the almost Persian conception of the divided world and the Satanic kingdom. His faith

\* See the parable about taking "the lowest room" at the feast. Luke xiv. 7 etc.

is that God will at last triumph over the devil. Here is the native basis of a theology altogether different from what modern men can believe. The natural underlying practical conclusion is the final separation of the evil from the good. This idea has been the gloomy burden of the theology of Christendom. It has been woven into the warp and woof of the traditional Christianity. Jesus's great name is still used to sanction it.

We have already seen that we may never expect to recover a veritable likeness of Jesus. We have not the necessary authentic material. But more than that, the idea of Messiahship is inextricably in our way. It is not only wrought into the narrative. It is apparently also in the mind of Jesus. It was inevitable to his age. But it does not fit into the framework of our modern thought. It has become unhelpful ethically. The Messiah has the lineaments of a man, not the character of the God whom we worship. It is a Messiah who was mistaken, as for instance, in his prophecies of the end of the world. (See Matt. xvi. 28.) The world is coming to learn the use of a greater word than the "I" of a Messiah. The noblest of leaders may not safely dwell on the centrality of his own person. The more modest words "we" and "ours" alone keep men safe and in orderly place in the ranks of the common humanity. No one may assume a sole authority over his fellows.

What then, you ask, shall we make of the actual Jesus? We catch the suggestion of a grand and impressive figure, after the fashion of an Elijah or Isaiah, intense, passionate, devoted, prodigal of life, absolutely willing to go wherever the vision or the divine voice bids. He is a great lover and equally a strong hater. He is possessed with a sense of a supernatural mission which he must needs die to fulfil. He is sustained with a sense of coming victory, of death leading to life. He has caught the idea that the suffering of the good is a sort of price paid, as it really is, for the renewal of the life of the world. He believes that, in some peculiar sense, he is set apart to pay that kind of price. Passages from his favorite prophet sway his mind to this thought. More and more, as he approaches the end of his brief career, he is lifted, as many another prophet has been, with this overmastering sense of the exaltation of his office. There blends therefore with the touches of the common and genial humanity, an almost repellant impression of aloofness, as of one already the inhabitant of another and mystic realm. On this side Jesus is well-nigh unapproachable. Normal human life is apart from this realm. It is the region of fanaticism and all religious extravagance. The characteristic of the earlier phases of

religious experiences, such as William James has related, is a vein of what seems to us modern men morbid and shadowy. The characteristic of modern religious experience is that it seeks the sunlight, and must be at one with bodily health and sanity.

I am aware that others may find or create a very different picture of Jesus. It is easy to see only what pleases one. It is easy to imagine a lovable and gentle man, free of every Hebrew feature, in fact the best type of the present-day clergyman, affable, and tactful, a favorite at dinner parties. Is it at all certain that the actual Jesus would be *persona grata* in the average home of the well-to-do citizen who prays in Jesus's name, more than he was in Pharisees' houses two thousand years ago? Recall his stern criticism of men's social and religious conventionalities.<sup>10</sup> How many people enjoy meeting a genuine man who will tell them exactly what he thinks!

There is a common use of Jesus's life and character which deserves a word of consideration. I mean the complete idealization of Jesus, especially under the name of "Christ." Men tell us that they do not care who Jesus was "after the flesh," as Paul says, in view of their ideal of the perfect type of humanity. They therefore worship Christ, now become another more human, intimate and personal name for the idea of God present in human life. Men make under this name a beautiful and glorified conception of a human life, high enough to be called one with God. This is the Christocentric religion of "progressive orthodoxy."

Many go further than this. They report that they have had profound spiritual experiences of communion with "The Risen Christ." We do not deny the fact of a spiritual experience. We merely suggest that the name which it bears is the least essential part of it. Under all forms and many names men have had a sense of peace, gladness, a companionship too high for words and some kind of divine guidance. This is the central fact of religion. The validity of the experience evidently does not depend upon the name or the symbol used, or any particular image suggested in the mind. James Martineau who says "God," is as well served as Dr. Lyman Abbot, the favorite name of whose God seems to be "Christ." The man who sees no visions and has no dreams may rest in the thought of a divine universe in which all is well.

One may admit that this symbolism, like its kindred Mariolatry, is helpful and ennobling. But it is not and cannot be an acquaintance with or an appreciation of the actual Jesus. Men who worship the Christ of the imagination as God certainly touch Jesus no more closely than

<sup>10</sup> Read the story of Jesus in Simon's house, Luke vii. 36 etc.

the worshipers of Mary touch the actual mother of Jesus. The story of Jesus indeed suggests certain noble features which go to make up the imaginative conception of the ideal man. This process of idealization is like an artist's sketch in which one might not even recognize the actual forest and stream from which it has been suggested. Like the picture, it is the work of the artistic or poetic faculty. It is not even necessary for the worshiper of Jesus as the ideal Christ to know him at all. It is like the worship of Mary which may be ardent and uplifting, though no one knows anything about her. The difficulty of this use of the conception of Christ is that men confuse their ideal with bits of the ancient story. Their Christ so far from being the highest ideal whom they can conceive, is the man who called down woes upon his enemies. Such idealization perpetuates the spirit of enmity in the world.

[TO BE CONCLUDED.]

## MISCELLANEOUS.

### THE HUMAN PRAYER.

FROM "THE CHOIR INVISIBLE."

[EDITORIAL NOTE: Mr. Thaddeus B. Wakeman, a well-known agitator of liberalism and a leader in the ranks of humanitarian reform, sends us a prayer which has been formulated to replace the Lord's Prayer of Christianity. He makes the following comments with regard to it:

"If it is anything at all, it is really the most important thing put in print for a *very* long time. It is the scientific solution many are after—but so simple and comprehensive, that it will have to be grown *to* or *towards* gradually. It is too immense to be readily grasped."

In giving publicity to this prayer in the columns of *The Open Court* we do not imply that we deem it adequate to fill the place for which it has been intended, either with respect to the ideas which it contains or the form in which they are expressed. As to those matters we leave it to the reader to form his own verdict.]

The prayer reads as follows:

O World, O Man, and Soul of Me—  
The Endless ALL, Our *Three* in ONE!  
O let me live with love and joy—  
In *Thee*—In *THEE*!

So may I do for human kind  
All each should do in turn for me;  
So *Duty* meet with honest deeds  
And noblest mind.

O let me learn to know *The True*,  
So that my life may do *The Good*,—  
So that my work may fruitful be  
The Ages through!

Thus may my Will as *Thine* be done,  
And so fulfil our highest end—  
As I in *Thee* shall ever live,  
And work as ONE!

So bring our Republic of MAN,  
Our *Paradise* of *Earth* to be,

## THE OPEN COURT.

For Each and All—for Me and All,  
 As best we can!  
 So on and on!—*For evermore.*  
*Amen—Amen.*

Mr. Wakeman explains the "Me" of the first line as follows: "The *I* or *Me* is our subjective consciousness or 'Ego,' which the objective World, Man, and Soul—the unconscious or 'sub-liminal' action of our nerve-system—constantly beget, create and sustain; or which attends that objective *Three* as a 'concomitant correlation.'"

## THE SAME PRAYER

In more metrical form,

*By A Poet.*

O World, O Man, and Soul of Me—  
 The Endless All; our Holy Three!  
 I live and love in work and joy,  
 With Thee—in Thee!

So may my life to *all* give need,  
 As other lives supply *my* need.  
 To all I dedicate *my* all,  
 In thought and deed.

O let me learn to know the True,  
 So that the Good my hand may do—  
 That what is life to me shall live  
 The ages through.

O may *my* will as *thine* be done—  
 Thy will and mine so closely spun  
 That in the pattern of the years  
 We shall be one.

So come our splendid reign of Man  
 Our Paradise of Earth to plan—  
 For Each and All; for Me and All.  
 Amen, Amen.

## BOOK REVIEWS AND NOTES.

TRAITÉ DES ASSURANCES SUR LA VIE. Avec développements sur le calcul des probabilités. Par *Prof. U. Broggi*. Paris: A. Hermann, 1907. Pp. 306.

M. S. Lattès has translated into French Professor Broggi's "Treatise on Life Insurance and Its Explanations as Based on the Calculation of Probabilities," which has been published in Paris by the Librairie Hermann. It is prefaced by M. Achard, who commends the book as especially useful. It contains the mathematical and statistic foundations of theory, the fundamental problems of the mathematical theory of life insurance, the technicalities of life insurance, and the theory of risk.



# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER  
MARY CARUS.

---

---

VOL. XXII. (No. 5.)

MAY, 1908.

NO. 624

---

---

## CONTENTS:

	PAGE
<i>Frontispiece. The Athene of Peace.</i>	
<i>The History of a Strange Case; A Study in Occultism.</i> DAVID P. ABBOTT....	257
<i>Egyptian Origin of the Word "Christ."</i> WILLIS BREWER. ....	284
<i>The Word "Christ."</i> A KAMPMEIER. ....	288
<i>Angelus Silesius.</i> EDITOR. ....	291
<i>What We Know About Jesus. (Conclusion.)</i> CHARLES F. DOLE. ....	295
<i>Greek Sculpture the Mother of Buddhist Art. (Illustrated.)</i> EDITOR. ....	306
<i>The Cornplanter Medal For Iroquois Research.</i> FREDERICK STARR. ....	316
<i>Mediums Outdone by the Citizens of Fort Worth.</i> ....	318
<i>A Letter from Mr. Peirce.</i> ....	319
<i>Book Reviews and Notes.</i> ....	320

---

---

CHICAGO

**The Open Court Publishing Company**

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U. P. U., 5s. 6d.).

Entered as Second-Class Matter March 26, 1897, at the Post Office at Chicago, Ill. under Act of March 3, 1879.  
Copyright by The Open Court Publishing Company, 1908.

# THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.  
MARY CARUS.

"The Monist" also discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical and Sociological Questions of the Day.

## TERMS OF SUBSCRIPTION

In the United States, Canada and Mexico, yearly, postpaid, \$2.00; single copies, 60 cents. In England and the U. P. U., yearly, 9s. 6d.; single numbers, 2s. 6d.

Bound Volumes I—XVII in half leather, each \$3.00 (12s.), Postage, 1s. extra to countries in the U. P. U. Binding cases for back volumes, same style, postpaid, 75 cents (3s. 6d.). Unbound back numbers, \$2.00 per volume.

Some idea of the character of the work which "The Monist" has been doing, and of the high standing of its contributors, may be gained by reference to the seventeen years Index, just published, which will be sent on request. Price, 10 cents.

*Back numbers, unless out of print, will be supplied, postpaid, at the cost of 60 cents each.*

## TESTIMONIALS FROM THE READERS OF "THE MONIST"

"I do not believe any periodical in the world is doing more service to civilization and to this country than 'The Monist'."—Charles S. Peirce, Milford, Penn.

"Its great breadth and liberality, its high class of writers, and its able and scholarly reviews, are among its noteworthy features."—Lester F. Ward, Smithsonian Institution, Washington, D. C.

"I read 'The Monist' because it stands for something, because it gives me the thoughts of contemporary leaders, and because it is always on the side of sound scholarship."—David Eugene Smith, Ph.D., Professor of Mathematics in Teachers' College, Columbia University, New York City.

"Among the periodicals of a higher class, which I have been receiving for some years past, there is none that I read more regularly than 'The Monist'; and there is not a number in which I have not found some articles of fruitful suggestiveness. I have been so impressed with the value of the periodical that I recommended last year the purchase of a complete set for the library of our university."—J. Clark Murray, LL.D., Professor of Philosophy in McGill University, Montreal, Canada.

"I do not think that any journal in the world can rival 'The Monist,' and scarcely any other country but America can ever produce a journal like this, scientific, and still all-comprising, free-thinking and still never vague, but exact."—Dr. Huebbe Schleiden, Hanover, Germany.

"'The Monist' is certainly performing an important service. I always read the journal with interest and profit. It would be difficult to exaggerate the value of your journals and other publications for the advancement and diffusion of philosophy and science."—Prof. J. McKeen Cattell, Professor of Psychology in Columbia University, New York.

"I desire to state that there are found compiled in this journal three qualities which render it superior to most other American and European reviews, namely: (1) The unlimited liberty of discussion and of thought in every branch of science pervading its pages; (2) the varied character of the articles which are published in every single number of it; and (3) the names of its illustrious contributors and collaborators from every part of the world."—G. Sergi, Professor of Anthropology in the University of Rome, Italy.

---

## THE OPEN COURT PUBLISHING CO.

378-388 Wabash Avenue

P. O. Drawer F

Chicago, Ill.





THE ATHENE OF PEACE.

In the Louvre.

*Frontispiece to The Open Court.*

# THE OPEN COURT

A MONTHLY MAGAZINE

**Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.**

---

VOL. XXII. (No. 5.)

MAY, 1908.

NO. 624.

---

Copyright by The Open Court Publishing Company, 1908.

---

## THE HISTORY OF A STRANGE CASE.

A STUDY IN OCCULTISM.

BY DAVID P. ABBOTT.

### I.

**I**S spiritualism all deception and illusion? Is there no grain of truth to be found under the great mass of fraud and trickery with which a vast army of charlatans have disgraced it? Are the efforts of the Society for Psychical Research to prove fruitless? When all of the fraud and deception is cleared away, will nothing remain? These questions I have been asked time and again. What will the answer be?

Do no whisperings of hope from the great beyond ever echo down the infinite corridors of darkness? Will the pale vanished faces of our loved ones, that haunt the shadowy mists of memory, ever again stand before us in the bright sunlight of day? Will we ever again hear the dear voices that have long been stilled? Must we, with tottering steps supported only by blind faith, go down the hillside of life into the infinite darkness of the eternal valley? Is there no turning aside—no escape? Must we face the inevitable annihilation of the unity of self? When science lifts her torch and peers into the surrounding darkness, is there no gleam of hope to be seen? Will a new dawn ever break, with its countless songs of gladness bursting from the throats of the twittering love-birds of joy? Oh, beautiful Nature, how thy children adore thee! Oh, infinite Power, that animates and directs the great All, why this insatiable longing for immortality in the hearts of thy children!

I have been asked again and again, if, in all of my investigations, I have found nothing that I could not explain: if all has been perfectly simple and commonplace as soon as I witnessed it: if all of the mystery and romance disappear upon investigation. I have finally

removed certain difficulties to publication, and shall now give to the public an account of the most remarkable case that it has ever been my fortune to investigate. Among all the cases of my investigation, it stands unique and alone, entirely in a class by itself; still to a certain extent shrouded in mystery, with some features which I have not yet thoroughly explained satisfactorily to myself. The memory of this remarkable experience, and the weird and dramatic effect of what on the surface appeared to be the voices of the dead talking to me and exhibiting an intimate knowledge of my family history, will remain with me through life.

## II.

On March 7, 1906, the carrier left at my door a letter that was destined to disturb my peace of mind, and to furnish me much material for thought for some time to come. Shortly before this I had published in *The Open Court* an article entitled, "Some Mediumistic Phenomena." I had vaguely wondered if this would not indirectly bring to my notice some accounts of strange phenomena from remote places in the world. Such was this missive.

This letter was written by a gentleman in New Haven, Connecticut; and in it he described a strange case that he had witnessed in a remote village one year before. The writer, Mr. E. A. Parsons, was unknown to me; but he introduced himself as a magician. He stated that having read my article and noted my knowledge of trickery, he desired to lay this case before me, in the hope that I might be able to explain it. I here quote from his letters:

"I will describe an experience which I had with an elderly lady in a little town in Ohio last year. She uses two tin horns or trumpets, each fourteen inches long, and two and one-half inches in diameter at the large ends, tapering to one inch at the smaller ends. The large end or bell of one horn is so made as to slip tightly into the large end of the other. On the smaller or outer ends of this double trumpet are soldered saucer-shaped pieces large enough to cover a person's ear. The trumpet is empty and can be examined by any one.

"Her *very marvelous power* is this: The sitter takes one end of this trumpet and places it to his ear, while the lady does the same with the other end, placing it to her ear. At once the sitter plainly hears whispers in the trumpet. These purport to be the voices of the spirits of his dead friends and relatives. They reply to any questions which he speaks out loud. During this time the lady's



mouth and lips are tightly closed, and she makes no motions of the throat or lips. She will, instead of holding the trumpet to her ear, hold her palm against it; or allow him to place one end of it against her back. She will, if preferred, permit two spectators to each hold an end, she merely touching the center with her fingers. In either event one hears the whispering just the same. Now this is done in broad daylight, anywhere, even out of doors. I investigated this phenomenon seven hours altogether, giving it every possible test, but could obtain no clue to it. I found that it was not ventriloquism, as the voices were really in the trumpet; besides, ventriloquists can not speak in whispers. I proved beyond question (as have many others) that the voices were really in the trumpet.

"The information which I received from the whispers was correct in every case. I had never seen the lady before, nor had I been in Ohio previously. Now the production of intelligent language inside this trumpet in daylight, three or four feet away from the medium, I regard as more wonderful than anything I have ever known. I now have the trumpet, having purchased it. Can you tell me how the whispered words were produced?"

In a subsequent letter he said: "The description I gave you was not overdrawn in any way. The lady is the wife of an humble farmer and resides in an obscure country village. She has resided there all of her life and has reared a large family of children. She has never been over twenty miles from her home and has but little education. She is, however, very intelligent. She gave her sittings for a long time free of charge, and later began charging ten cents. She now charges one dollar, but does not insist on anything.

"She can use a glass lamp chimney or any closed receptacle in place of the trumpet; and I have heard the voices just as plainly coming out of the sound hole of a guitar that lay upon the table. The guitar has also played in my presence, independently, but faintly. There was no music box in it, as is generally the case. She has also caused music to sound in the trumpet, and raps to sound on the outside of it.

"Three of my most intimate friends have seen her several times. Two of them were with me at my investigation. I have known of this lady for six years; and finally, having heard so much about her, I journeyed six hundred miles to see her in January, 1905. The lady was at many times talking with persons in the room at the same time that I was listening to the voices. I noted this with great care. Sometimes two different voices would whisper at the same time, as if one were trying to get ahead of the other.

"Of course we know how mediums usually gather information,

but this lady had no means of knowing anything about me; and yet the voices told me, correctly, many things of my own private life. Among those who talked with me were my mother, my daughter (dead twenty-two years), and my grandfather. My daughter told me where I lived, what kind of a house I lived in, what her living brother was doing, where she was buried, etc. An old music teacher of mine, of whom I had not thought for ten years, announced himself and said that he would like to play for me. Then I actually heard faint but distinct sounds of piano-playing in the trumpet, and my friends in the room also heard it. The sounds were like they would be if one were listening to a piano over a telephone. My father and my father-in-law spoke to me; as did also an uncle of whom I had no knowledge, but whose existence I afterwards verified. My mother gave her own name completely, but failed to give my middle name. She gave it as 'Albert,' when in reality it is 'Augustus.'

"At one time I heard an open voice in the trumpet for a moment. I also listened at her mouth and throat when voices were speaking, but could detect no sounds. I found the positions of the voices in the trumpet would vary, sounding at one time nearer to one end, and at another nearer to the other end. I had noticed the varying strength of the voices, and the lady told me of this change of position. I verified it by listening outside the trumpet when others held it, and found the voices to vary one foot and a half in location. *I was particularly impressed with the openness of the lady, and with her perfect willingness for me to test her powers in any manner that I desired. She afforded me every opportunity to make such tests, giving me seven or eight hours of her time.* I suppose this thing to be a trick; but with over forty years study of magic, and with the acquaintance of all the great magicians, I was entirely unable to even surmise how it could be done. It is either a trick or it is the work of His Satanic Majesty.

"Now I believe I have discovered a medium as good as Home, and I hesitate about making public her name and address. You understand, any medium possessing this secret would think his fortune made. I am no medium, but I certainly want the secret. If this prove to be a trick, I do not want its secret given to the world, but desire to keep it for private use. If you see fit to sign a contract binding yourself to respect this desire, and not to reveal the secret of the performance without my consent, I will be pleased to furnish you the name and address of the lady. I shall expect you

to give me the fullest results of any investigations which you may make."

On receipt of this letter I immediately signed and returned the required agreement to Mr. Parsons. I received in return the coveted information. Being now at liberty to reveal all of the details, I shall state that the lady is Mrs. Elizabeth Blake, of Braderick, Ohio. This is a little village of a few houses, on the banks of the Ohio, just across the river, north, from Huntington, West Virginia. The place is reached from Huntington, most directly, by a row-boat ferry.

After receiving this information, I decided to try to learn from other sources if the case were really as described by Mr. Parsons. About this time I learned that the latter gentleman is well known in the world of magic under the nom de plume of "Henry Hardin," and that he is a dealer in magician's secrets. Had I received this account from other sources. I should have given it but little credence, inasmuch as I have investigated so many other cases, and have invariably found nothing but trickery. But here was a strange report from a man versed in the arts of trickery; an expert himself, and one not easily deceived. Surely, this, at least, warranted investigation.

I had always been very skeptical, never believing in spirit communion, telepathy, clairvoyance, or anything of the kind; and as to physical phenomena, I had found everything very commonplace and devoid of mystery when I had an opportunity to see it myself. I could not help wondering and pondering; and asking myself if, after all, it were possible for a being to exist on this earth with any powers out of the ordinary; or with any faculty not common to the rest of the race. Decidedly, I could not believe such a thing possible, and yet, how could an expert magician be deceived with such a thing? I felt greatly puzzled; and although I had no faith in spirit communion, decided to investigate further.

I wrote a letter to the professor of science in the schools at Huntington, telling him that I knew of a strange case of psychic phenomena in his vicinity, and proposing to engage him to investigate it for me. I was a member of the Society for Psychical Research and I offered to furnish him with proper credentials, etc. I enclosed a stamped envelope, but he did not even condescend to reply. Next, I wrote directly to Mrs. Blake, and invited her to visit my home. I told her I was a business man of Omaha, and offered to furnish references as to my standing. I also offered to defray all expenses of her journey.

Mrs. Blake did not reply in person; but I received a letter

from a gentleman of very high standing, whom I shall call Dr. X—, as he does not desire me to use his name. This gentleman happened to be her physician. He informed me that Mrs. Blake had fallen from her chair at some previous time, rupturing the ligaments of her ankle; that this had resulted in blood poisoning and had left her crippled; that since that time she was compelled to go about on crutches; that inaction frequently resulted in attacks of acute indigestion; and that she was thus in such a state of health as to prevent her making any journey. He thanked me in her name for the invitation.

Now, this gentleman seemed to be accommodating; so I took the liberty of again writing him, asking for a report from him on the powers of his patient; for his own opinion of the case, etc. This he kindly gave me; and this was followed by several letters, going into great detail of what he considered the most important case in the world.

His report corroborated all that Mr. Parsons had written me; but I noticed that he attached greater importance to the information given by the voices, than he did to the phenomenon of the voices themselves. This was just the reverse of the estimate of the case formed by Mr. Parsons, for the latter regarded the phenomenon of the voices as the greater mystery.

Dr. X— stated that at his first sitting he was completely "taken off his feet, so to speak," and considered spirit communion as proven; but that upon subsequent occasions, he was sorry to state things had occurred to lessen this belief. He related many marvelous incidents of conversation with the voices, and stated that he had taken many friends to the lady under assumed names; *yet he had never failed to hear the voices call these persons by their right names, etc.* He also stated that the information furnished by Mrs. Blake's voices at times had seemed so marvelous that he had seriously contemplated referring her case to the Society for Psychical Research, in order that he might have an authoritative statement with regard to what her powers really consisted of. I quote a few extracts from many in his letters:

"Twenty-two years ago this summer, my father took me to Virginia for the purpose of entering me in college. I was an only child, had not been away from home a great deal, and was quite young; therefore he accompanied me to Blacksburg, Virginia, introduced me to the president of the school, and otherwise assisted me in getting started. It was a military school, and every new-comer

was called a 'rat,' and this was yelled at him by the older students in chorus until it grated upon his nerves to a considerable extent.

"As my father and myself walked up towards the college buildings over the broad campus, the word 'rat' was yelled at us with depressing distinctness. We went across the campus and on beyond to a large grove of virgin forest, where we sat down upon a large log; and here my father gave me some paternal advice. He was going to leave the next morning and I felt very sad and lonely; and it was with great difficulty that I kept back the tears that in spite of myself would now and then trickle down my cheeks. At all of this my father laughed and said that I would be all right in a few days.

"When conversing through Mrs. Blake's trumpet with the supposed voice of my father, the following conversation with the voice occurred. I had previously written out the questions and I have since added the answers of the voice:

"Do you remember the time you took me off to college?" I asked.

"Yes, as distinctly as if it had been yesterday," the voice replied.

"When we walked towards the buildings, what was said to me by some of the students?"

"They yelled 'Rat' at you."

"Spell that word," I requested, as I desired no misunderstanding.

"R—a—t," spelled the voice.

"Where did we go after leaving the campus and college buildings?" I next asked.

"We went to a large grove near the college buildings and sat down upon a hickory log," responded the voice.

"What did I do and say while sitting on this log?"

"You cried because I was going to leave you and go home," answered the voice. All of this was wonderfully accurate, but I do not know whether or not the log was hickory."

In another letter he says: "On one occasion a voice supposed to be my grandfather's talked with me, and I asked it what had caused him to depart this life. Just previous to asking this question the voice had been full and strong; but upon asking it the voice became indistinct, and I concluded that my question had 'put the lady out of business.' To my surprise, in a few minutes my grandfather commenced to talk again; and I reminded him that he had not answered my question. He replied by saying that I knew



perfectly well what had caused him to depart this life, and that it was not necessary to ask such unimportant questions.

"I replied by stating that I wanted the question answered, in order that I might be convinced as to his identity; and also to know that he had sufficient consciousness and intelligence to reply. He then stated that the immediate cause of his death was a fracture of the skull.

" 'How did this happen?' I asked.

" 'By falling down a stairway,' answered the voice.

" 'In what town and house did this occur?'

" 'In Gallipolis, Ohio, in my son's home,' again responded the voice. All of this was correct.

"I next asked my grandfather's voice if he remembered what he used to entertain me with when I was a child. He replied that he did; and that he had made little boats for me, and had floated them in a tub of water. I asked how old I was when this took place, and he replied that I was five years old. This was correct, and had occurred some thirty-four years ago."

Again Dr. X— says, "In addition to her daylight work, Mrs. Blake gives dark seances. At these, the voice of her dead son Abe usually opens the meeting with prayer, and some hymns are sung by all present. During this time, numerous little blue lights flit about the room; the guitar is frequently floated over our heads, etc. After this, voices speak up in various parts of the room and address those present. I attended one of those night meetings recently.

"In addition to others present, I took with me Clara Mathers Bee, who had formerly been my stenographer, but whom I had not seen for five years. She was a total stranger to the others present, and resides at a remote point in the interior of the state. Mrs. Blake does not keep in touch with the whole state of West Virginia, and knew nothing of this lady.

"Mrs. Bee had recently lost a young lady cousin, and was very anxious to communicate with her. She even went so far in her inexperience as to call for this relative on several occasions, giving her name in full. This, however, brought no results, although Mrs. Blake could have made use of the knowledge thus acquired. Finally, during an attempt to communicate with this relative, a child's voice spoke and said, 'I want to talk to my Aunt Clara.' It was some time before any one answered and no one seemed to understand for whom this was intended. Presently Mrs. Bee said, 'Do you want to talk to me?'



"Yes, you are my Aunty Clara," the voice replied.

"What is your name?" asked Mrs. Bee.

"My name is Stinson Bee," answered the voice.

"How long has it been since you died?"

"Six months."

"What caused you to leave this life?"

"I was burned to death; and I want you to tell my papa that I want to talk to him," responded the voice.

"In explanation I will state that Stinson Bee, who was a nephew of Mrs. Bee's husband, was burned to death six months before the time of this sitting. Mrs. Blake could not have known anything of this, as it happened in a remote part of the interior of the state; and as intimate as I am with the family, I did not know of it.

"Just at this point my father's voice broke into the conversation and said, 'How do you do, Clara?'

"Do you know who this is that you are talking to?" I asked.

"Yes, it is Clara Bee," responded the voice.

"That is correct, but what was her name before she was married?" I asked.

"Don't you think I know Clara Mathers?" the voice replied."

These are but few of many incidents which Dr. X— has related to me in great seriousness. He is a well educated and highly respected gentleman, of the highest standing in his community. There are reasons why he does not desire his name used, and this is why I omit the name; but it can be had in private. In one letter he informed me that during the daylight sittings, Mrs. Blake first seats herself beside the sitter, each allowing the trumpet to rest with its ends in their adjacent palms. Soon the trumpet begins to grow heavy, and then finally, one end of it seems to attempt to move upward to the ear of the sitter. This means that conditions are right and that a voice desires to speak.

He further stated that close friends of Mrs. Blake who were in a position to know, informed him that of late Mrs. Blake was rapidly losing her powers; and that they were not nearly what they had previously been. He suggested, in case I contemplated an investigation that I make it as quickly as possible, for he said that her health was such that any sudden attack was liable to terminate her earthly career. He also suggested that I write nothing further to Mrs. Blake, and in no way let her know that I contemplated making such an extended journey to see her; as he had found results much better when she did not think she was being especially investigated.

He thought I should simply act as if I had been passing and had merely stopped off on my journey.

After receiving these reports, I determined to investigate this case if possible. I wrote to Prof. James H. Hyslop, Secretary of the American Society for Psychical Research, and detailed the case to him, asking if he would assist me. Meanwhile I wrote Mr. Parsons, and secured his permission to lay the matter before Professor Hyslop. I did not tell the latter the name or location of the lady but explained that it was within one hundred miles of Cincinnati. Also, I wrote to Dr. X— that I would like to be informed if Mrs. Blake were at home and well, as I wished to come. He replied, informing me that she was at that time visiting in the mountains; but that immediately upon her return, he would notify me. This he did; but she was suddenly taken sick on her return, and this prevented my making the journey. Dr. X—, however, stated that he would instantly inform me on the recovery of Mrs. Blake's strength, as soon as such should enable her to give sittings. He again urged me not to delay, if I desired results of value, stating that undoubtedly her powers would soon be gone.

Meanwhile, Professor Hyslop met a lady from that section of the country, who told him of "a wonderful medium, a Mrs. Blake near Huntington, West Virginia." Professor Hyslop then wrote me that he thought he had discovered the identity of the lady, and asked me if this were she. I wrote in reply that it was. I mailed the letter from Omaha to Professor Hyslop, who was then in New York at Hurricane Lodge on the Hudson. In just two days after mailing the letter, I received a telegram from Professor Hyslop, saying, "I start for Huntington to-night."

Now, I did not desire any one to arrive on the scene ahead of myself; for I wanted to thoroughly satisfy my own curiosity. I therefore immediately telegraphed Dr. X— at Huntington as follows, "Professor Hyslop wires his starting. Shall I come?" In an hour I received this reply, "Just as well now as any time." During the wait I called up by telephone, my cousin Geo. W. Clawson of Kansas City, Mo., to whom I had previously described the case, and induced him to accompany me. So far I had not revealed to him where we were going, except that it was beyond Cincinnati. Mr. Clawson had a short time before lost a daughter whose Christian name was Georgia Chastine, and was very greatly grieved over her demise. It was the hope of obtaining some proof of a future life through communication with her that caused him to yield and to go with me.

The next morning I took the train for Kansas City, where I was joined by Mr. Clawson; and we started on our one-thousand-mile journey. I asked Mr. Clawson to choose a name to travel under, and to keep his real name secret, as I wanted no possibility of deception in my investigation. The name he chose was "C. E. Wilson," that of a friend of his. He made the journey under this name and registered under it at the Florentine Hotel.

I had resided for a few years in Omaha, but was not generally known there. My parents reside at the village of Falls City, Neb., and are well known there. I knew that, should my friend Dr. X— desire to do so, it would be possible for him to employ some one in advance to obtain information in regard to my relatives and family. *I regarded him with far too much respect to think such a thing would happen*; but in order to *remove all possibility of fraud*, I desired to take with me an unknown person under an assumed name. This was why I decided on Mr. Clawson. I did not reveal my intention to any one.

I had previously written to Dr. X— that I was liable to bring an unknown person with me, but I gave him no idea of who this person would be. I did not think that any one would be able to reach out through space one thousand miles and read my mind, discover whom I intended taking, and then look up his history in advance. I considered Mr. Clawson a desirable person to go with me, as both of his parents were dead; and also on account of his great desire to communicate with his dead daughter, if such a thing were possible. He also had a brother by the name of "Edward," who had died when quite young, and a son who had died within a few days of birth. However, these last two instances I did not know until after our sittings. The reader should remember these facts and names, on account of what is to follow. I did not expect results of much consequence myself, owing to the fact that I have no immediate dead, with the exception of two baby brothers, my grandparents and some uncles and aunts. I therefore could not expect to receive results of much importance, whatever the power of the lady might be. We journeyed continuously for two nights and a day, arriving at Huntington in the early morning hours of Monday, July 23, 1906.

### III.

About eight o'clock that morning I telephoned to Dr. X— that I had arrived with a friend. The Doctor resided in a beautiful park a short distance in the country. He soon arrived at our hotel with his carriage; and I introduced my friend, Mr. C. E. Wilson (Mr.

Clawson, under his assumed name), to him. The Doctor then drove us to his residence for a short time. He showed us a copy of a letter to Mrs. Blake which he had dictated a few days before, and which stated that he expected two friends from New York to visit him; and that he wished to take them to see her, and he hoped she would receive them and do the best she could, even if not entirely recovered from her recent illness. He did not give any names in his letter; and he assured me that, since the time of answering my letter to Mrs. Blake at the beginning of our correspondence, he had never mentioned my name to her.

To the Doctor himself, I was a total stranger, with the exception of what he had learned of me in my letters to him, and also what information he had gleaned from my article, "Some Mediumistic Phenomena," before referred to. The Doctor had in his possession one of Mrs. Blake's double trumpets. We examined this thoroughly; and taking it we drove to the Ohio River, and crossed in a row-boat to Braderick, Ohio. This village consists of about one dozen cottages situated along the river bank. It was about ten o'clock in the forenoon, and Professor Hyslop had not yet arrived, the night boat on which he journeyed down the Hudson having been delayed. We went up the bank and turned to the left to Mrs. Blake's cottage. The ferry landing is close to her house, and most of its patronage seems to come from her visitors.

Mr. Blake was sitting on the porch and he received us. He informed us that he had just turned away a number of persons who desired sittings with Mrs. Blake, and that she could not receive us professionally. However, we were not to be dismissed in this manner, and we refused to leave without at least seeing her. Mr. Blake then told us we might enter, while he remained outside to turn away visitors. We entered the little parlor; and Dr. X—stepped through the open doorway and spoke to Mrs. Blake, telling her he had his two friends with him whom he wished to bring in. She readily consented and we entered.

She was sitting in a large rocker by the window in her little room. Her crutches were by her side, and she seemed a very pleasing, though elderly and frail lady. We were introduced merely as "friends," and we conversed with her for a few moments. She said she was born and had resided all of her life within two and one-half miles of her present home. She explained that she had possessed her power since a child. She said that as a little girl she had heard voices in her ears, and that some gentleman had experimented with her. He found that a closed receptacle confined

the sounds and made the words clearer. After this, the present trumpet had been devised, but she could use any closed receptacle. She said that since her sickness, she had *lost her power*, so that she could "get nothing satisfactory any more." She said that her power was declining so rapidly that she felt she would have to give up the business entirely. She expressed her willingness to try, but stated that she could not satisfy any one now like she used to do when her health was better. Meanwhile, her husband kept coming in and going out, as if he were watching her closely to prevent her giving a sitting. She, herself, seemed very accommodating; and I felt assured that, but for him, we could conduct some interesting experiments. Finally Dr. X— went out and talked to him, and succeeded in securing his consent for a short trial.

Mr. Clawson now seated himself beside the lady, and she instructed him to take one end of the trumpet in his palm, while she did the same with the other end.

In a moment Mr. Clawson remarked, "How heavy that is getting!" and as he did so, I thought I heard a faint whisper in the end of the trumpet that Mr. Clawson was holding. It was, however, so faint that I could not be certain of it. It was more like a single syllable, the drawing of a breath, or like a hissing sound, but it was very indistinct. In a moment the trumpet began to rise toward Mr. Clawson's ear, and the lady said, "Some one wants to speak to you, sir; place the trumpet to your ear." He did so, and she placed the other end to her ear.

Whispered voices in the trumpet now began to address Mr. Clawson, but from the outside I could not understand what was said. Mr. Clawson seemed unable to do much better, and it appeared that the sitting would prove a failure on this account. Mrs. Blake now spoke and said, "Please try and speak plainly, dear friend, so that the gentleman can understand you." The voice now seemed to become more distinct, and Mr. Clawson asked the question, "Who are you?" He did not appear to understand the reply; for he repeated his question a few times, as one does at a poorly-working telephone. Finally I heard him say, "You say you are my brother Eddie?" Mr. Clawson seemed confused at being unable to understand the many whispered words in the spoken sentences; and turning to me, he said, "You take the trumpet and see if you can understand any better."

I may here remark that up to this time I did not know that Mr. Clawson had a dead brother "Edward," and that I supposed this to be an error until afterwards. During the time that the voices



were speaking, Mrs. Blake's lips were tightly closed, and there was no motion of them. She appeared to be listening intently to the voices, and trying to follow the conversation.

I now took the trumpet. A voice spoke a lengthy sentence or more, which was so inarticulate that I could not understand it. Finally I heard the words, "Can't you hear me?"

"Yes. Who are you?" I replied.

"I am your brother and I want to talk to mother. Tell her . . .," responded the voice, the last words becoming indistinct.

"What shall I tell her?" I asked. The voice then took the tone of a child's voice, low, and almost vocal, and said, "Tell her that I love her."

The only dead brother that I have, who was old enough to talk before his death, was named "Thomas." He was two years older than I, and three years old at death. I now said, "Give me your name." The voice then repeated an inarticulate name many times, but I could not understand it. It appeared to sound like "Artie" or "Arthur." In fact it sounded first like one, and then like the other would sound, were I to try to whisper them in an inarticulate manner. I did not repeat these names, and the voice gave up the attempt. I now handed the trumpet to Mr. Clawson, and the voice kept repeating, "I want to talk to my brother," so he gave the trumpet back to me.

"Whom do you want to talk to?" I asked.

"I want to talk to my brother Davie—brother Davie Abbott," responded the voice. I could hear the name "Abbott" repeated several times after this, and then the voice finally ceased.

Mr. Clawson now took the trumpet. I may remark that although Mr. Clawson's parents, and also a little son who was never named, were dead, his whole heart was set on obtaining a communication from his daughter Georgia, who had recently died; and unless he could do this, the whole sitting was a failure as far as he was concerned. This daughter had been very affectionate, and had always called her mother by the pet names of "Muz" and "Muzzie." She also generally called her father "Daddie," in a playful way. She had recently graduated from a school of dramatic art, and while there had become affianced to a young gentleman whose Christian name is "Archimedes." He is usually called "Ark" for short. Mr. Clawson had these facts in mind, intending to use them as a matter of identification.

A voice now addressed Mr. Clawson, saying, "I am your brother."



"Who else is there? Any of my relatives?" asked Mr. Clawson.

"Your mother is here," responded the voice.

"Who else is there?"

"Your baby."

"Let the baby speak and give its name," requested Mr. Clawson.

This was followed by many indistinct words that could not be understood. Finally a name was pronounced that Mr. Clawson understood to be "Edna." He had no child of that name; but in what followed, although his lips addressed the name "Edna," his whole mind addressed his daughter, "Georgia."

"Edna, if you are my daughter, tell me what was your pet name for me?" he asked.

"I called you Daddie," the voice replied.

"What was your pet name for your mother?"

"I called her Muz, and sometimes Muzzie," responded the voice.

"What is my name?" asked Mr. Clawson, but the reply was so indistinct that it could not be understood.

I now took the trumpet, but received nothing satisfactory—merely inarticulate words. Soon I was quite sure that I heard a voice announcing, "This is Grandma Daily." My grandmother on my mother's side was Mrs. Daily; but as she had always called me "Davie" as a child, and as the names "Daily" and "Davie," when whispered, sound very similar, I decided that possibly the voice had whispered, "This is Grandma, Davie." I did not wish to misinterpret sounds and thus aid the lady, and I desired to be very certain of all of my tests; so I did not repeat the name "Daily," as most persons would have done. I waited, expecting the voice to pronounce the name unmistakably.

A number of inarticulate sentences which I could not understand were now spoken. However, among the words I heard first the name "Harvey," and then "Dave." After this I heard the name "Dave Harvey." Next, I heard the initials "J. A.," and I also heard a name that seemed to be "Asa." I have an uncle who is dead, and whose name was "Richard Harvey." The name of his son who is now living is "David Harvey." An uncle of mine who is dead was called by the name of "Asa," but his name had been given in my article referred to before. I have a living brother whose initials are "J. A."

Mr. Clawson now took the trumpet and attempted to talk to some inarticulate voices. Finally a voice said, "I am Grandma."

"Grandma who?" asked Mr. Clawson. I could not understand the reply; but I heard Mr. Clawson repeat, "Grandma Daily?" with a rising inflection. He then turned to me and said, "That is pretty good. The voice says that Grandma Daily is here."

At this point Mrs. Blake terminated the sitting, claiming that her strength was leaving her. It had lasted probably twenty minutes. At one time Mrs. Blake had turned her back to me so as to use her other ear. At this time her face was next to the wall, and I could not see her lips; but I thought I detected a twitching of the muscles of the throat. The sounds were really in the trumpet, and there was no doubt that they did not issue from the nose or mouth of Mrs. Blake.

A few times during the sitting she took the trumpet from her ear, allowing it to rest in her palm. This would be for an instant at a time. During such time there was no cessation of the voices in the trumpet; but the fingers of her hand that were over the end of it seemed to be separated. At such times the voices seemed to originate at her hand, and were not so distinct as usual. When the trumpet was at her ear they seemed to originate there.

After the sitting, we told Mrs. Blake that we had a friend who would arrive on the next train. We stated that we very earnestly desired him to meet her, and finally she agreed that we should bring him and return in the evening. Then we presented her with a neat sum (as we desired her best services), and took our departure.

We crossed the river, returned to the home of our friend Dr. X—, and then sent a driver to the train to see if Prof. Hyslop would arrive. Mr. Clawson went with the Doctor's driver to the train. In a short time they returned, bringing Professor Hyslop with them. Immediately after noon we dictated to the Doctor's stenographer a concise account of our morning sitting. It is from these records made at the time that this account is taken. Each of us dictated separately all that he could remember. We then compared our reports and corrected them.

A little later in the afternoon, we drove to the river again and crossed to Mrs. Blake's cottage. We were received, and had quite an interesting conversation with her. During this time Professor Hyslop questioned her minutely about the history of her case. We desired a sitting, but she declined to give us both a daylight and a dark seance; so we waited a few moments, as it was rapidly growing dark; and we then had a dark sitting, intending to have a daylight sitting the following day if possible. Mrs. Blake agreed

to this, and said if her strength did not fail her, she would give us a sitting the following morning.

It now became quite dark, and we arranged ourselves around a small table. We were conversing at the time; and having my mind intently on her work, I thoughtlessly said to Mr. Clawson, "Mr. Cla—, take this seat." The others were talking at the time, I was not speaking loudly, and I discovered my error in time to omit the last syllable. I was quite sure that it was not noticed at the time, but this fact must be remembered.

Mrs. Blake sat on my left, and Professor Hyslop sat on her left. At the opposite end of the table sat Dr. X— and his brother-in-law who had just happened to come in. Mr. Clawson sat at one side of the room, holding the hand of Mr. Blake. Professor Hyslop and myself declined to hold the hands of Mrs. Blake, as we cared nothing whatever for physical manifestations, but desired only *mental phenomena* which would be of the same value whether given in darkness or in light.

We sat a very long time, and it seemed that nothing was to occur. Finally a blue light floated over the table between us, and another appeared near the floor close to where Mr. Clawson and Mr. Blake were sitting. The trumpet on the table was also lifted up over my head and dropped to the floor by my side.

Finally, the deep-toned voice of a man spoke. It appeared to be about a foot above and behind Mrs. Blake's head. The voice was melodious, soft, low in pitch, and very distinct. This is the voice that is claimed to be that of her dead son, Abe. There was a note of sadness in it, and it spoke these words: "My friends, I am sorry to say that owing to my mother's weak condition, it will be impossible for us to give any manifestations that will be worth anything this evening. We deeply regret this, but it is beyond our power to give you anything of value, as she is very weak."

It is hardly necessary to say that we refused to take this statement as a dismissal, but continued to remain. In a short time we heard a man's voice of a different tone entirely, which Dr. X— recognized as the voice of his grandfather. These voices were open,—that is, they were in no trumpet and were vocal. The tone of this last voice was that of a very old man, and the conversation was commonplace. Soon a much more robust and powerful man's voice spoke, and said: "James, we will give way to the others." This voice Dr. X— recognized as the usual voice which claimed to be that of his father.

A lady's voice now addressed Professor Hyslop, and some

little conversation was carried on, but with no satisfactory results. I now reached down to the floor, and taking the trumpet, placed one end to my ear and gave the other end to Mrs. Blake. The voices issuing from it could be heard by the other persons present. The first voice appeared to be that of a girl, so I handed the trumpet to Mr. Clawson. The voice said, "Don't you know me, Daddie?"

"Who are you, Edna?" asked Mr. Clawson.

"Why, you know me Daddie," answered the voice.

"Are you Edna Jackson?" asked Mr. Clawson. This was the name of a dead friend of his daughter.

"You know I am not Edna Jackson," responded the voice.

"If you are my daughter, tell me where mamma is."

"At home."

"Yes, but where?" insisted Mr. Clawson. The reply to this was inarticulate, but resembled "Kansas City," which was the correct place.

"Is she in St. Louis?" he asked.

"You know she is not," the voice replied.

"Is she in St. Joe?"

"No, no. She is in — — —," replied the voice. The first words were given with great energy and were almost vocal, but the last words were inarticulate. The latter, however, resembled "Kansas City." I then asked the voice to repeat the name, but it grew so weak that I could not distinguish the words. So far, everything was entirely unsatisfactory, and we were greatly discouraged.

I now took the trumpet. That the reader may fully understand what is to follow, I shall state a few facts. My Grandmother Daily, in the latter part of her life, resided in the country in Andrew County, Missouri. There my mother grew up. My grandmother died thirteen years ago. My mother's maiden name was "Sarah Frances Daily." She was always known to all as "Fannie Daily," and where she now resides is known to every one as "Fannie Abbott." Even Mr. Clawson did not then know her correct Christian name. My eldest sister, Ada, who is now Mrs. Humphrey, was residing in the village of Verdon, Nebraska. She and I as children, used to visit our grandmother, Mrs. Daily, and we were great favorites with her. She always called my sister "Adie," and myself "Davie." This was many years ago.

A voice in the trumpet now addressed me, claiming to be that of my grandmother, Mrs. Daily.

"Well, Grandma, what do you wish to say?" I asked.

"Davie, I love you, and I am all right. It is all right Davie, it is all right; and I want you to tell your mother that you talked to me, and tell your father, too," said the voice.

"You want me to tell my mother and my father that you talked to me?" I repeated, hardly knowing what to say.

"Yes, Davie, and tell Adie, too," replied the voice very plainly. "Tell whom?" I asked, being greatly surprised, as this came upon me like a gleam of light out of a chasm of darkness.

"Tell Adie, too," the voice again repeated. It certainly seemed incredible that this voice could manifest such intimate knowledge of my family's names, one thousand miles away. I thereupon decided to further test this knowledge.

"Grandma, what relation is Ada to me?" I quickly asked.

"Why, sister Adie, Davie. Tell sister Adie. You know what I mean—tell sister Adie." This had come so suddenly that I was for a moment dumbfounded; but I quickly decided to ask a test question that I did not think the voice could answer.

"Grandma, now if this is really you talking to me, you know my mother's first name. Tell it to me," I said.

"Sarah," answered the voice, quick as a flash. It was so quickly answered that the name "Sarah" had not entered my own consciousness at the instant. I had asked the test question so very quickly, that I had given all of my thought *to the question, and none to the correct answer*; and I had dimly in my consciousness only the name "Fannie." Thus the name "Sarah" really momentarily surprised me, and I had to think a mere instant before I realized that it was correct. I did not repeat the name for fear of a mis-interpretation of sounds.

"What do you say it is?" I again asked.

"Sarah," again the voice plainly responded. There could be no mistake, but I did not repeat the name as most would have done.

"Mrs. Blake, what do you understand that name to be?" I asked, turning to her.

"Why, it sounds like Sary," she replied. I then conceived the idea of having the voice give the first names of Mrs. Daily's other children, but it here disappeared. I ask the reader to substitute himself for the writer, and for the names "Ada," and "Sarah," to substitute names in his own family; and then to go over the foregoing dialogue, using these substituted names; to imagine himself in a strange country among strangers, and then to note the peculiar effect upon himself. He will then understand the peculiar subjec-

tive effect that this had upon the writer. A gentleman's voice now spoke inarticulately.

"Let my uncle come," I said.

"Let our mutual uncle come," spoke Mr. Clawson. This question, conveying within itself our relationship, being spoken, I now said, "Yes, let our mutual uncle come."

"Well, I am here," spoke a man's voice near the table top in a few moments.

"If you are our uncle, give us your name," I requested.

"Dave, I am Uncle Dave," now spoke the voice. We had an uncle whose Christian name was "David Patterson," and who was dead.

"If you are Uncle Dave, tell me your second name," I requested. The voice pronounced a name that resembled "Parker." It began with the letter "P," but we could not understand what followed.

"Dave, you were named after me," continued the voice.

"What is your last name?" I asked. This was "Abbott"; but the voice replied with an inarticulate sentence, in which we distinguished the name "Harvey." My uncle Richard Harvey and the uncle whose voice this purported to be, were quite intimate many years ago.

One remarkable feature of the voice which claimed to be that of my uncle David, was that it resembled his voice when alive, to an extent *sufficient to call to my mind a mental picture of his appearance*; and for an instant to give me that inner feeling of his presence that hearing a well-known voice always produces in one. *I said nothing of this at the time.* I may say that during all of our sittings, *no other voice bore any resemblance to the voice of the person to whom it claimed to belong*, so far as I was able to detect. As this uncle had died only a few years before, I have a vivid remembrance of his voice.

At this point Abe's voice spoke and said, "Gentlemen, you will have to excuse my mother for this evening. Her strength is exhausted."

We now asked permission to return the following morning. Mr. Blake agreed to go to a telephone on the following morning, and to "call up" Dr. X— and to inform him if Mrs. Blake were well enough to receive us. We now took our departure. When crossing the river in the darkness I asked Professor Hyslop if he had heard my "slip of the tongue." Dr. X— spoke up and said that he had, but that he thought that Mrs. Blake did not hear it. Mr.



Clawson now incautiously spoke and said, "Well, it doesn't matter. I do not care who knows who I am. I am George Clawson of Kansas City, and there is no use to conceal it." He was so disappointed at getting nothing definite from his daughter "Georgia," that he forgot his discretion. While still on the river Mr. Clawson spoke to me and said, "Did you notice how that voice sounded like Uncle Dave's when it first spoke?" I replied that I did, but that I had thought it to be partly my own imagination. The other parties in the boat will remember this conversation.

The following morning Mr. Blake telephoned our friend, and announced his willingness to receive us. As soon as we had dictated our reports of the previous evening, Professor Hyslop, Mr. Clawson, and myself started for Mrs. Blake's house. Dr. X— did not accompany us, but remained at home to attend to other duties. We arrived at the cottage in due time, and found Mrs. Blake in excellent spirits and much improved physically. A little granddaughter of Mrs. Blake's was playing in the street and entered with us. This pretty little child was but four years of age and seemed a great favorite with her grandmother.

Mrs. Blake informed us that this child was developing a power just like her own. We asked for a demonstration. Professor Hyslop took the little child on his lap, and I gave her one end of the trumpet. Immediately whisperings in the trumpet could be heard, but I could understand nothing except the question, "Can you hear me?"

Mrs. Blake now took the trumpet. She and I allowed its two ends to rest in our palms for a few moments. Soon it rolled on our palms one-half of a revolution. I now heard a syllable of a vocal voice which appeared to originate near the end of the trumpet in Mrs. Blake's hand. I placed the trumpet to my ear, but could understand nothing. In a short time the inarticulate voice seemed to have changed to the whisperings of a lady. Finally, Mrs. Blake said, "I believe they want to talk to you, sir." This remark was addressed to Mr. Clawson, whose identity, so far as we knew, was entirely unknown to Mrs. Blake. She makes it a rule to ask no questions, and apparently scorns being given any information, even to the name of her sitter. Up to this time Mr. Clawson had been standing very close to Mrs. Blake and intently watching her. I noticed this and feared it would embarrass her. I now surrendered the trumpet to Mr. Clawson. I seated myself so that I could hold my right ear against the middle of the trumpet, and I faced Mr. Clawson, thus carelessly turning my back upon Mrs. Blake.

Instantly the voice appeared exceedingly loud and strong, and I could understand the words from the outside with perfect clearness. I will mention the fact that from this time forward, in about one-half of Mr. Clawson's tests, I could understand the words from the outside of the trumpet and thus assure myself that he did not misinterpret the sounds. In his other tests I had to trust entirely to his sense of hearing and his own discretion.

"Who is this?" asked Mr. Clawson.

"Grandma Daily," responded the voice.

"How do you do, Grandma? I used to know you, didn't I?" asked Mr. Clawson.

"How do you do, George? I want to talk to Davie," responded the voice. "I can hear you from here, Grandma," I said from my position beside the trumpet.

"He gives her strength; that is why she speaks so much stronger now," said Mrs. Blake, indicating Mr. Clawson.

"Keep your position. I can hear her from here," I said to Mr. Clawson.

"Grandma, tell me the names of some of those big boys of yours," requested Mr. Clawson. Here some inarticulate words could be heard, but could not be understood.

I must state that I have a living aunt by the name of Mrs. Benight, who is a daughter of my Grandmother Daily. She resides in the country in Buchanan County, Missouri, and is not known far from home. Practically all of her life has been spent within a radius of a few miles from there. Her first name is "Melissa," but she has always been known by the name of "Lissie." At the time of this sitting Mr. Clawson did not know of this aunt, but he did know of her dead sister, Mrs. Cora Holt. This he had learned from my *Open Court* article referred to before. It was this last name that Mr. Clawson had in mind during what followed.

"Grandma, tell me the first name of one of your daughters," requested Mr. Clawson.

"— — —." The reply I could not understand from the outside.

"Lizzie?—Lizzie?—You say Lizzie?" asked Mr. Clawson. I could hear the reply between each of these questions, but could not understand it. After the sitting when crossing the river, I asked Mr. Clawson about this incident. He said that the name seemed undoubtedly to be "Lizzie," but that the letter "z" seemed to have more of the sound of "s." Up to this moment, strange to say, the name "Lissie" had not occurred to me; but when he spoke of the

sound of the letters, I immediately thought of this aunt and informed him of her. I then learned that he did not know of her.

"What is the name of Dave's mother?" now asked Mr. Clawson.

"Sarah," answered the voice.

"Yes, but she has another name. What is her other name?" asked Mr. Clawson.

"Daily."

"That is not what I mean. Give me her other name," continued Mr. Clawson.

"Abbott," answered the voice.

"That is not what I mean. She has another name. What do I call her when I speak to her? I call her by some other name. What do I call her?" insisted Mr. Clawson.

"Aunt Fannie. Don't you think I know my own daughter's name, George?" plainly spoke the voice, so that I could understand the words outside.

"I know you do, Grandma, but I wanted to ask you for the sake of proving your identity," continued Mr. Clawson.

"I want Davie to tell his mother and his father that he talked to me, that I am all right, and I don't want him to forget it. Davie, I want you to be good and pray, and meet me over here," continued the voice, speaking plainly so that I could hear outside.

When I used to visit my dear old grandmother many years ago, upon parting with me she would invariably shed tears, and say, "Davie, be good and pray, and meet me in heaven." These were the last words she ever spoke to me.

As I write these lines there comes before my eyes a vision. I am looking back through the vista of the years. I see an old-fashioned homestead in the hills of Missouri. There is a grassy yard and the great trees cast their shadows on the sward. The sunlight is glinting down through the leaves, and an aged lady stands at the door. Her form is stooped; and her withered hand, which trembles violently, is supported by a cane. The tears are streaming down her cheeks, for she knows it is the last time she will look upon the youth who stands before her. Before the lady lies but the darkness of the approaching night. Before the youth stretches the waving green fields of the future, lighted by the sunlight of hope. Each knows it to be the last parting on earth, for the lady is very feeble. Her trembling hand clings to mine, while with tears streaming down her aged cheeks she says these words: "Davie, be good and pray, and meet me in heaven." I turn from her, a choking sensa-

tion in my throat, and I hurry to the old-fashioned gate. I can not trust myself to speak; but I look back at her, and she is watching me as far as her dim eyes can see. Then she slowly totters back to her lonely room.

The vision has vanished. It lingers but in the mists of memory. The dear old grandmother sleeps these many years in the grave-yard; the youth has grown to manhood, the snows of approaching winter already glisten in his hair, and the fleeting years are hurrying all too quickly.

With the exception of the words "over here" in place of the word "heaven," these last words spoken by the voice were the identical words which my grandmother spoke to me the last time I ever heard her voice. But I must not write this article to express sentiment, neither must I permit it to interpret facts. I must merely report what occurred with sacred accuracy.

Just after the last words spoken by my grandmother's supposed voice, the loud voice of a man broke into the conversation. It was vocal in tone, low in pitch, and had a weird effect.

"How do you do?" said the voice.

"How do you do, sir? Who are you?" asked Mr. Clawson.

"Grandpa," replied the voice.

"Grandpa who?" asked Mr. Clawson.

"Grandpa Abbott," said the voice and it repeated, hurriedly, a name that sounded like "David Abbott"; and then the voice expired with a sound as of some one choking or strangling, as it went off dimly and vanished. "David" was my grandfather Abbott's Christian name.

The lady now laid the trumpet down in her lap and said, "Let it rest in our hands until we regain strength." In a few moments she turned her chair so as to face the opposite direction, and said, "I will use my other ear; my arm is tired."

Now, while they were resting, I determined to offer a suggestion to the lady indirectly, and to note what the effect would be. Turning to Mr. Clawson, but not calling him by name, I remarked, "It is strange that those we want so much do not come; that your daughter, to whom you would rather talk than to any one, does not speak to you. You have evidently talked to her, and she seems to identify herself; but is it not strange that she does not give her name correctly?" I said this in order to convey to the lady the fact that the name which appeared to be "Edna" was not the correct name of the gentleman's daughter.

When next he raised the trumpet to his ear a whispered voice said, "Daddie, I am here."

"Who are you?" asked Mr. Clawson.

"Georgia," replied the voice.

"Georgia? Georgia, is this really you?" asked Mr. Clawson, with intense emotion and earnestness.

"Yes, Daddie. Didn't you think I knew my own name?" asked the voice.

"I thought you did, Georgia, but could not understand why you would not tell it to me. Where do we live, Georgia?"

"In Kansas City," responded the voice, and then continued, "Daddie, I am so glad to talk to you, and so glad you came here to see me. I wish you could see my beautiful home. We have flowers and music every day."

"Georgia, what is the name of your sweetheart to whom you were engaged?" now asked Mr. Clawson.

"— — —." The reply could not be understood.

"Georgia, spell the name," requested Mr. Clawson.

"A—r—c, Ark," responded the voice, spelling out the letters and then pronouncing the name.

"Give me his full name, Georgia," requested Mr. Clawson.

"Archimedes," now responded the voice.

"Will you spell the name for me?" asked Mr. Clawson who wished to prevent a misinterpretation of sounds.

"A—r—c—h—i—m—e—d—e—s," spelled the voice.

"Where is Ark, Georgia?" now asked Mr. Clawson. The reply could not be understood, but an inarticulate sentence was spoken ending with a word which sounded like "Denver."

"Do you say he is in Denver, Georgia?" asked Mr. Clawson.

"No, no," responded the voice loudly and almost vocally, and then continued, "He is in New York." This, Mr. Clawson afterwards informed me, was correct; but he thought the gentleman was at the time out of New York City, though somewhere in that state.

"Daddie, I want to tell you something. Ark is going to marry another girl," now continued the voice.

"Georgia, you say Ark is going to marry another girl?" asked Mr. Clawson.

"Yes, Daddie, but it's all right. It's all right now. He does not love her as he did me, but it is all right. I do not care now. I would like to talk to Muzzie," continued the voice.

Here a voice, vocal in tone and of the depth of a man's, broke into the conversation. Mr. Clawson, who could not restrain his

tears, owing to the intense dramatic effect of the recent conversation, stepped for an instant into the adjoining room to obtain control of his emotions and to recover his self-possession.

I placed the trumpet to my ear and the man's voice said, "I want to talk to Davie. Davie, do you know me?"

"No. Who are you?" I replied.

"Grandpa Daily, Davie. Tell your mother that I talked to you, Davie."

"You want me to tell my mother you talked to me?" I asked.

"Yes, and tell your father, too," responded the voice. Mr. Clawson had by this time returned to the room; and, impetuously seizing the trumpet from my hand and placing it to his ear, exclaimed, "Hello, Grandpa! I used to know you, didn't I?"

"Of course you did," responded the voice.

"Who am I, Grandpa?"

"Oh, I know you well. You are George Clawson. I know you well." This response of the voice was just as loud and plain as if a gentleman were in the room conversing with us.

"Grandpa, tell us the name of that river we used to cross when we went over to your house?" now asked Mr. Clawson.

The voice answered inarticulately; and although the question was repeated several times, no response could be obtained that could be understood. The river is known as "The Hundred-and-Two." If a correct answer had been given, we should have considered it quite evidential. The voice gradually grew weaker; and then a lady's voice spoke and apparently addressed Professor Hyslop. The latter gentleman took the trumpet; but the words were weak, being mere whispers, and nothing definite could be understood.

Mrs. Blake then said, "We can't understand you. Now please give way to those who can speak more loudly." I now took the trumpet and a gentleman's voice addressed me in vocal tones. I asked who was speaking, and the voice responded, "Grandpa Abbott." I now asked the voice to give me my father's name. This it was unable to do. However, it pronounced an inarticulate name that resembled "Alexander." The first two letters were certainly "A" and "L," but we could not be certain of that which followed. Mr. Clawson tried to get a response, but could do no better, and the voice grew weak. My father's full Christian name is "George Alexander." Mr. Clawson knew his middle initial; but until after all of our sittings, did not know for what it stood.

Here another loud, vocal, gentleman's voice spoke and said, "Gentlemen, you will have to excuse my mother. Her strength is



exhausted." This voice was identical with the one of the evening before, which claimed to be that of her son Abe.

During the sitting, at one time, when the trumpet lay in the lap and while Mrs. Blake was conversing in her natural tones, the short guttural syllable of a gentleman's voice spoke, at what seemed afterwards to be the same instant that she was speaking. I noticed that her own voice ceased instantly as if she had been interrupted. I was not expecting this, and could not be certain whether the two voices spoke simultaneously, or whether the illusion was produced by the rapid alternation of the voices coming unexpectedly. This occurred again in the afternoon of this second day.

Mr. Clawson now walked out upon the porch with Professor Hyslop, where he shed tears. He remarked, "I feel just as I did the day we buried her; and I have surely talked to my dead daughter this day."

I remained inside to try and induce Mrs. Blake to cross the river that afternoon, and visit our friend's office. She seemed well enough; and I told her candidly that I desired to have a photograph taken with her in the group, and that I expected to write an account of my experiments for some publication. This seemed to please her and she readily agreed to go, providing we would send the carriage, and also if we could secure the consent of her husband. This we now did. The latter was away at the beginning of this sitting, but had just returned. He consented, although the ride must be for several miles, as it was necessary to drive down the river to a large ferry.

[TO BE CONTINUED.]

## EGYPTIAN ORIGIN OF THE WORD "CHRIST."

BY HON. WILLIS BREWER.

I CAN understand that the ordinary student should go to Sanskrit and to the slopes of the Himalayas for the origin of the word "Christ." I cannot understand why the learned Dr. Carus goes to such sources. My reference is to his article in the February number.

Our dear simple old Herodotus, who would have made a very second-rate newspaper reporter, but on whom we must lean for much that we get from no other, tells us that the Greeks derived the names of nearly all their deities from Egypt. It could scarcely be otherwise. No people before or since have searched after God through so many labyrinths; none have left so many and such substantial memorials of their religious devotion. That they symbolized Deity and his accessories in every conceivable way, indeed in ways which are far beyond our modern conceptions or appreciation, excited the contempt of Cambyses and invoked the satires of Juvenal; but to the liberal and philosophic intellect, which recognizes religion in its every manifestation as a cry from the depths, as gropings of the finite for the Infinite, there can be no contempt and no satire; it is only a question of crude ideals and refined ideals.

But I did not set out to apologize for the Egyptian religion. Those who have seen even the Seba-u or "propylons" of their magnificent temples, or who reflect that the Sphinx is as ancient as the period usually assigned to Adam and Eve, should know that such religious splendor in so many ages must have cast its light wherever that "land of the shadowy wings sent her ambassadors by the sea."

I dare to follow and supplement Herodotus. Let me suggest that the Egyptian verb *Ta* or *Da*, "to give," is the *The-os* of the Greek and the *De-us* of the Latin. Others have correctly urged that the Latin word *Natura*, our word *Nature*, is the Egyptian word *Neter*, rendered "God," "Divine." I suggest that *Ze-us* is from the symbol "eye" of the Sun of Summer called *Uza-t*. Even *Jupiter* may be *E-Gypt-Ur* or "great Egypt," a name of the adored Nile.

I feel safe in asserting that A-Phrodite is Pha-Raa-Da-t, "gift-of-the-Sun," or Pha-Raa-Tut, "vestal-of-the-Sun," with A or E prosthetic; and long ago her probable shrine at Bethlehem was called E-Phera-ath-ah, for Naomi asks to be called Mar, and Mar-y in Egyptian means "beloved." Paradise, the Hebrew Paredes or "orchard," I suggest to be the Egyptian Pa-Rud or "the growing"; hence the town Arad was on the verge of the desert. The Hebrew Dad or "David" seems to be Osiris-Dadd-u or Tatt-u; hence "City of David" or Kir-Dad bore the same name as Daddu or "Mendes"; and so Kar Thad-ah or "Carthage" is "City of Did-o" or Thad-ah; which diversity arises from there being no letter D in Egyptian save the T or Th. I must also advance the opinion that Hades is a form of Ho Dua or "the Dua-t" or Tua-t, a frequent name in Egyptian for the Unseen World; and I call attention to Ho-Du or "India" (Esth. i. 1) into which Hadas-ah or Eseter made her descent at the order of Marduk to rescue the beloved Jehudah; there meeting the giant Haman, the I-Gig-i or "archangel," the Latin Gig-as, son of Ha-Medath or "the tall," and whose roof covered a gallows fifty feet high, and who as A-Gag had to be hewn in pieces at one time in order to be handled; but the Ezekiel begins the story of Haman-Gog or Og, and there is much of it; the name originating probably from the Egyptian word Kek or Geg, "night," "dark."\*

But more important to the present purpose is the Latin name Mercury, the Greek Herm-es, who as <sup>c</sup>Hera<sup>m</sup> of Tyre built the temple without noise of axe or hammer. In Egypt he was Ta<sup>c</sup>hut, the Greek "Thoth," and in Hebrew Ta<sup>c</sup>hut means "under," "beneath." He was in Egypt also called Ap Re<sup>c</sup>h-ui or "Judge of the Combatants," Horus and Set, and Ab Rech (Gen. xli. 43) may be identical with Joseph. "Thoth" was lord of Maa, or "truth," and of Maa <sup>k</sup>Heru or "true words," and from Maa <sup>k</sup>Heru we perhaps have "Mer-Cur-y," who was messenger or herald of the gods. Thoth was lord of speech. His oracle at Delphi was associated with his name Pa-Hib or "the Ib-is," hence Ph-Oeb-os or Phœbus.

Now Dr. Carus advances the very startling and astute proposition that when the writers of the Septuagint rendered Meshia<sup>c</sup>h by Christos they did not mean a translation of the former word, but an identification of the person meant by that title with some similar concept. His position is grounded on arguments which seem to me hard to gainsay.

\* In Chaldean mythism or folk-lore the Igig-i were heavenly archangels, and the Anunak-i were the earthly, but the Aanak-im at least were men of Med-ath (Num. xiii. 32) to Bene Israel, and Haman was a son.

At the period when the Septuagint was prepared, say B. C. 100, all the schools of speculative thought around the Mediterranean were discussing the Logos. Under its personality as Ta<sup>h</sup>ut the Egyptians had evidently ended such metaphysics long before Cadmus is supposed to have come into Greece. They invariably placed after the name of the deceased on the funeral papyri the words Maa <sup>k</sup>Her-u. These papyri contained one or more chapters of books believed to have been written by Ta<sup>h</sup>ut, and which were to guide and shield the soul in its journey through the Shades till it reached Aalu. Without these <sup>k</sup>Heru the soul would be lost. In classic mythology we often find Hermes or Mercury escorting the soul, while in Egypt the word of Ta<sup>h</sup>ut not only shielded the dead, but had created the world. He was the personified Logos or "Word"; the <sup>k</sup>Heru or "voice" that consecrated the living and the dead, and gave them the true <sup>k</sup>Heru.

It is not necessary to use the word Meshia<sup>h</sup> in the strict sense of "anointed" any more than in its original sense of "sweeping-over." Saul and Cyrus are each called Meshia<sup>h</sup>, but it is rather in the sense of a representative, messenger, intermediary, through or by whom Jehoah would speak or act. This was the function of "Thoth" the divine Sek<sup>h</sup>ai, and of Hermes and Mercurius. Indeed, as "writer" or Sek<sup>h</sup>, we may have the word Me-Sia<sup>h</sup>, as the syllable Me or Ma is often in Hebrew merely enunciative, adding nought apparent to the sense, and as the Egyptian "scribe" or Sek<sup>h</sup> he would connect with the Greek Log-os. Nay, more: Sek<sup>h</sup> was also Egyptian for "tongue," which is yet more to the point; and we have the fiery tongues at Pentecost which taught the disciples new languages; though this teacher seems to have been what the Hebrew calls the holy Rua<sup>h</sup>, which at the creation "rubbed" or "softened" a Peth or "hole" in the face of the waters; and perhaps the Re<sup>h</sup> or "counsellor" of the Egyptian, for Ma-Ra<sup>h</sup>, "rubbed," "softened," means also "to persuade," and in Arabic it means "to anoint" with oil, so that I suspect not only its connection with the Egyptian word but also with Me-Shia<sup>h</sup>, which would thus be much the same as Rua<sup>h</sup> or "spirit," "breath," "wind."

It must be allowed that the Egyptian word Me<sup>h</sup>u or "crowned" may give us the Hebrew word Meshia<sup>h</sup> or "anointed," but for reasons here stated I question if the idea of "crowned" entered into the name Christos of the Septuagint. But I must confess that the Egyptian word She<sup>k</sup>haa presents more difficulties, as it means "crowned."

The Egyptian letter <sup>k</sup>H is a highly aspirated H, and is usually

transcribed by the Greeks as X, and vice versa. The value of the Greek X in English is usually Ch. The <sup>k</sup>Heru of the Egyptian would thus be Cheru, or Ch-R. These latter two letters form the famous XP cryptogram of the early Christians. That this referred to Christ is generally accepted, but perhaps as the "Word" that the Greek John Gospel said was made flesh, and which was in the beginning, and was God. A Greek or Jew, writing at Alexandria when the Septuagint was prepared, and while the Log-os was subject to many ramifications of thought, would have a different view of the Mesia<sup>h</sup> from the Galilean of a century or two later. The Galilean would understand from rhapsodists, like Joel and Malachi, that the great day of Jehoah was to be preceded by some warning messenger, such as the fiery charioteer Elijah, the ti-Shib-i or "returner," but that Jehoah himself (Juaa in Egyptian means the "Coming-One") would in person re-establish his kingdom. On the contrary, the scholar at Alexandria, with few illusions, and environed by the mystical and metaphysical ideas of Egypt and Greece, would construe Mesia<sup>h</sup> as some agent or agency emanating from the Divine Order or Supreme Intelligence, and working as noiselessly in nature as did <sup>c</sup>Heram or Herm-es at building the temple; and this is seen in the Greek Gospel of John, where Jesus is called the Logos, is made to speak of the Paraklete or "Comforter," and to say (xvii. 17) of God "thy word is truth," in the sense of Maa <sup>k</sup>Heru, since it was to sanctify them. The Jewish concept was practical, and grew out of a condition of oppression which called for a deliverer, and it is curious that the man who began the revolt which ended in the destruction of Jerusalem by Titus was Me-Na<sup>c</sup>hem or "Comforter." The Greek or Egyptian idea was psychologic or phrenic, and Paraklete to them must have represented the inward monitor which we call by the curious name "conscience," though personified as a divine message and messenger or adviser, such as Ta<sup>c</sup>hut was to the gods and Athene to Ulysses.

It was this warning "voice" or <sup>k</sup>Heru, which as Cheru we may have as Christos, the substitute for Messia<sup>h</sup> in the Septuagint; an Egyptian word for Log-os. Dr. Carus may thus have firm foundation for his opinion if he would only seek it in the nearest field, though I am aware that the word in proximate forms has relative meanings in several languages. It was only in Egyptian eschatology, however, that we find the <sup>k</sup>Heru or "words" of Ta<sup>c</sup>hut given as pass-words to the soul in the realms of the dead.

## THE WORD "CHRIST."

BY THE REV. A. KAMPMEIER.

AS a result of a recent correspondence with the Editor on the word *Christos* and at his request I make the following comments:

On Professor Cornill's authority it is generally accepted that the Solomonic Psalms in their present form must have originated between the years 48 and 37 B. C. Since the Septuagint appears to have been completed about 150 B. C. it cannot be said that the word *Christos* first occurred in the Solomonic Psalms, but that its first appearance is to be found in the Septuagint.

In eight passages the Septuagint uses the word *Christos* to translate *Mashiach*, "the anointed one" in the sense of "king." (In its more complete form the expression is *Meschiach-Jahveh*, "Jahveh's anointed.") The passages are 1 Sam. ii. 10, 35; xii. 3, 5; xvi. 6; xxiv. 7, 11; xxvi. 9, 11; Ps. ii. 2; xviii. 51; xx. 7. Cyrus is also called *Christos* (Isaiah xlv. 1). In Ps. cv. 15 the plural form *Christoi* is even used for the patriarchs. Of course in all the passages mentioned there is no reference whatever to the New Testament Messiah, but simply to an ordinary Jewish king, with the exception of the last two passages, referring to Cyrus and the patriarchs. And Cyrus is again referred to in the passage Dan. ix. 25, where *Christos* also occurs, accompanied by the word *nagid*, "prince," which according to the orthodox interpretation refers to the Christ of the New Testament. In the following verse (26), however, the *Christos*, who will be "cut off" very probably refers to the High-priest Onias III, whose assassination was one of the causes of the Maccabean wars, for the term *ha kohen ha maschiach* occurs in the Hebrew Bible for the "anointed High-priest." I just mention this Daniel passage here, as it has always been and is yet considered as one of the stock prophecies referring to the death of Jesus, and because the context in which it occurs has always been



and is even yet the foundation, without any ground whatever, of all that absurd and futile labor spent on the Apocalypse to find out the exact time of the coming of the Antichrist and the second coming of Jesus.

Now to the grammatical part of the question. The form *Christos* is a passive participle of the future, meaning "one who is to be, or one who must be, or one who shall be anointed." But the word *Christos* has also the meaning "anointable" or taking the neuter form *christon*, "something to anoint with" or "to be rubbed on," as salve. Æschylus uses this neuter form in connection with *piston*, "something drinkable," "a draught," and *brosimon*, "something to be eaten," when speaking of different remedies in Prometheus, section 480.

Now the question is whether the word *Christos* can ever be used in the sense "one who has been anointed." Strictly the present passive participle *chriomenos*, "the anointed one," or the perfect participle *kechrimenos*, "one who has been anointed," would be expected.

But I think there is satisfactory evidence that the passive participle of the future, the form *Christos*, has imperceptibly changed from the meaning of "one who is to be anointed" into the meaning of "one who has been anointed." It has received a perfect passive participial meaning. In the Antigone of Sophocles, the messengers say they have seen her (Antigone) hung by the neck. She had committed suicide. The messengers say: "*Ten kremasten auchenos kateidomen.*"<sup>1</sup> Now *kremasten* (accusative case, fem.) is formed exactly the same way as *Christos*; *kremastos* is a passive participle of the future of the verb *kremannumi*.<sup>2</sup> Here plainly the meaning is not: "We saw her to be hanged," but "we saw her hung by the neck." And there are other forms formed exactly the same way as *Christos* from the future of the verbs, but having imperceptibly gone over into the past passive participle meaning. Thus *kerastos*, "mingled," *plastos*, "moulded," *pristos*, "sawed," *phryktos*, "roasted."

I therefore think that *Christos*, has in the face of the afore mentioned examples passed over into the meaning "one who has been anointed." At least from the number of examples in the Septuagint the form *Christos* is indisputably shown to be used in that sense. I therefore think, that there is no need to assume, that *Christos* stands in any connection with or is a corruption of the word *Krishna*, although I would not deny that the Indian God-

<sup>1</sup> τὴν κρεμαστὴν αὐχένος κατείδομεν.

<sup>2</sup> κρεμάσω, fut.

incarnation ideas stand in connection or have influenced Western Asiatic ideas in this respect, especially if we take into consideration the legends of Krishna being born among the shepherds and the massacre of the children of his age by a king who feared to be deposed by the new-born king.

If the evidence of the Septuagint shows that *Christos* is used in the sense of "the anointed," i. e., "king," and if it is a fact of Jewish history, that ever since the decline of the glory of the old Davidic kingdom the hope was fondly cherished that the old glory would be renewed by some future scion of the Davidic house, which hope was even yet expected to be fulfilled in the person of Serubabel after the return from the Exile, (compare the post-Exilic prophets Haggai and Zechariah) but of course in vain; and if as late as the Solomonic Psalms this hope of a Messiah from the house of David was kept up; why is it not natural that such a national Messiah- or *Christos*-idea became amalgamated with the Persian *saoshyant* and other "saviour" and god-incarnation ideas and that under the word *Christos* were subsumed all hopes, the national, social, spiritual and moral, among the Jews just preceding the times of Jesus? Especially since, as we know from the New Testament, among the primitive followers of Jesus, the national and spiritual Messianic hopes seem to have been blended together and could not be parted from each other. And to give utterance to my own opinion, I suspect that Jesus, whom I take as a historical person, in some way or other, perhaps not clearly, thought himself to be the Messiah, because he was a descendant of David, according to Romans i. 3, one of the oldest and most authentic writings of the New Testament, written about 59 A. D., and because any such descendant might consider it possible to become the Messiah, as the noted Jewish Medieval writer David Kimchi has said. And further the promises Jesus gave to his disciples, that they should sit on twelve thrones to judge the twelve tribes of Israel in the final restoration; as also other sayings in the Gospels point to the view that the Messianic ideas of Jesus were not entirely of a spiritual character.

## ANGELUS SILESIIUS.

BY THE EDITOR.

**M**YSTICISM is, as it were, a short cut of sentiment to reach a truth otherwise inaccessible under given conditions, and since writing an article on the subject for a recent number of *The Monist*, I have devoted more time to a renewed perusal of one of the most prominent and interesting mystics of Germany, Johannes Scheffler, or as he is better known by his adopted name, Angelus Silesius, who was born in 1624 at Breslau, and died in 1677. While mystics of the type of Jacob Boehme and Swedenborg present their views in long essays of a philosophical nature which read like the dreams (or if you prefer, the vagaries) of a prophet, Angelus Silesius condenses his views in short apothegms, written in a somewhat archaic style, mostly in simple verse, and often with crude rhymes.

For an explanation of my view of mysticism, I refer my readers to the above-mentioned editorial article published in *The Monist* of January, 1908, pages 75-110. I have there attempted to translate some of the lines of Angelus Silesius (on pages 104-109). Since this mystical thinker is little known in the countries of English speech, and since only a few of his verses have been translated, we present here to our readers an additional selection which will serve as instances of the peculiar God-conception of the mystics, so much like the Buddhistic Nirvana; also the mystic ethics of quietism, the mystic psychology and mystic religion which teach man to seek salvation through breaking down the limits of the ego. By overcoming egoity it is promised that man shall attain divinity. Particularly noteworthy is the mystic's sensual conception of piety, and the representation of the soul's relation to God as a kind of mystic marriage. All this is typical of a certain kind of mysticism which exercised such a powerful influence at the end of the Middle Ages, but has now entirely lost its influence on mankind.

Johannes Scheffler was born of Protestant parents at Breslau, the capital of Silesia, in 1624, and was baptized in the same year on Christmas day. Having passed through the usual course of education at a gymnasium he went to the Universities of Strassburg, Leyden and Padua where he studied medicine and philosophy. At the last mentioned place he took his doctor's degree in 1647. For three years, 1649-1652, he served as Court Physician to Duke Sylvius Nimrod of Oels, who was a pious but decidedly onesided Protestant.



DR. JOHANNES SCHEFFLER.

From a caricature of 1664. (Considerably reduced.)

Scheffler's mystic inclinations had long before alienated him from the dogmatic and anti-artistic spirit of the religion of his birth which during the middle of the seventeenth century was more severe and bigoted than ever before or afterwards. At the same time there was a religious revival in the Roman Catholic world which proved attractive to him, and so it was but natural that finally in 1653 he severed his old affiliations, and joined the Church

that by the mystical glamor of its historical traditions was most sympathetic to him.

The zeal with which Scheffler embraced Roman Catholicism made him unjust toward the Protestant persuasion and implicated him in very unpleasant controversies.

Having become *persona grata* in the aristocratic circles of Austria, Scheffler became Court Physician to the Emperor in 1654; ten years later, in 1664, he was appointed chief Master of Ceremonies at the court of the Prince Bishop of Breslau, with the title Counsellor.

His devotion led him in 1661 to enter the order of St. Francis, commonly called the Brotherhood of Minorites. Having fallen a



DETAIL OF CARICATURE.

(Somewhat enlarged.)

prey to consumption, he died July 9, 1677, in the institution of the Knights of the Cross of St. Matthews in Breslau.

Though by education a physician and a scientist, Johannes Scheffler was a mystic and a poet. His most famous book is entitled "The Cherubinean Wanderer," and it is from this that the present selection has been made. It was followed by another pious effusion entitled *Heilige Seelenlust oder geistliche Hirtenlust der in ihren Jesum verliebten Psyche*. He is also the author of several church songs which breathe fervor and piety.\* Like Newman's "Lead,

\* The two best known songs of his which are still used are:

"Mir nach! spricht Christus, unser Held,  
Mir nach, ihr Christen alle,"

and

"Liebe, die du mich zum Bilde  
Deiner Gottheit hast gemacht."

kindly Light!" these have become the common property of both Roman Catholic and Protestant churches. Some of his songs have been translated into English, notably, "Earth has nothing sweet and fair."

We have tried in vain to find a likeness of Johannes Scheffler. The only portrait that we can discover is a caricature in an invective lampoon entitled *Wohlverdientes Kapitel* ("Well deserved Chapter") published in 1664, in which our mystic is represented as a pedler of spectacles, rosaries, cards, dice, and other similar wares. No attempt has been made to disfigure the expression of his face, and we have reason to believe that it bears a certain likeness to the man. In his signature he calls himself "*Archiater et physicus Olsnensis*," which means that he was court physician and surgeon of the small duchy of Oels in Silesia.

We will now let Angelus Silesius speak for himself:

What has been said of God  
Does not suffice, I claim.  
The Over-Godhead is  
My life, my light, my aim.

God is my final end;  
Does he from me evolve,  
Then he grows out of me,  
While I in Him dissolve.

God loves me more than Him;  
Than me I love God more.  
So He gives me as much  
As I to Him restore.

In Spirit senses are  
One and the same. 'T is true,  
Who seeth God he tastes,  
Feels, smells and hears Him too.

In God nought e'er is known,  
Forever one is He.  
What we in Him e'er know,  
Ourselves must grow and be.

God never did exist  
Nor ever will, yet aye

He was ere worlds began, and  
When they're gone he'll stay.

God Father is a point,  
God Son the circuit line,  
And God the Ghost does both  
As area combine.

God is all virtue's end,  
Its mainspring He's likewise.  
He too is virtue's cause,  
He eke is virtue's prize.

Thou needst not cry to God,  
The spring wells up in thee.  
Don't stop its fountain head:  
It flows eternally.

Who without God as well  
As with Him e'er can be,  
He is at any rate  
A hero verily.

Abandon winneth God.  
But to abandon God  
Is an abandonment  
Which must seem very odd.



Eternity is time  
And time eternity,  
Except when we ourselves.  
Would make them different be.

What you for others wish,  
You for yourself suggest.  
If you don't wish them well,  
Your own death you request.

Things in eternity  
Are all at once in prime,  
No after nor before  
Is there, as here in time.

A soul redeemed and blessed  
No more knows otherhood.  
It is with God one light  
And one beatitude.

Who would expect it so?  
From darkness light is brought,  
Life rises out of Death, and  
Something comes from Naught.

In Heaven life is good:  
No one has aught alone.  
What one possesses, there  
All others too will own.

Two eyes our souls possess:  
While one is turned on time,  
The other seeth things  
Eternal and sublime.

Plurality God loathes,  
Therefore He has decreed  
That all men should in Christ  
Be only one indeed.

My heart below is strait,  
On top 't is wide and stout.  
It must have room for God.  
But earthly things keep out.

Beware man of thyself,  
Self's burden thou wilt rue.  
It will impair thee more,  
Than thousand devils do.

O Christian once thou must  
Down into Hell be led.  
If not while still in life,  
Thou must go down when dead.

Three enemies has man:  
Himself, Satan, the world;  
The first will be the last  
That to the ground is hurled.

Trust me, my friend, if God  
Should bid me not to dwell  
In heaven, I'd stay here  
Or go, as lief, to Hell.

Were e'en in Christ himself,  
Some little will at all,  
However blessed he be,  
Surely from grace he'd fall.

When quitting time, I am  
Myself eternity.  
I shall be one with God,  
God one with me shall be.

The highest worship is  
Like unto God to grow,  
Christlike to be in life,  
In habit, and love's glow.

What did eternal God  
Before time had begun?  
He loved Himself and thus  
Begot He God, the Son.

Like unto Christ is he  
Who truly loves his foe,  
For persecutors prays,  
And renders good for woe.

What shame! The silkworm  
works  
And works till he can fly,  
While you a man remain  
And still on earth will lie.

Pure as the finest gold,  
As rock so rigid hard  
And clear as crystal, keep  
The soul within thy guard.

Had Christ a thousand times,  
Been born in Bethlehem,  
But not in thee, thy sin  
Would still thy soul condemn.

He who before the Lord  
With envy comes and hate  
Will hatred with his prayers  
And envy impetrate.

I say it speeds thee not  
That Christ rose from the grave,  
So long as thou art still  
To death and sin a slave.

Golgotha's cross from sin  
Can never ransom thee,  
Unless in thine own soul  
It should erected be.

Man, thou shalt be St. Paul!  
In thee must be fulfilled  
What Christ has left undone  
And where wrath shall be stilled.

The resurrection is  
In spirit done in thee,  
As soon as thou from all  
Thy sins hast set thee free.

Thou must above thee rise  
All else leave to God's grace:  
Then Christ's ascension will  
Within thy soul take place.

If neither love nor pain  
Will ever touch thy heart,  
Then only God's in thee,  
And then in God thou art.

Who not with others bides  
And always lives alone,  
If he's not God himself,  
Must into God have grown.

Man should not stay a man:  
His aim should higher be.  
For God will only gods  
Accept as company.

"Where is my residence?"  
Where I nor you can stand.  
"Where is the final end  
Where I at last shall land?"  
"T is where no end is found.  
"And whither must I press?"  
Above God I must pass.  
Into the wilderness.

Indeed, who of this world  
Has taken the right view,  
Must be Democritus  
And Heraclitus too.

The saint is rising higher;  
He's changed to God in God;  
The sinner downward sinks,  
Is changed to dirt and clod.

To own much is not wealth,  
For he is rich alone  
Who losing all he hath  
Will not his loss bemoan.

Thy will 't is makes thee damned,  
Thy will that makes thee saved:  
Thy will that sets thee free,  
Thy will makes thee enslaved.

The nearest way to God  
Leads through love's open door;  
The path of knowledge is  
Too slow for evermore.

Love maketh bold; and he  
Who God, the Lord, will kiss,  
With love alone should kneel  
Before His throne of Bliss.

Child, be the bride of God,  
And be thou His alone.  
Thou shalt His sweetheart be,  
As He's thy lover grown.

Will pregnant be of God:  
His spirit verily  
O'ershadow must my soul  
To quicken God in me.

The angels are in bliss,  
But better is man's life,  
For no one of their kind  
Can ever be God's wife.

You ask what manhood is?  
'T is plainly understood,  
For in a word it is  
The Over-angelhood.

God kisseth but himself.  
His spirit is His kiss;  
The Son 't is who is kissed,  
The Father who did this.

Thou wishest to behold,  
O Bride, the bridegroom's face;  
Pass by God and all else,  
And thou wilt him embrace.

The God-enraptured man—  
One only pain hath he;  
He can not soon enough  
With God his Lover be.

To bear a child is joy:  
God's sole bliss is that He  
Brings forth His only Son  
From all eternity.

God e'en Himself must die  
That you may live thereby.  
How can you gain His life  
Unless like Him you die?

Death is a blessed thing!  
The stronger death chastises,  
The much more glorious is  
The life that therefrom rises.

Oh ponder well on death!  
Too many things you try!  
Naught can more useful be,  
Than how one means to die.

Friend it is now enough.  
In case thou more wilt read:  
Thou must the Scriptures be,  
The essence eke, indeed.

## WHAT WE KNOW ABOUT JESUS.

BY DR. CHARLES F. DOLE.

[CONCLUSION.]

### V. JESUS AS THE FOUNDER OF CHRISTIANITY.

The conventional questions may now be asked. How can the rise and history of Christianity be accounted for in any other way than upon the presupposition of a unique founder? For the most progressive nations are to-day accounted Christian. The Christian religion under some one of its forms is still winning converts. This seems at first a very formidable question, but the answer is much plainer than it is often made to appear. It grows out of a mass of familiar knowledge about the rise and development of religions.

In the first place there seems to be no ground to believe that the actual Jesus, even in the rôle of Messiah, ever intended to found a new religion. The old religion at its best was good enough for him. It was a religion of justice, mercy, peace, reverence. This was all that Jesus preached. It only needed to be freed from its tribal narrowness and its vexatious details of ceremony in order to become a religion good enough for all men. The spirit of a broader humanity was already in the air. If Paul had really known the religion of his own people, as taught in the sixth chapter of Micah, it is hard to see to what else he would have needed to be converted. It is certain that with such a religion he could never have been a persecutor, much less an enemy of Jesus! Of all the denominations in Christendom the Quakers seem to have been nearest to Jesus's thought. If one fact is sure, it is that Jesus never founded the elaborate congeries of systems historically known as "Christianity." It is preposterous to suppose that he would have understood the claims, the colossal machinery and the magnificent pomp of the Roman Catholic and other sacerdotal churches.

As to the rise and development of Christianity, two quite different theories appear. One is that the mighty stream of Christian history is traceable back substantially to a single fountain or source,

namely, the life and teaching of Jesus, as men may once have guessed that the mysterious Nile had a single source. This idea seems to be out of line with all the analogies of history and of human life. The other thought is that the great stream flows from innumerable sources, with contributing fountains in every land and from every period of history, with daily accretions to-day, as if from the constant rain and the dew. The stream of religion flowed before Jesus was. A long line of unknown psalmists and lovers of righteousness fed the strong spring of his life, as from underground sources. A noble group of men, close to him and following him, each added the momentum of their lives to the new flow of the current. At this point the stream took Jesus's official name, as the continent of America took the name of Americus Vespucci, or might better have taken the name of Columbus, without the slightest word of disparagement of other brave and great voyagers who under a common inspiration sailed the same seas. The analogy between the founding of Christianity and the discovery of America is very suggestive. We have the same analogy in the history of every invention. No person ever accomplishes anything alone. No one can be given the sole credit for any attainment.

The truth is, that the early Christianity obviously owed its success very largely to the indefatigable labors of Paul, whose genius took it out of the lines of a Jewish sect and gave it a quasi universal character. As Jesus founded no new religion, so he wrote no books and professed to bring no new doctrine. There is no certainty that he appointed apostles, least of all twelve in number. Suppose that he had merely emphasized the Fatherhood of God and the brotherhood of man, though in the clearest manner. Does any one imagine that a new religion could have been established and made to endure on this simple basis, in the age of Nero and in the face of Gothic invasions?

The primitive Christianity was involved with certain very natural, and fascinating ideas, lying close to the borderland of error, which, like alloy mixed with the gold, gave it common currency. One of these ideas, akin to the belief of modern spiritualists, was the bodily or physical resurrection of Jesus. This appealed tremendously, as such a notion always does appeal, to the popular imagination. This was the burden of Paul's preaching, though he seems for himself not to have credited a physical resurrection so much as the repeated appearance of Jesus in his "spiritual body." (1 Cor. xv. 44.)

The early Church also seems to have looked for the miraculous coming of their Lord from heaven to judge the world. (See 1

Thes. vi. 14 etc.) This was an idea to conjure with and to make converts. The grand expectation in the early Church of supernatural events about to spring forth made such a book as the Apocalypse possible.

Again, the early Christianity, just like Christian Science to-day, was a vigorous health cult, all the more persuasive from the common delusion that devils were the cause of disease. The Christian healer, at the magic name of Jesus, could cast out the devils, and cure the sick. Imagine this idea removed from the early Christianity, and try to think what would have been the collapse of faith. These three great ideas, like so many strong strands, helped mightily to hold Christians together, till the new religion came to be fortified with the priest-craft, the pomp and power of imperial Rome. Then it largely ceased to be Jesus's religion at all.

The development of Christianity from the working of natural means and the play of human motives, allies it with the rise of other great cults. Thus, while the Buddha gave a name to Buddhism, he certainly did not create the religion. But he served as an intermediary to give a new and popular turn to the prevailing religion of his people. A religion is always greater than its founder. Otherwise we should have to assume needless dignity for the authors of various modern cults. We have spoken of the Madonna worship. But no one outside of the Catholic Church thinks it necessary, in order to explain the origin of the worship, to suppose that Mary was better than other mothers. It is interesting to recall that in Paul's case, he seems not to have known Jesus "after the flesh," that is, the actual Jesus. His Jesus was an ideal person and all the more powerful. The relation of the founders of a great religion to the course of its growth is like that of the founders of a nation or a dynasty. We gladly owe our thanks to King Alfred and Washington, but we owe our thanks to many another good patriot as well without whose help we could never have heard of Alfred or Washington.

#### VI. CERTAIN POSITIVE CONCLUSIONS.

It may be that the old word will be uttered again, at least in some form: "They have taken away my Lord." If we can never be sure what the actual Jesus was like, what becomes, you ask, of the "leadership of Jesus"? We answer, in the very words attributed to Jesus in the Fourth Gospel, and which contain a world of wise suggestion. "It is expedient for you that I go away." It is another instance of the familiar case where the vase that bore the exquisite



perfume must be broken in order to use the perfume. The letter must go that the spirit may prevail.

To be perfectly frank, as we are bound to be by every consideration of honesty as well as religion, the actual and historical man Jesus is not, and has long since ceased to be, the one leader or Master in religious life, or in the progress of mankind. He is not the real authority of the modern man in any church, either for conduct or religion.

Let us face this fact seriously, for it is very important. In the first place, the ideal man whom we modern people demand as the pattern of our lives, is not, as we have seen, the Jesus of the Gospels. It is indeed a different ideal for every man and woman. But for us Americans, it must be modern and American. Jesus was a Jew, unmarried, the father of no children, apparently somewhat skeptical of the marriage relation (Matt. xix: 10-12), as Paul was. He was not a citizen but only a subject of the empire; he was not a man of affairs; he had nothing to do with art; he was the example of a Hebraic type, in contrast to the generous Greek type of life. The dominant thought of the cross and the resurrection puts him somewhat away from the normal healthy-minded youth and man. Our actual ideal, on the contrary, is of a patriot, a husband and father, a man of affairs, a man of the world, in the noblest sense of the word, whose business it is, not so much to die bravely as to live nobly, while fearless of death. Our ideal embraces both the Hebraic and the Classic type in a larger pattern than either. This is a different ideal from that which the name of Jesus Christ represents. It is absolutely essential to teach this ideal to our generation with freedom and heartiness.

As a matter of fact the world of Christendom has never taken Jesus's life seriously as a possible life to pattern after. The world does not now take it in earnest. "Ah," men say, when Jesus is mentioned, "His life was out of the common. It was supernatural. No one else could do as he did; no one can be like him." The words, the "leadership of Jesus" in certain mottoes doubtless set before most people the figure of a somewhat exalted personage, walking in advance and apart from the rest of the world. Do our Sunday school children think that Jesus ever smiled? He is mostly an unreal man, with an unreal or quite exceptional mission. This is unfortunate for the teaching of the art of the good life as normal and gladsome. People actually come to use the exceptional character of Jesus's life as an excuse for doing nothing practical with his noblest teachings!

More important yet, as we have already shown, there are very naturally elements in the story of the actual Jesus which appear seriously misleading and even unethical in the light of our best spiritual truth. Men call Jesus's example difficult and "unpractical" on the side of his faith, his sense of duty, his devotion, his non-resistance, but they constantly cite his frequent use of anger and denunciation. We cannot afford any longer to let them quote that unlovely passage about his driving out the money-changers from the temple, whenever justification is wanted for bitter words, for a quarrel or a war. We cannot permit men to use Jesus's mighty example for calling their fellows hypocrites and "a generation of vipers"; we cannot let them quote his authority for buying swords.<sup>11</sup>

Men have indeed often put a high use to the question: "What would Jesus do?" as a mode of guidance in problems of conduct. What they really mean is what would the most perfect man do? They evidently cannot know what the actual Jesus would have done for example, with the problem of temperance in the United States, or with the backward races, or even with legislation upon the subject of divorce. Each man proposes as Jesus's presumable answer the judgment of his own conscience. The Italian Roman Catholic or German Lutheran sees no moral difficulty in the story that Jesus made wine out of water and prescribed the perpetual use of wine in the sacrament of the Eucharist. Millions of people in America on the other hand see in wine no longer the symbol of pure joy but of degrading temptation. Such considerations suggest the absence of any express or infallible ethical standard to which men may resort as to an oracle and have an answer to their questions free of the costly discipline of thought, experience and sympathy. Is not this because ethical and spiritual development, so far from being based on a set of finite rules, is an endless process of movement toward the conception of an infinite Good Will? The loss of personal acquaintance with the actual Jesus,—a man who stands in the past,—is in fact the facing about towards the noblest ideal of the living God.

Meanwhile the need and the sense of personal companionship in the good life do not depend at all upon the belief in Jesus as the only perfect man. Who does not have the ideal companionship of actual friends among the living as well as among the departed? In other words, we steady our consciences many a time by asking: What would my father or my mother, my wife or my friend do and

<sup>11</sup> Luke xxii. 36. But compare the fine passage Matt. xxvi. 52.

say in this emergency? This appeal of the imagination is as effective as it is to ask: What would Jesus do?

It is often said that a religion must be personal. In other words, it must worship a founder: its sentiment must cling around a single object. There is a valid truth here. It is the truth embodied in the faith that God in some sense is a person and not an abstract force. A vital religion conceives of a Life, an Intelligence, a Good Will, with whom we can come into unison, who may reverently be said to care for or love us, in doing whose will we have peace, satisfaction and gladness. In this high sense, religion must be personal.

Religion is also made manifest through symbols and through persons. But it is not true that it is dependent upon a single symbol or personal manifestation. Vast as the loss would be if we could suppose the history of religion to be blotted out to the beginning of the eighteenth century, we surely could not therefore lose religion. The fact is, there are many symbols and numerous personal manifestations of religion. It has been said that Jesus showed both what God is like and what man may be. We say a larger thing. The present generation has seen thousands of men and women who have shown us what God is like and what man may be. He is indeed poor who has not known some such beautiful life. When therefore Jesus takes his natural place in the marching ranks of mankind we have not lost a single personal element from our religion. We behold a great company of lovable, heroic and admirable lives.

There is one great use of Jesus's life which will perhaps always remain. In many respects he stands as a familiar and notable type of humanity. The old view of him as the single Saviour of the human race passes away as soon as men cease to think of themselves as a doomed, or "lost" race, that is, wherever the modern evolutionary doctrine holds good of a race in process of becoming. But there is a continual need, no longer for a unique Saviour, but for innumerable helpers, saviours and lovers of men. Jesus is doubtless the best known name among this great and growing class.

Again, it seems to be a spiritual law that no one can be a helper of his fellows except through obedience to a deep law of cost. It matters little whether one dies or lives for the sake of his fellows. He must in any case give his life cheerfully in order to lift the level of the common humanity. Jesus's case is the typical instance of this great law of cost and willingness. But we all have to obey it. Every good mother knows it as well as Jesus.

I wish to leave the impression as strong as possible that we

have gained and not lost anything, in this view of Jesus. Let me make my meaning clear by a simple parable. A child was once given a costly gem. It was wrapped in many coverings and hidden away in a dark closet so that he rarely could see it. He fondly supposed that it was the only gem in the world. At last a whole handful of beautiful jewels were set before him. Is he poorer or richer than before? Is he poorer because he now knows more than ever about gems? He does not even care in his joy at the variety of beauty before him, which gem is the largest or the most near mathematical perfectness in his collection.

It remains to treat Jesus naturally, as we treat all the benefactors of our race. With all modesty we do not range ourselves exclusively as the disciples of any single great man, not of Socrates or Plato in philosophy, not of Homer or Dante in poetry, not of Michael Angelo or Praxiteles in art, not of Beethoven or Wagner in music, not of Newton or Bacon or Darwin in science. We use and enjoy and admire them all. We make all of them serve as object lessons, each in his own way. Our wealth of human interest and sympathy thus grows larger. Marching in one grand procession, they all and each of them stir us to practical effort and valid hope better than a single unique, lonely, and unattainable Master, if such there were, could ever stir us. There is a new sense of a grand companionship to which we all belong.

This natural view of Jesus is in line, as the exclusive and exaggerated view of him is not in line, with the whole trend of the democratic thought of our age. To most men even yet Jesus is the center and head of a monarchical scheme of religion. It is easy to bow in church and make a king of one who lived and died twenty centuries ago. Such homage costs little reflection and no effort of substantial good will. The democratic ideal, on the other hand, conceives of a host of men, all of one common nature, all associated together as members of one family, all needing both to help and to be helped, to give and to take of each other, to teach and to be taught, to inspire and to be inspired by every fresh act and word of friendliness and devotion. There is here no one Master or Leader or Saviour,—like a king-cell in the human body. There is reciprocity; there is mutuality. If one has it in him to show the structure and the gleam of the diamond, all men also may show the same glint, and enter into the same beautiful structure. This alone is spiritual democracy.

The only objection to this view of Jesus's relative place in the world of men comes from the side of the temporary hurt to our

sentiment. The same sentimental opposition was once raised to a democratic government, free of any sole figure of a king to revere, and about whom to rally the nation. It has been found that the sentiment of loyalty may be more mighty and effective, as well as far more sane, among the citizens of a republic than among the subjects of an empire. It has been found that men are abundantly willing to die for the sentiment of a rational citizenship in a great republic. Be sure that no sentiment which is good for anything can be permanently harmed by facing the light of day.

This view of Jesus's relation to human nature is absolutely called for by the practical purposes of ethical education. You cannot easily make the life of Jesus interesting and persuasive to the ordinary boy or youth. There is too little usable incident. Throwing out the wonder-stories, there is a fatal lack of material to make into continuous lessons sufficient for several years of Bible study. Barring exceptions and the work of teachers of marked genius, the child's mind becomes weary of the study of Jesus. The scenery is foreign to him, and the moral and spiritual experiences are remote. How many Sunday school teachers have ever had such an acquaintance with Jesus's life in any of its phases as to be able to make young people acquainted with it?

Take your freedom now! Use Jesus just as you would use any other grand figure of the distant past, precisely as it happens to impress you. Use it much or little, for your own help or for the training of youth, accordingly as it commends itself to you as usable. Then add to it, in democratic and natural fashion all the treasures of biographical material with which our world is growing rich. Add the lives of men and women who have impressed themselves upon our own generation, and have helped to make human history nobler. Tell as many stories from every source as you can, all going to show the glory, the success, the happiness, the health of the good life. Has not the impulse come to you toward this life, almost as if from the atmosphere you breathe? It is doubtless the atmosphere of goodwill. See to it that this atmosphere is around your youth in the home, as well as in the church, or Sunday-school room.

Be sure finally that there is that in human life which is greater than the greatest man. It is the spirit of man, or rather the spirit of God. Wherever the good spirit is there is God. Wherever this spirit is in history, history ceases to be profane and becomes sacred. Wherever this spirit possesses men there is not one son of God, but all are God's children. Nothing less than this is the gospel for to-day.

## GREEK SCULPTURE THE MOTHER OF BUDDHIST ART.

BY THE EDITOR.

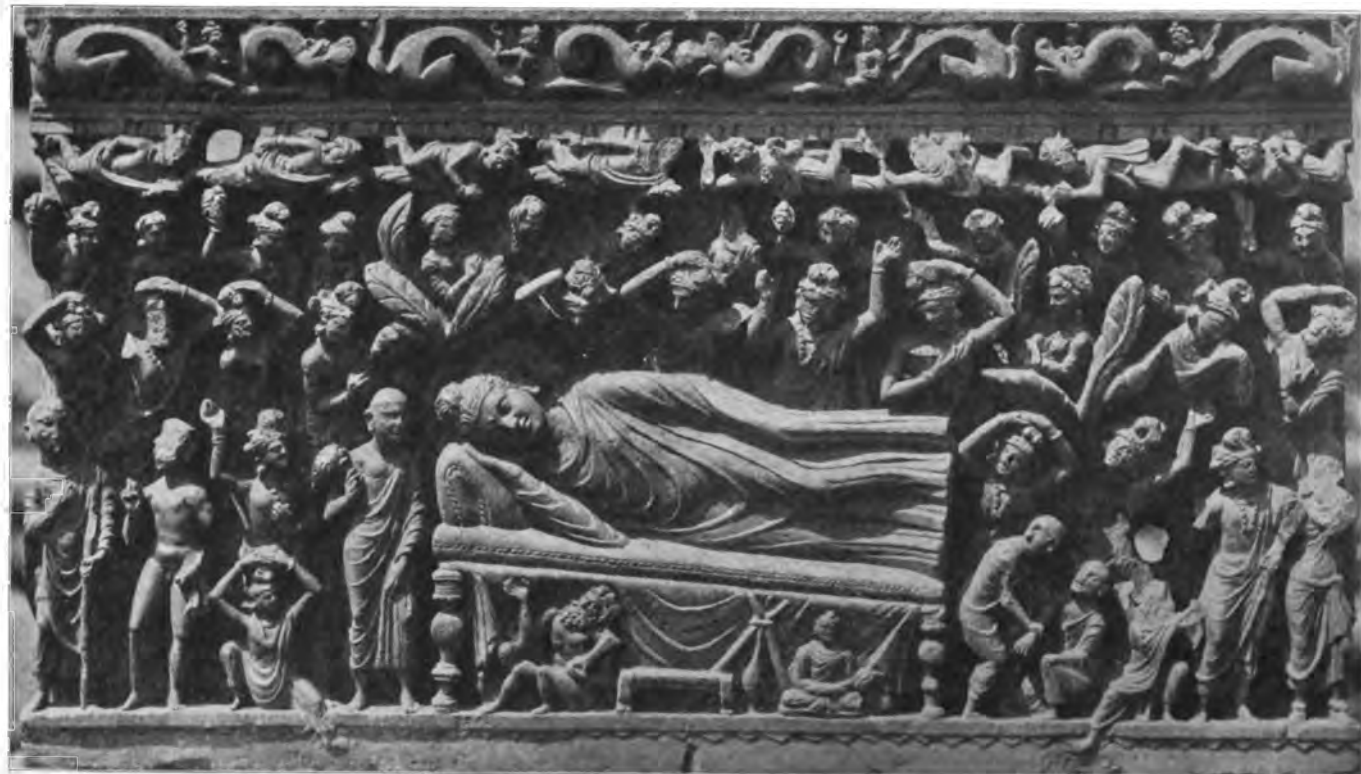
A GLAMOR of antiquity generally rests upon the monuments of ancient India, and we cannot doubt that Indian civilization reaches back to the first millennium before Christ, and that in the days of Buddha it had attained a height which made possible one of the most remarkable of the world's religious movements—the establishment of a faith that discarded all the pagan features of primitive idolatry and superstition and formulated a moral code which even



HEADS FROM GANDHARA.

to-day can scarcely be regarded as antiquated. Nevertheless Indian antiquities are much younger than they are popularly supposed to be, and neither manuscripts nor monuments of the Brahmans and Buddhists date back earlier than the fourth century B. C. No doubt they include more ancient traditions, and we do not hesitate to acknowledge that the Buddhist books incorporate sayings of the Buddha which are genuine and may be the very words of the





ALL CREATION LAMENTING BUDDHA'S FINAL ENTRY INTO NIRVANA.



THE BUDDHA OF GANDHARA.

founder of the Dharma; but the Mahabharata, for instance, the national epic of India, in the shape in which it now lies before us, though resting on primitive traditions, has been influenced by Greek thought, and the traces of the Iliad and Odyssey are noticeable in its verses.



DETAIL OF THE APOLLO BELVEDERE.

What plastic art may have existed in India before the third century B. C. is not known, and if there was any the work must have been executed in perishable material, for nothing has been preserved. The first specimens of Indian art are of Greek origin, and are found in the Gandhara districts which were overrun by

Greek adventurers after the time of Alexander the Great. At home Greek art entered a state of decadence, but here the artists were inspired with new thoughts, and though in technique they were inferior to their brethren at Athens and Rhodes and other centers of Greek sculpture, they made a start toward a new development which was destined to sweep over the whole of Asia and produce that peculiar kind of sculpture which found a new typical expression in Chinese and Japanese art. Even before this significant connection of Asiatic art with the last traces of Greek vitality had been known, connoisseurs of Chinese, Japanese, and Tibetan sculpture called attention to the fact that in contrast to other subjects of Oriental art, the Buddha always bore Western features. The reason for this is now obvious, for it is natural that on account of the reverence in which the Buddha figure was held the conservatism of tradition would require that the original type of this most sacred figure should have been preserved more faithfully than in other cases.

It is now commonly agreed that the figure of Buddha was modeled after the prototype of Apollo, and the abnormalities which mark the character of Buddha according to Indian traditions, have been so softened as not to be offensive to the more cultivated Greek taste. So especially the bump of intelligence on the top of Buddha's head, which would appear ugly to a refined artist, has been changed into a top knot of his hair which happened to be fashionable in those days in Athens and is quite obvious in the Apollo Belvedere.

A specially remarkable evidence of the Greek character of Buddhist art is a statue found among the Buddhist Gandhara sculptures at Peshawar, now in the museum at Calcutta, which in want of a better name is commonly called the Buddhist Athene. That the statue is Greek in origin and type is evidenced by the name Yavanis, which the Hindus have popularly given to all statues of this type. Yavani is the Indian pronunciation of the name Ionian by which all people of Hellenic origin are denoted.

A comparison with Athene statues and bas-reliefs plainly indicates that the Buddhist sculptors were either Greek themselves or had learned their lessons from Greek masters. The figure of Athene in bas-relief here reproduced is of an unknown authorship, and apparently dates back to the best times of Greek art. It must have served as a stele to a tomb, for the attitude is characterized by a pensive solemnity which is not overawed by the problem of death but dwells on it in earnest contemplation.

Our frontispiece is known as the Athene of Peace which next



THE BUDDHIST ATHENE.

to the Venus of Milo is one of the best treasures of the Louvre. The absence of all armor is obviously intentional. Only the helmet is left and the head of Medusa for unequivocal identification.

The technique of Gandhara art is apparently below that of the best Greek workmanship, but it is animated by a new spirit of



TYPICAL ATHENE STATUES.

promise which can not be traced in the contemporaneous post-Hellenic period.

The field of early Buddhist art is still but little touched by systematic investigation perhaps because Calcutta where the Gandhara relics are kept lies so far from the centers of European learning that they have as yet received little attention.

A peculiar instance which will be of common interest to almost





ATHENE ON A STELE.

all archæologists on account of its connection with Christian art is the Buddhist lamb-bearer, which has been found in Gandhara and bears a remarkable similarity to the Good Shepherd representing Christ in the same attitude. Both found their common prototypes in ancient Greek sculpture. Typical illustrations of the Greek and Christian lamb-bearer in comparison to the analogous Buddhist figure have been published in the *Portfolio of Buddhist Art*, Plate 6 (Chicago: Open Court Publishing Company).



GIGANTOMACHY FROM THE PERGAMON TEMPLE.

A favorite subject for Greek artists was the representation of the struggle of Zeus against the monsters and giants of the deep who in the Pergamon Zeus temple are sculptured as wild men ending in serpent tails. It is scarcely possible that the same idea should have originated independently in Gandhara, and the similarity of the design, including even such a detail as its use upon a staircase, is too great to be accidental.

Eastern Asia has undoubtedly developed a civilization of its own. Its religions, its arts, its literature and philosophy are typically

Asiatic, and we know positively that many of the parallels that may be traced have originated in an independent development. The same psychical laws under similar conditions produced the same effects in different countries, and yet we sometimes discover historical connections where we least expect them. Gandhara was a center from



A BUDDHIST GIGANTOMACHY OF GANDHARA.

which Greek methods spread over the whole of Eastern Asia, and their influence has been the more far-reaching since religious conservatism preserved some important traces of the Buddha type which was held in special sanctity.

## MISCELLANEOUS.

### THE CORNPLANTER MEDAL FOR IROQUOIS RESEARCH.

BY FREDERICK STARR.

In previous issues of *The Open Court*, we have called attention to the founding of the Cornplanter Medal for Iroquois Research and its award in the years 1904 and 1906. It is the only permanently endowed medal for ethnological investigation in America. It is awarded once in two years and is administered by the Cayuga County Historical Society of Auburn, N. Y. Four classes of workers are eligible to receive the medal—ethnologists, historians, artists and philanthropists. The first strike of the medal was given to Gen. John S. Clark, one of the foremost students of the history of the Six Nations, or Iroquois Indians. The second was awarded to Rev. William M. Beauchamp, whose contributions to Iroquoian ethnology and archaeology are



DAVID BOYLE.

well known. At its meeting of February 18, the Cayuga County Historical Society awarded the third strike of the medal to Dr. David Boyle of Toronto, Canada. On that occasion the following biographical sketch of the recipient was read:

"In awarding the third strike of the Cornplanter Medal for Iroquois Research, we go outside of the group of students born in the United States. Its recipient was born in Europe and has done his life work in Canada.

"David Boyle was born in Greenock, Renfrewshire, Scotland, May 1, 1842. As a boy he attended the Mason's Hall School of his native town and St. Andrew's School, Birkenhead, England. When a fourteen year old boy, he came with his parents to Canada, where he has since lived. On arriving at his new

home he was apprenticed to a blacksmith, with whom he served four years. In his hours of leisure he made diligent use of the local library of the village in which he lived, and at the end of his apprenticeship took a teacher's examination and secured a certificate qualifying him to teach in public schools. As an educator he was pronouncedly successful. Teaching for twenty-five years, he was for more than half that period principal at Elora, where he made him-

self felt as a power among the teachers of the county in which that town is located and throughout the province. During his years of teaching Mr. Boyle was much interested in the local geology, making extensive collections of fossils from the Silurian rocks of the locality and establishing a school museum, which still exists and is the most important of its kind in Ontario. In his collecting, he discovered a considerable number of species unknown to science, which were named in his honor. As frequently happens, the collection of fossils was associated, in his case, with the gathering of Indian relics. Of these he formed a good private collection which he took with him when he removed to Toronto. This collection formed the nucleus about which has gathered the great series of almost 30,000 specimens, forming the present Provincial Archæological Museum. It is one of the most important collections on the continent and the best from the Canadian field. It is of special interest to the Cayuga County Historical Society and in connection with the Cornplanter Medal because it represents the area occupied by the Huron-Iroquois. This collection, due so largely to Dr. Boyle's efforts, must ever be of great significance to students of those tribes. Pre-eminently then does Dr. Boyle deserve a medal founded for the encouragement of Iroquois Research.

"Dr. Boyle has also been interested in the living Iroquois, numbers of whom still live in Ontario. There, as in our own State of New York, the modern representatives of the great Confederacy retain much of the life and thought of the past. Dr. Boyle has investigated these survivals; he has studied the pagan thought, religious songs, dances and other ceremonial observances of the Canadian Iroquois and has printed interesting and important papers regarding them.

"The Provincial Museum at Toronto is organically related to the Department of Education, and its collections are displayed in the Department buildings. They are admirably arranged and their study has supplied material for a series of admirable annual reports, the first of which appeared in 1886. These are well illustrated and contain many important papers, made up of new and original matter by Dr. Boyle and his collaborators. They are highly prized and are sought by libraries and institutions as well as by private students. They are creditable alike to Dr. Boyle and the Ontario government.

"The government took advantage of the Chicago and Buffalo Expositions to show their work in archæology. Chicago was the first World's Fair to recognize a department of anthropology in its official classification and organization; the Pan-American was the first to devote one of its main buildings, a part of its architectural scheme, to ethnology. Dr. Boyle was at both expositions in charge of the archæological exhibit of the Ontario government. None of the many important exhibits in this field were more attractive and interesting in themselves or attracted more generally favorable comment than these from Canada.

"Dr. Boyle is, naturally, corresponding or honorary member of many historical and scientific societies, among them *The Royal Anthropological Institute of Great Britain and Ireland* and *The Anthropological and Ethnological Society of Italy*, located at Florence. His literary activity, while admirably represented by the series of Annual Reports of the Museum, is not confined to them. Among his other writings his *Notes on the Life of Dr. Workman*, his *Notes on Primitive Man in Ontario* and his *History of Scarborough from 1796-1896*, deserve particular mention. He has been a frequent contributor to

*The Scottish American*, published in New York, under the *nom de plume* of 'Andrew McSpurtle.' "

No tribe of American Indians is more typical, none more interesting, than these Iroquois of the famous Six Nations. For nearly three centuries they have been in contact with white men, and yet almost or quite ten thousand remain, speaking their old languages, thinking their ancient thought, living more or less of the old life. Some have asked whether it is likely that suitable candidates for future awards of the medal may be expected. There are already in the mind of those interested in the award more worthy claimants for recognition than can be supplied during twenty years.

#### MEDIUMS OUTDONE BY THE CITIZENS OF FORT WORTH.

Under glaring headlines "Ghosts and Spirits Routed by Athenians," the *Fort Worth* (Texas) *Record* of January 29, gives an account of an exposé of spiritualistic fraud given in that city by an energetic association called the Athenian Society. Using as a basis Mr. David P. Abbott's book, *Behind the Scenes with the Mediums*, the Athenians under the leadership of Rabbi Joseph Jasin gave a public exposition illustrating different varieties of famous spiritualistic frauds in which well-known citizens acted the part of mediums. The *Record* describes the event as follows:

"Attacking front and rear, as well as executing a scientific flank movement or two, the Athenians utterly routed all the assembled ghosts, hobgoblins and "psychic phenomena" artists at the city hall last night and provided one of the most interesting and instructive entertainments for the great crowd assembled that has been given in Fort Worth for ages. The hall was literally packed to overflowing with seekers after truth, standing room being at a premium in both hall and gallery.

"Rabbi Joseph Jasin acted as spokesman, lecturer and conjurer-in-chief and conducted the entire affair throughout with a quaint, humorous and entertaining style all his own. His opening address dwelt with the purposes of the meeting, stating that it was not all in ghosts and the like, but a serious subject; that his associates and himself had for years made a close study of psychic phenomena and had been greatly interested in the recent appearance here of Ruth Grey and Dr. Tyndall, as well as Anna Eva Fay. The apparent impossibilities performed by those remarkable people had whetted the desire of the Athenians to show the people what the apparent mystical performances really were and the meeting was the result of this desire. He stated that in the olden days people who pulled off such apparent miracles would have been burned for witches, but this age is skeptical. And contrawise, no other people in history were more completely gullible and superstitious than our own, as witness the manner in which they allowed themselves to be fooled only a short time ago."

The paper next proceeds to enumerate the different tests, and the explanation of each mystery as it was afterwards made clear to the audience: spirit-writing, vest-turning, rope-tying, table-moving, and readings of sealed writings, while the star exhibition was the billet test to which Rabbi Jasin thus refers in a personal letter:

"Just one week ago to-night the Athenian Society gave a public exposé of 'psychic phenomena,' illustrating about 10 or 12 different varieties of famous



frauds. We had a very clever and accomplished lady for our mind-reader, and she surpassed Ruth Grey. Our telephone was of a special design, the receiver being concealed in the lady's waist, with a flexible speaking-tube attached to it which really increased the volume of sound and also made it easy to conceal the mechanism while tying on the blindfold. Our tablets were made up of separate sheets held together by brass brads which made it easy to take out any sheet and replace it again without leaving any suspicious clew. At the speaking end was a telegraph clicker attachment which gave a signal of distress by lifting one of the lady's heels from the nail. The experiment was successful beyond our wildest hopes, as evidenced by the general praise of all impartial observers, and the unrestrained wrath of the spiritualists, though we had made no direct mention of or attack upon the latter; but they instinctively felt that their cause had been much damaged in this community. The newspapers were loud in their praises of the enterprise, and the astonishment at the revelations we made was universal. Altogether we had great success, but the comments of some of the innocent dupes have convinced me that these frauds are not only simple impositions upon popular credulity, but they are positively harmful from a psychological point of view and ought to be fought by all honest men who are in a position to show them up.

"The next Sunday the local spiritualists, after challenging me through the press to perform some of my miracles under test conditions such as are 'always demanded by hard-shell spiritualists,' had two of their missionaries from New York here for a public lecture and demonstration of spirit return which was advertised as an answer to the Athenians. Our exposé helped to attract a big crowd which turned into the most disappointed and disgusted lot of people I have ever seen. Out of fear of us—I believe—they abandoned their slate messages and confined themselves to verbal blue book tests and a lot of general bluffing of a very crude variety. Both of the Reverend Doctors are extremely illiterate, and even the believers felt ashamed and afterwards many said so. The proceedings are hardly worth describing. At the conclusion, the Rev. Mrs. N. announced that her husband was a magnetic healer and she an expert shampooer and manicuriste, and would be glad, etc."

#### A LETTER FROM MR. PEIRCE.

*To the Editor of The Open Court:*

I wish to express to you my full conviction that your article on modern theology in the April *Open Court* is really great.

Your proposition that there is on the one hand a Jesus legend which is to be valued on the same principles as any other legend, but that Christianity on the whole is not that, nor to any considerable degree a development from that, but that it is a gradual common-sense evolution from a Christ-idea, seems to me to be a very great and vital truth, which I am all the readier to accept because it satisfies my internal conviction of the truth and dignity of Christianity. It at once raises our special religion to a sovereign position,—by basing it in that development of Human Reason to which all truth must be referred.

It seems to me to be a magnificent and truly great idea, to which I give in my adhesion for what little value it may have.

CHARLES S. PEIRCE.

## BOOK REVIEWS AND NOTES.

DIE WELTRELIGIONEN in ihrem geschichtlichen Zusammenhange. Von Karl Vollers. Jena: Diederichs, 1907. Pp. 199.

A brief synopsis of the development of religion from the standpoint of the latest progress made in comparative religion as well as on the ground of historical study of the several religious literatures has been much needed, and we have here a very remarkable little work which treats the subject with sufficient clearness, and in a very popular manner. Vollers goes over the whole field and after an introductory chapter on the three world-religions, Buddhism, Christianity and Islam, he discusses the Semitic religions, giving also a prominent place to the Old Testament and the Persian religion. His style is easy and entertaining almost to a fault, for he frequently fails to give reasons where the layman would like to have the necessary authority for his statements. It is perhaps natural that a work of this character which covers such an enormous field should be irregular in its details. Vollers is mostly well posted, but now and then shows a lack of information which renders the book in part not sufficiently reliable. He adds to the book a summary of the literature on the subject which will be very helpful to students, but a critical reading proves that he is sometimes unacquainted with the most important books on the subject he discusses. It is difficult to understand for instance how he closed Chapter 8 without any reference to Pfeleiderer's investigations. The shortcomings of the book, however, can easily be overcome in future editions, and we hope that the present book may be the basis of a good compendium that would be an authoritative source for information to the general public.

---

We are in receipt of an off-print from *Buddhism*, Vol. II, No. 2, consisting of an article by C. A. F. Rhys Davids on "The Value of Life in Buddhism," which will be interesting to students of comparative religion. Mr. Rhys Davids, well known as an unquestionable authority on the subject of Buddhism, refers to the opinion of Professor Sully, who on the basis of Max Müller's statement classes Buddhism as pessimism, pure and simple. He also mentions the prediction of Lafcadio Hearn and Th. Schultze of the advent of a Neo-Buddhism, and then proves that with all its recognition of the transiency of life it is by no means different from Christianity in its valuation of life, the doctrine of the Pitakas containing lessons which place a value on life independent of any belief in or hope of a future state. It is not the quantity of life but the quality which Buddhism teaches; and Professor Rhys Davids says that the neo-Buddhistic conception of Nirvana bears a great similarity to the ideals of neo-Christianity.

---

HYMNS AND POETRY OF THE EASTERN CHURCH. By Bernhard Pick. New York: Eaton & Mains, 1908. Pp. 175. Price, \$1.00 net.

Rev. Bernhard Pick has collected a great number of hymns and poems of the Eastern Church, and publishes them in an English translation, chronologically arranged in this little volume. The hymns are an interesting contribution not only to our knowledge of Greek church life but also to the history of Christian hymnology, a department which has been inaccessible and almost unknown to scholars of Western Europe and America. The original text of these hymns, of course, is Greek.

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HUNTER.  
MARY CARUS.

---

---

VOL. XXII. (No. 6.) JUNE, 1908.

NO. 625

---

---

## CONTENTS:

	PAGE
<i>Frontispiece. Lao-tze in his Desolation. MURATA TANRYÔ.</i>	
<i>The Yahu-Temple in Elephantine. A. KAMPMEIER. ....</i>	321
<i>Yedonya's Letter Concerning the Yahu-Temple. ....</i>	324
<i>The Christ-Ideal and the Golden Age. EDITOR. ....</i>	328
<i>The History of a Strange Case. (Conclusion.) DAVID P. ABBOTT. ....</i>	340
<i>Unexplained Mystifications. EDITOR. ....</i>	359
<i>Chinese Art. (Illustrated.) EDITOR. ....</i>	364
<i>Lao-tze in his Desolation. ....</i>	376
<i>The Derivation of "Christ." EDITOR. ....</i>	376
<i>Questions for Psychical Research. JAMES H. HYSLOP. ....</i>	377
<i>Was Galileo Galilei Tortured? JOHN F. SUBRA. ....</i>	378
<i>Three-Line Staff for Music Notation. EWING SUMMERS. ....</i>	379
<i>Book Reviews and Notes. ....</i>	380

---

---

CHICAGO

**The Open Court Publishing Company**

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U. P. U., 5s. 6d.).

---

Entered as Second-Class Matter March 26, 1897, at the Post Office at Chicago, Ill. under Act of March 3, 1879.  
Copyright by The Open Court Publishing Company, 1908.

# THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.  
MARY CARUS.

"The Monist" also discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical and Sociological Questions of the Day.

## TERMS OF SUBSCRIPTION

In the United States, Canada and Mexico, yearlv, postpaid, \$2.00; single copies, 60 cents. In England and the U. P. U., yearlv, 9s. 6d.; single numbers, 2s. 6d.

Bound Volumes I—XVII is half leather, each \$3.00 (12s.). Postage, 1s. extra to countries in the U. P. U. Binding cases for back volumes, same style, postpaid, 75 cents (3s. 6d.). Unbound back numbers, \$2.00 per volume.

Some idea of the character of the work which "The Monist" has been doing, and of the high standing of its contributors, may be gained by reference to the seventeen years Index, just published, which will be sent on request. Price, 10 cents.

*Back numbers, unless out of print, will be supplied, postpaid, at the cost of 60 cents each.*

## TESTIMONIALS FROM THE READERS OF "THE MONIST"

"I do not believe any periodical in the world is doing more service to civilization and to this country than no other precisely readers than "The Monist."—Charles S. Peirce, Milford, Penn.

"Its great breadth and liberality, its high class of writers, and its able and scholarly reviews, are among its noteworthy features."—Lester F. Ward, Smithsonian Institution, Washington, D. C.

"I read 'The Monist' because it stands for something, because it gives me the thoughts of contemporary leaders, and because it is always on the side of sound scholarship."—David Eugene Smith, Ph.D., Professor of Mathematics in Teachers' College, Columbia University, New York City.

"Among the periodicals of a higher class, which I have been receiving for some years past, there is none that I read more regularly than 'The Monist'; and there is not a number in which I have not found some articles of fruitful suggestiveness. I have been so impressed with the value of the periodical that I recommended last year the purchase of a complete set for the library of our university."—J. Clark Murray, LL.D., Professor of Philosophy in McGill University, Montreal, Canada.

"I do not think that any journal in the world can rival 'The Monist,' and scarcely any other country but America can ever produce a journal like this, scientific, and still all-comprising, free-thinking and still never vague, but exact."—Dr. Huebbe Schloiden, Hanover, Germany.

"'The Monist' is certainly performing an important service. I always read the journal with interest and profit. It would be difficult to exaggerate the value of your journals and other publications for the advancement and diffusion of philosophy and science."—Prof. J. McKeen Cattell, Professor of Psychology in Columbia University, New York.

"I desire to state that there are found compiled in this journal three qualities which render it superior to most other American and European reviews, namely: (1) The unlimited liberty of discussion and of thought in every branch of science pervading its pages; (2) the varied character of the articles which are published in every single number of it; and (3) the names of its illustrious contributors and collaborators from every part of the world."—G. Sergi, Professor of Anthropology in the University of Rome, Italy.

---

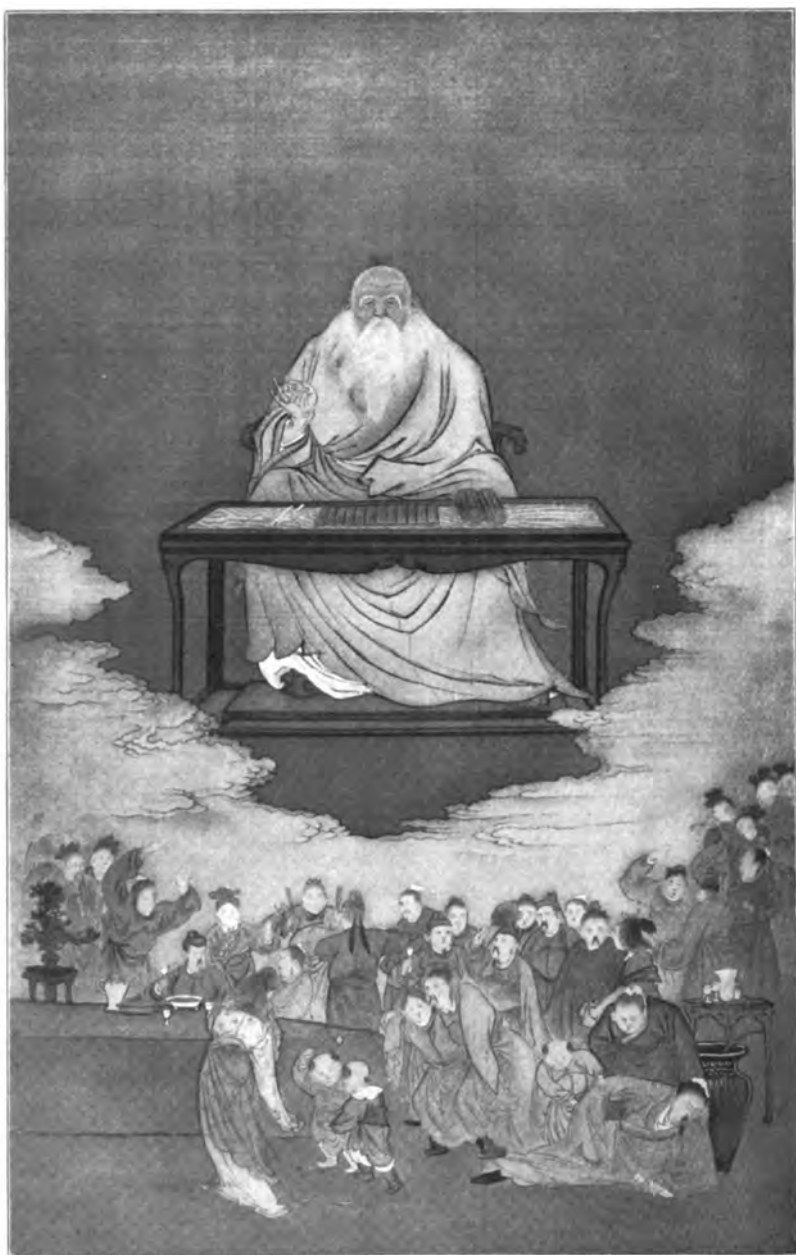
## THE OPEN COURT PUBLISHING CO.

378-388 Wabash Avenue

P. O. Drawer F

Chicago, Ill.





LAO-TZE IN HIS DESOLATION.

By Murata Tanryō.

*Frontispiece to The Open Court.*



# THE OPEN COURT

A MONTHLY MAGAZINE

**Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.**

---

VOL. XXII. (No. 6.)

JUNE, 1908.

NO. 625.

---

Copyright by The Open Court Publishing Company, 1908.

---

## THE YAHU-TEMPLE IN ELEPHANTINE.

BY THE REV. A. KAMPMEIER.

UNDER this heading Prof. H. Gunkel, formerly of Berlin now of Giessen, publishes a very interesting article in the January number of the *Deutsche Rundschau*. He speaks of the discovery of papyri by Rubensohn last year at Elephantine in upper Egypt. These papyri, written in Aramaic, contain a petition to Bagôhi, governor of Judea, written in the seventeenth year of Darius Nothos (408-407 B. C.). In this petition the priest Yedonya and his colleagues of the Jewish community in Yeb (i. e., Elephantine) beseech the afore-said governor to permit them to rebuild their temple to *Yahu* (this form is used in the papyrus).

They say that their temple had been demolished by Egyptian priests and the governor of Yeb, Waidrang by name, in the fourteenth year of Darius; that this temple had been built even before the Persian invasion; that although Cambyes had destroyed many temples of the Egyptians, he had not destroyed this temple; that three years previously they had written regarding the matter to their master as also to Jochanan, the high-priest in Jerusalem, but had not received any answer. They now repeat the petition and promise to sacrifice to Yahu for the welfare of Bagôhi as also to collect a tax among themselves for him. A sum of money is sent with the petition. They add, that they have also written regarding the matter to Delaya and Shelemya, the sons of Saneballat.

A translation of the full text is given by Professor Gunkel, and an English version may be found on another page of this issue of *The Open Court*. Commenting on this discovery, Professor Gunkel writes substantially as follows:

In the address to the Persian governor they call their God "God of Heaven" (exactly as in Ezra, Nehemiah and Daniel). The

Jews in this way strive to make their religion intelligible to the Gentiles and maintain that their God is the same as the "highest" God of other peoples. Especially is this done in dealing with the Persians, who prayed to a "god of heaven." In this way the Jews try to gain advantages for their religion.

Many Jews had settled in Egypt long before this petition, not only at the time of the fall of Jerusalem in 586 B. C., when many of their number fled to Egypt, as the Bible tells us, but even before that time, contrary to Deuteronomy xvii. 16, which forbade a return to Egypt, and agreeing with Deut. xxviii. 68, which speaks of Jews selling themselves as bondsmen in Egypt. This would agree with the Aristeas-letter (which speaks of the origin of the Septuagint) in which the statement is made, that Psammetich (594-89 B. C.) had used Jewish soldiers as allies against the Ethiopians. (Yeb was a fortress and garrison on the confines of Egypt). Isaiah xix also mentions five cities in Egypt speaking the language of Canaan, and an altar to Yahveh in the midst of Egypt, and a pillar to Yahveh at its border, etc.

According to the petition the temple in Yeb must have been of no mean kind. It is built of granite blocks from Syene and cedars from Lebanon. It has five doors and not *one* as the Solomonic, and is not built according to the plan of the latter. Moreover, the Hebrews in Yeb did not heed the command said to be given by Moses, not to worship Yahveh in any other place than the one chosen by Yahveh in Canaan. The silence of the high priest Jochanan in Jerusalem, to whom the matter in Yeb had been presented three years before the writing of the discovered petition, is also significant. Evidently the Judean priesthood did not want the absolute rights of the Jerusalemic temple to be in the least curtailed. It had been the center of the worship of Yahveh in Canaan and in the whole then existing world according to Judean priestly views, since the days of king Josiah. Perhaps the Judean priesthood even saw in the destruction of the temple at Yeb a divine punishment.

Very significant is the remark in the petition that this time the sons of Sanballat have been notified of the matter. As is well known from the book of Nehemiah, Sanballat had formerly been Persian governor in Palestine, and had a son-in-law belonging to the high priest's family in Jerusalem. Since he had a foreign wife he was driven away by Nehemiah in the great cleansing process undertaken by the latter in regard to marriages with strange women, and according to Josephus, became the high priest of the Samaritan temple on Mt. Gerizim. To the sons of that Sanballat, who were

therefore evidently men of importance in Palestine, the Hebrews in Yeb also refer the matter regarding their temple. The Hebrews in Yeb were likewise not so particular and fanatical in regard to marrying strange women as the Judaic priesthood commanded. For according to another document, found at Assuan some time ago, but coming originally also from Elephantine and relating to private business matters of Hebrews in Yeb, intermarriages between Hebrews and Egyptians are clearly proven. Very probably the destruction of the Yahu-temple in Yeb was due to the hatred of the Egyptian priests who saw their religion lose in power because some members became Hebrew converts in consequence of intermarriage.

The Egyptian priests are not called "priests" in the petition, but a contemptuous term is used for them, which Professor Gunkel represents by the German word *Pfaffe*.

This document is a further clear proof that the traditional conception of Israelitic history as we have it throughout the Bible, dating all ecclesiastical and social customs and laws back to Moses, is written entirely from the standpoint of the later *Judaic* priesthood, who strove for the dominating influence among their people. I may add that the petition was successful.

## YEDONYA'S LETTER CONCERNING THE YAHU TEMPLE.<sup>1</sup>

[With regard to the discovery of this important document we refer our readers to the article by the Rev. A. Kampmeier in this number of *The Open Court*. This papyrus is a striking justification of the work of Old Testament higher critics, proving their conclusions to be correct with special reference to the reform of the priestly party. We learn from it that a temple of Yahu (also transcribed *Yahveh*, our "Jehovah") existed in the outskirts of Upper Egypt, that here sacrifices were offered which according to the Deuteronomic Law should be limited to the temple at Jerusalem, and that this temple was not built according to the rules laid down in the Levite Law ascribed to Moses. It further throws light on the habits and institutions of the Jews in the Dispersion and indicates that their mode of living was not as rigorous as after the priestly reform.

Strange to say that even at this time there existed an animosity among the Gentiles against the Jews, who were however protected by the central government of the Persian Empire. The hatred of the Egyptians was so intense that in the absence of the Persian governor they destroyed and plundered the Jewish temple. The malefactors were severely punished but the Jews had difficulty in procuring permission to rebuild the temple.

Yedonya's letter throws light on the Samaritan schism which was caused by the marriage of the son of the high priest of Jerusalem to the daughter of a Persian governor in Palestine. When forced to withdraw from Jerusalem he was powerful enough to establish an independent priesthood in the ancient sanctuary of Israel at Samaria, more ancient even than the temple at Jerusalem. Thus in one aspect the Samaritans represent a younger faction than the Jerusalemite Jews, but on the other hand they have utilized some older traditions and preserved the less nationalistic spirit of Israel's religion before the priestly reform.

Other documents found together with the present letter allow us an insight into the civilization and institutions of the age. They show that there were some wealthy men among the Jewish congregations, and it appears that the whole colony was prosperous. The temple utensils were of gold and bore the same names as those of Jerusalem. Jews intermarried with Gentiles, and

<sup>1</sup>The present English version has been made by Lydia G. Robinson after the German translation of Karl Eduard Sachau of Berlin with a consideration of Gunkel's article on the subject in the *Deutsche Rundschau* for Jan. 1908, and Dr. S. R. Driver's English version.

it appears that Gentiles who thus entered into the Jewish congregation adopted Jewish names.—Ed.]

TO our Lord Bagôhi of Judah, [from] thy servant Yedonya together with his colleagues, the priests in the fortress of Yeb [Elephantine].

May our Lord, the God of Heaven, richly vouchsafe his blessing for all time! May he grant thee grace in the sight of King Darius and the princes of the royal house a thousandfold more plenteously than now, and give thee long life! Be blessed and in good health for ever more!

Now thus speak thy servants, Yedonya and his colleagues: In the month of Tammuz in the fourteenth year of King Darius when Arsham had departed and had journeyed to the King, the priests [Pfaffen] of the god Chnub [Anubis] in the fortress of Yeb formed a conspiracy with Waidrang who was in command here, that the temple of the god Yahu in the fortress of Yeb should be destroyed.<sup>2</sup>

Thereupon this Waidrang, a Lechite,<sup>3</sup> sent letters to his son Nephâyân who was in command of the fortress Syene<sup>4</sup> [saying], "The temple in the fortress of Yeb must be destroyed."

Thereupon Nephâyân brought in Egyptian and other troops; together with their...<sup>5</sup> they came to the fortress Yeb, broke into this temple and razed it to the ground.

The stone columns that were there they shattered. It also befell that five stone gates built of hewn stone, which were in this temple, they destroyed. Only the swinging doors were left standing and the bronze hinges of these doors. The roof composed entirely of cedar beams, together with all the rest of the walls(?) and everything else that was there, they burned with fire. The bowls of gold and silver and the utensils that were in this temple,—everything they pillaged and appropriated to themselves.

But in the days of the kings of Egypt our fathers had already built this temple in the fortress of Yeb, but when Cambyzes invaded Egypt he found this temple already erected; and though he tore down all the temples of the gods of Egypt, no one harmed anything in this temple.

<sup>2</sup> Here Dr. Driver's version reads "removed thence," but Sachau's rendering, *vernichtet*, seems to correspond better with the context.

<sup>3</sup> This word seems to have puzzled the translators. Sachau reads, *ein Lechiter*, Dr. Driver suggests "the accursed," and both query the word.

<sup>4</sup> Assuan.

<sup>5</sup> Dr. Driver suggests "mattocks" here, as an afterthought, although he too left a blank in his version which appeared in *The Guardian*.

After they [Waidrang and the priests of Chnüb] had accomplished this, we clothed ourselves and our wives and children in sackcloth, and fasted and prayed to Yahu, the Lord of Heaven, who gave us an answer in this very Calibite<sup>6</sup> Waidrang: the buckles<sup>7</sup> have been taken from his feet; all the treasures which he acquired are lost; and all the men who have wished evil against this temple are slain. These things we have observed [with joy<sup>8</sup>].

Once before, when this misfortune came upon us, we sent a writing to our Lord and likewise to Jehochânân the High Priest and his colleagues, the priests of Jerusalem; and to his brother, Ostân (i. e., 'Anâni)<sup>9</sup> and to the elders of the Jews. But they have sent us back no letter.

And from the day of Tammuz in the fourteenth year of King Darius to this day we wear sackcloth and fast. Our wives are become like widows. We have not anointed ourselves with oil nor drunk wine. Nor from that time until the present day in the seventeenth year of King Darius have meal offerings, and frankincense or burnt-offerings been offered in this temple.

Therefore now thus speak thy servants, Yedonya and his colleagues, and all the Jews who are citizens of Yeb: If it seems good to our Lord, take heed for this temple to build it again, since it is not permitted to us to build it again. Think of those here in Egypt who have received thy benefits and mercies. Let a communication be sent by thee to them with reference to that temple of the god Yahu, to build it again in the fortress of Yeb just as it was before.

Then will meal offerings, frankincense and burnt-offerings be sacrificed upon the altar of the god Yahu in thy name. And we will pray for thee at all times, we and our women and children and all the Jews of this place, when this shall have been done, until this temple is built again.

And a share shall be given thee before Yahu the God of Heaven from every one who brings to Him a burnt-offering and sacrifices unto the value of one thousand talents (*Knr*) of silver.

And as to the gold, we have sent a message and communication about it.

All these things we have communicated in writing in our own

<sup>6</sup>This may be another epithet applied to Waidrang. Sachau queries *Kalibbite* and Dr. Driver leaves a blank.

<sup>7</sup>Both translators query this word. Dr. Driver translates it by "chain" with "of office" added in parentheses, but "buckles" seems more reasonable.

<sup>8</sup>Dr. Driver here uses the Biblical expression "and we have seen (our desire) upon them."

<sup>9</sup>Dr. Driver suggests that this may be "of Anani" instead of in apposition.



names to Delâyâ and Shelemya, the sons of Sanballat, the governor of Samaria. Arsham has known nothing of all this which has befallen us.

On the twentieth of Marcheshvân [November] in the seventeenth year of King Darius.

\* \* \*

Memorandum of what Bagôhi and Delâyâ, Sanballat's elder son, have told me. Memorandum as follows:

It rests with thee to give orders in Egypt before Arsham about the altar-house of the God of Heaven which had been built in the fortress of Yeb before our time, before Cambyses, which Waidrang, this Lechite(?) had destroyed in the fourteenth year of King Darius, that it should be built again in its place as it formerly stood. Meal-offerings and frankincense shall be offered upon this altar just as used to be done in days gone by.

## THE CHRIST-IDEAL AND THE GOLDEN AGE.

BY THE EDITOR.

[In an editorial article in the April number on "Some Problems of Modern Theology," reference was made to a poem by Virgil greeting "the birth of a saviour-child in the language of a prophet, which greatly resembles the sentiment with which the nativity of Christ might have been hailed by the Christians." At the time we thought the poem sufficiently known simply to mention the fact, but since this seems not to be the case we will here discuss the subject more fully and publish a translation of it in its original meter.]

VIRGIL'S Fourth Eclogue has been considered by many Christians as a prophecy of the advent of Christ, and certainly it might as well be so understood as many of the passages in the Old Testament which are quoted in Matthew. It is true that the child to whom this poem was addressed, whosoever he may have been, did not fulfil the expectations in the sense in which they were meant, but the same is also true of the Old Testament prophecies. In the sense in which they were meant they have never been fulfilled. The Christian interpretation has been superimposed and does violence to the meaning of the passages quoted. This method of interpretation was deemed legitimate in those days and we too follow the same method to-day when we see the past in the light of the present that has developed from it, speaking of leaders of progress as having "built better than they knew."

Virgil's Eclogue is remarkable in showing how widespread was the idea of a saviour who should come to bring peace on earth and restore the golden age. Oracles to that purpose were afloat, and Virgil himself refers to verses of the Cumæan Sybil whose dicta were considered as a divine revelation even among Christians.<sup>1</sup> The

<sup>1</sup> From Conington's edition of Virgil we quote the following note:

"The original Sibylline books having been destroyed in the burning of the Capitol in Sulla's time, the senate ordered a collection of Sibylline verses to be made in the various towns of Italy and Greece. After a critical examination about a thousand lines were retained as genuine, and preserved with the same formality as the lost volumes. Varro however tells us (Dionys.

civil wars, with their disturbance of commerce and much unnecessary bloodshed had caused great unrest. The world was longing for the strong hand of a just ruler with whom the Golden Age of Saturn would return. The Astraea, the celestial virgin who had been living among men on earth in the times of primitive innocence, but had withdrawn to the heavens where she became visible as the constellation of Virgo, will descend to earth, and with her a general era of goodwill and patriarchal virtue will be restored.

Our poem can be definitely dated; it is dedicated to Pollio and expressly refers to the year of his consulate in the words *te consule*.

Pollio was one of the great influential men at the time of the civil wars and had been Virgil's patron and friend. At the time of his consulate in 40 B. C. the political situation was greatly improved, for it seemed that at last peace would be established. We may infer from the poem itself that a child either was expected or had actually just been born in the family of Pollio during the same year, but it is impossible to make any further definite statement. Prof. John Conington in his English edition of Virgil's works thus sums up the historical question so far as its details can be ascertained (p. 505):

"The date is fixed to the year 714, when Pollio was consul and assisted in negotiating the peace of Brundisium. The hero of the poem is a child born, or to be born, in this auspicious year, who is gradually to perfect the restoration then beginning. It is difficult to say who the child was, for the simple reason that Virgil's anticipations were never fulfilled. It is not certain that the child was ever born: it is certain that, if born, he did not become the regenerator of his time. On the other hand, there is considerable scope for conjecturing who he may have been. Pollio himself had two sons born about this period: the treaty was solemnized by the marriage of Antonius with Octavia, and the union of Octavianus with Scribonia had taken place not long before. The most ancient commentators, if we may judge by the notes in Macrobius (S. 3. 7. 1.) Servius, and the Berne scholia, were not agreed whether the poem was to be referred to Octavianus, or to one or other of Pollio's sons. One of these, called Saloninus, from his father's capture of Salona in Dalmatia, died in his infancy, while the other, C. Asinius Gallus, who is said to have spoken of himself to Asconius Pedianus as the person meant, lived to be discussed by Augustus as his possible successor (Tac. A. 1. 13), and finally fell a victim to the jealousy of Tiberius (*ib.* 6. 23). Octavianus's marriage issued in the birth of Julia: Octavia's child, if it was ever born, was the child not of Antonius, but of Marcellus, her former husband,

Halic. Antiq. R. 4. 62) that some spurious ones were introduced, which might be detected by their acrostich character; and this test was employed by Cicero (De Div. 2. 54) to disprove a professedly Sibylline prediction brought forward by those who wished to make Cæsar king. Later we find that forgeries of the kind had become common, private persons pretending to have oracles in their possession, and the matter was accordingly twice publicly investigated under Augustus (Suet. Aug. 31), and under Tiberius (Tac. A. 6. 12). Of the precise oracle to which Virgil refers nothing seems to be known."

by whom she was pregnant at the time of her second marriage. Any of these births, so far as we can see, may have appeared at the time to a courtly or enthusiastic poet a sufficient center round which to group the hopes already assumed to be rising in men's minds, and though the next three years may have made a difference in this respect, the poem would still continue to be in its general features the embodiment of a feeling not yet extinguished, and as such might well be published along with the other Eclogues. The peace of Brundisium itself was not so much the cause of this enthusiasm as the occasion of its manifestation—the partial satisfaction of a yearning which had long been felt, not merely the transient awakening of desires hitherto dormant. How far such hopes may have been connected with the expectation of a Messiah opens a wide question. The coincidence between Virgil's language and that of the Old Testament prophets is sufficiently striking: but it may be doubted whether Virgil uses any image to which a classical parallel cannot be found."

The reader will observe that at the end of the poem Virgil expresses his desire to live to sing the glory of his hero, and it is interesting to notice this parallelism with the Simeon story of the Gospel. It is an instance of an independent origin of a similar expression of sentiment under similar conditions. The Buddha child is thus greeted by a *rishi*, a Brahman prophet, Christ by Simeon, and this Roman babe by Virgil.

We have quoted for the information of the reader all that can be known about the child whom Virgil addresses in his poem, although nothing can be more indifferent to us at the present time, because the prophecy has not been fulfilled as it was meant. The main interest of this Eclogue consists not in the political situation of Rome in the year 714 (40 B. C.) but in the expectation of a saviour among the people of the Roman Empire. To be sure the ideal of Virgil is not a suffering Jesus who dies on the cross for the sins of mankind, but a valiant god-incarnation after the prototype of such heroes as Heracles, Jason, Perseus, etc., and it is true, as Professor Conington says, that Virgil "uses no image to which a classical parallel cannot be found."

How general these ideas of a saviour of mankind were in the days of Augustus may also be seen from the writings of Seneca who has actually been claimed for a Christian, and a plausible case has been made out to assume that he must have been a personal friend of St. Paul.

Tertullian speaks of Seneca as "often our own" (*saepe noster*) while Lactantius looks upon him as a pagan who might have become a Christian. "If some one had instructed him," Lactantius said, "he would surely have held Zeno and his teacher Sotion in contempt." St. Augustine and St. Jerome mention letters of Seneca addressed

to St. Paul, and Jerome does not hesitate to count Seneca among the saints. A legend of the end of the fourth century that is ascribed to a certain Linus, and describes the "Passion of Peter and Paul," narrates details of a secret intercourse between Paul and Seneca. Although the latter is not mentioned by name, his personality is plainly indicated by being called the tutor of the emperor (*institutor imperatoris* and *quidam magister Cæsaris*). The letters of Seneca to St. Paul which were known to Jerome and Augustine seem to be hopelessly lost, but the subject was too tempting for writers of pious fiction not to take it up again, and in the beginning of the Middle Ages, presumably in the time of the Merovingians, another attempt was made to offer to the Christian world a correspondence between St. Paul and Seneca, but the crudeness of the style at once betrays the forgery. It consists of fourteen letters which have been incorporated by Hase as an Appendix to his edition of Seneca, and were edited by Kraus and Westerburg in a separate and critical text edition.

Seneca continued to be regarded as a Christian during the Middle Ages; the Synod of Tours, for instance, cites him like a Church Father as a Christian authority. Not until the days of the Reformation was Seneca reclaimed for paganism by Erasmus and the humanists. Even to-day the idea is still upheld that Seneca was secretly a Christian, and the statement has been made that evidences were not forthcoming only because the philosopher did not dare to speak out boldly.<sup>2</sup> Xaver Kraus, however, calls attention to the fact that if Seneca had been a Christian he would at least in his last moments before his death have given some expression of his faith.

If Seneca had been a Christian he would not have used pagan terminology, he would not have spoken of Jupiter when he meant God, nor of Hercules when he meant the Saviour. He says of Hercules, for instance, (*De Benef. I, 14*):

"Hercules never gained victories for himself. He wandered through the circle of the earth, not as a conqueror, but as a protector. What, indeed, should the enemy of the wicked, the defensor of the good, the peacebringer, conquer for himself on land or sea!"

Such ideas of a god-man were common among pagans, as may be seen from Epictetus who insists on the divine sonship of Hercules saying (*III, 24*):

<sup>2</sup> So e. g., Johannes Kreyher in his *L. Annaeus Seneca und seine Beziehung zum Urchristentum*. Cf. also *Lucius Annaeus Seneca und das Christentum* by Michael Baumgarten.

"He knew that no man is an orphan, but that there is a father always and constantly for all of them. He had not only heard the words that Zeus was the father of men, but he regarded him as his own father and called him such; and looking up to him he did what Zeus did. Therefore he could live happily everywhere."

With the same reasons and the same arguments that would make Seneca a Christian we can claim not only Epictetus but also Marcus Aurelius and even Plato and other pre-Christian philosophers. The fact is that the underlying philosophy of Christianity, or rather of the new religion that was to appear, gradually assumed a more and more definite shape.

Seneca was no more a Christian than Virgil, but this much is true that both were imbued with the spirit of the age in which a universal religion such as Christianity was preparing itself.

The very existence of Virgil's Eclogue which antedates the Christian era proves the existence of the saviour ideal, and historians recognize more and more that this ideal has made Christianity and has also influenced the spirit in which the story of Jesus was written in the Gospels.

We have prepared a translation in the meter of the original so as to give approximately the same impression that the Latin verses must have made on the Roman reader in Virgil's time.

O ye Sicilian Muses,<sup>2</sup> let higher your strains be and grander.  
Tamarisks do not please all, nor a song of the vineyards, the lowly.  
Take we our theme from the woods, let the woods of the consul be worthy.

Now comes the era described in the verse of the Sybil of Cumae,  
And from the beginning is started again the great order of ages,  
Now does the virgin return, the Saturnian Kingdom appeareth;  
Now from the heavens on high is descending a new generation

Bless him the infant with whom discontinues the era of iron;  
Bless him with whom will arise the new race that is gloriously golden,  
Bless, chaste Lúcina,<sup>4</sup> the boy; now reigneth thy brother Apollo.

Now is beginning this wonderful age while thou rulest as consul.  
Pollio under thy sway, in thy year, the great months are proceeding.  
Thou art the leader, and traces of crime that are not yet abolished  
Will be forever removed, and the earth will be freed from its terror.  
But that boy will partake of the life of the gods, he will meet them,  
Meet all the heroes; and he will in turn by the gods be beholden.  
Over a pacified world will he rule patriarchic in virtue.

<sup>2</sup> Idyllic poetry was treated for the first time by Theocritus, the Sicilian, and the scenes described by him are placed in his home. Hence the divinities that inspire the Eclogues are addressed as Sicilian Muses.

<sup>4</sup> Artemis, or Diana.



First will the earth without culture, dear boy, bring thee gifts for thy childhood,  
 Vines of green ivy, and ladygloves lovely with wonderful fragrance;  
 Mixed with the cheerful acanthus will grow Colocasian\* lilies.  
 Goats will return by themselves to our homesteads with udders distended,  
 Nor any longer our cattle shall fear huge terrible lions,  
 Yea, at the cradle for thee there shall blossom the sweetest of flowers.  
 Then will the serpent die out, and the herbs disappear that bear poison,  
 While the Assyrian spikenard will thrive in most bountiful plenty.  
 But when the age thou attainest to read of the deeds of thy fathers,  
 And of the heroes, and when thou beginnest to know what is virtue,  
 Then will the ripening ears of the fields by and by turn to yellow.  
 Then will be found the luxurious grape upon briers and brambles,  
 And the hard oaks will be dripping with honey, like dew in the morning.

Yet some traces remain of the ancient insidious vices  
 Which will induce bold sailors the ocean to dare. It will prompt us  
 Walls round the cities to build and to cleave our acres with furrows.  
 Then will another ship Argo, well steered by a helmsman like Tiphys,  
 Carry new heroes to Colchis and other great wars are expected.  
 Then against Troy will be sent for a second time mighty Achilles.  
 Afterwards when thine age has endowed thee with vigorous manhood,  
 Sailors no longer will sail on the sea, for no ships will be needed  
 For an exchange of our goods. For all produce will grow in each country.  
 Neither the soil will be tilled with the hoe, nor the grape vine need pruning;  
 Even the bullocks will stray from the plow set free by the farmer.  
 Wool will no longer be died to exhibit the various colors,  
 For in the meadows the ram will himself grow a fleece that is sometimes  
 Reddish like purple and sometimes will turn into yellow like saffron.  
 Lambs when they feed, of themselves will be dized in hues that are  
 scarlet.  
 "Thus," said the Parcae in concert addressing their spindles, according  
 To the eternal decree of the fates: "Run on, oh ye ages!"

Deign to accept,—for the time is fulfilled,—the illustrious honors,  
 Thou, O loved offspring of gods, O son of great Jove, the Almighty.  
 See how the world toward thee with its ponderous mass is inclining,  
 See all the countries, the tracts of the sea, and the depth of the heaven,  
 See how they hail the arrival, they all, of the age that is coming.

Oh that my life for the future would last but sufficiently longer,  
 Also my spirit, that I thy glory might praise in my verses;  
 Neither should Orpheus the Thracian, nor Linus excel me in singing,  
 E'en though the former were helped by his mother, the last by his father,  
 Son of Calliope, Orpheus, and Linus, the son of Apollo.

\* Concerning this flower W. Robertson Smith says: "By the sacred river Belus grew the colocasium plants by which Heracles was healed after his conflict with the Hydra, and the roots continued to be used as a cure for bad sores." See Claudius Iolaus, *ap.* Steph. Byz. *s. v.* "Ακη.

Even if Pan would contest and Arcadians acted as umpires!  
 Even God Pan (may Arcadians judge!) will confess to be beaten.

Show, little boy, by thy smile that already thou knowest thy mother  
 Who for thy sake hath endured ten months<sup>6</sup> of solicitous trouble.  
 Smile, little infant! on Thee have not yet been smiling thy parents,  
 Nor hast thou dined with the gods, nor been wedded as yet to a goddess.

Seneca embodies the matured philosophical spirit of his age which appears so Christian to Christians, and Virgil exhibits a Messianic hope which, though couched in pagan terms, is quite Christian in sentiment. Nor are these authors exceptions, for we find the same ideas at that time prevailing everywhere in the Roman Empire. As further evidence we will quote passages from some public documents which date back to the time of Augustus celebrating him as the source of universal welfare,<sup>6</sup> the Saviour of mankind, as a god with whose birthday a new era commences, which brings us the Gospel (the *evangelion*), consisting in peace on earth and a universal goodwill among men. The very words are either the same as those used in the Christian Gospels or quite similar, or even stronger.

The documents to which we refer are inscriptions (recently discovered in several cities of Asia Minor) of which those of Priene, Halicarnassus, Apameia and Eumeneia are best preserved and have received most attention. They proclaim the introduction of the Julian calendar reform, which among other things ordains that the birthday of Augustus (Sept. 23) shall be celebrated as the New Year's festival.<sup>7</sup>

We quote the following remarkable passage from the inscription of Priene:

"Since Providence<sup>8</sup> which ordains all things in our life, has restored enterprise and love of honor, it has accomplished for [our] life the most per-

<sup>6</sup> It is interesting to notice that the time of gestation is explicitly stated to be ten months, which should be compared with the birth story of the Buddha which in Mr. Henry Clarke Warren's translation (p. 45) reads thus: "Now other women sometimes fall short of and sometimes run over the term of ten lunar months, . . . but not so the mother of a future Buddha. She carries the future Buddha in her womb for just ten months."

The coincidence of this parallelism is purely accidental, but remarkably interesting.

<sup>7</sup> τὸ κοινὸν πάντων εὐτύχημα. The last word belongs to that group of auspicious designations beginning with the particle εὖ, meaning "well," but it has no parallel in our gospel language. It might briefly be translated "bliss."

<sup>8</sup> For details see the essay by Mommsen and Wilamowitz-Möllendorff, entitled "Die Einführung des asianischen Kalenders," published in *Mith. des Kaiserl. deutschen arch. Instituts, Athen*, Abh. 1899, Vol. XXIV, p. 275 ff.

<sup>9</sup> πρόρουα.

fect thing by producing the August One,<sup>9</sup> whom it has filled with virtue for the welfare<sup>10</sup> of the people; having sent him to us and ours as a Saviour,<sup>11</sup> who should stop war and ordain all things. Having appeared, however, the Cæsar<sup>12</sup> has fulfilled the hope of prophecies, since he has not only outdone the benefactors who had come before him, but also has not left to future ones the hope of doing better; the birthday of this God has become through him a beginning of the good tidings".<sup>13</sup>

The inscription of Halicarnassus contains the same ideas expressed in other words. We quote from it the following sentences:

"Since the eternal and immortal nature of the All has in grace" given to men the greatest good in addition to excellent bounties, having brought forth Cæsar, the August One, for our happiness,—a father of his own country, the divine Roma, and a fatherly Zeus and Saviour of the whole race of men, for which Providence has not only fulfilled but even outdone the prayers of all. For pacified is the earth and the sea; the cities flourish, there is love of order, concord, good fellowship, prosperity and abundance of everything good. With useful hopes for the future, and good feeling toward the present, mankind is filled."

The good tidings that the golden age had returned under the government of a divine man who ruled the world from its capital, Rome, spread beyond the confines of the Roman Empire and reached Parthia where, as we know, Ahura Mazda, the Lord Omniscient, was worshiped. The Parthians were Mithraists; they believed that God would send a divine mediator called Mithras who would be born from a pure virgin and establish the kingdom of righteousness on earth. He would sit in judgment to separate the good and the bad. The dead would rise from their graves with spiritual bodies that would throw no shadow, and the living would be transfigured. Then peace would reign forever and all misery would be abolished. Now we learn from Pliny the Elder (23-79 A. D.) of a visit which Tiridates, King of Parthia paid to Nero. Having heard that the prosperity of the Roman Empire was due to the appearance of a divine incarnation, an august personality, who reigned under the

<sup>9</sup> τὸν Σεβαστόν, venerable, majestic, worshipful. A translation of the Latin "Augustus," which is originally a title, not a name.

<sup>10</sup> εὐεργεσία, i. e., well-doing, or well working, rendered in the dictionary "good service, a good deed, kindness, bounty, benefit." This word is similar to the Gospel term εὐδοξία, translated "good will" in our Bible. But the former is stronger than the latter; the latter denotes "well-meaning" while the former means "well-doing."

<sup>11</sup> Σωτήρ, the same word that is applied to Jesus as a synonym of Christ.

<sup>12</sup> ὁ Καῖσαρ. The name of Cæsar has here become a title.

<sup>13</sup> In Greek εὐαγγέλιον, the same term which is used in the New Testament, meaning "gospel."

<sup>14</sup> ἐχαρίσατο, derived from χάρις, which means "grace."

name and title of Cæsar, he left his home and proceeded to Italy for the sake of worshipping this great god-man and surrendering to him the kingdom of Parthia.



THE MITHRAIC SACRAMENT.

The report preserved by Pliny (*Nat. Hist.* XXX, 16) reads as follows:

"Tiridates the magus had come to him [the emperor].... He had taken with him Magi and had him initiated into the magic meal [viz., the Mithraistic Lord's Supper]. Yet while he gave back to him his kingdom, he [the emperor] could not receive from him his art."

We know through Justin Martyr that the Mithraists celebrated a sacrament, which to all appearance was the same as the Lord's Supper of the Christians, and on one of the Mithraic monuments we see an altar on which are placed the eucharist cups and the holy wafers bearing a cross. Justin refers to the Mithraic sacrament as well known to his readers and expressly speaks of the ceremony as "the same" as that of the Christians, only he claims that evil spirits had here as in so many other instances imitated the divine institutions of Christianity. We learn from the Avesta that the sacred cakes and the hallowed cup were taken for the sake of nourishing the resurrection body, and we must assume that Tiridates, wishing the Roman Emperor to take part in the blessings of his religion, celebrated the sacrament with him. He did not know Nero, and the Romans seemed to think that the Mithraic sacrament conveyed some magic power on those who partook of it. We can imagine that both parties were mistaken in each other. How little did Tiridates know Nero, and Pliny informs us that the ceremony of the magic meal brought no special benefit to the Emperor.

Dio Cassius mentions the same incident in Nero's life, but he expressly states that Tiridates came because he recognized Mithras in the Roman Emperor. When he appeared before the Emperor, Dio Cassius reports that he addressed him with the words: "I came to thee, as to my God, in order to worship thee as the Mithras."<sup>11</sup>

There is no cogent reason to assume that the story of the magi as told in the Gospel according to Luke, was invented in imitation of the visit of Tiridates to Nero, although the similarity of the two reports is remarkable; and it is, to say the least, a very strange coincidence that Tiridates returned home by another way than the one by which he came," just as the magi did after they had worshiped the Christ child.

If we but bear in mind that the followers of Zoroaster expected a saviour (*saoshyant*) we can easily understand that the Christian Gospel writer was anxious to point out that their expectation was fulfilled in Jesus and that this fact had been recognized by the magi who had seen his star at the time of his birth. The Arabic Gospel of the Infancy even states that Zoroaster had foretold the birth of Christ," and Prof. Lawrence H. Mills has recently translated a "Hymn of Zarathushtra" which is the Prophet's "Greeting to an expected champion."

<sup>11</sup> ἦλθον τε πρὸς σέ τὸν ἐμὸν θεόν, προσκυνήσων σε, ὡς καὶ τὸν Μίθραν. XLIII, 5.

<sup>12</sup> οὐχ ἢ περ ἦλθε.

<sup>13</sup> Chapter vii: "As Zerdusht had predicted."

And what do all these facts prove? Virgil's hymn hailing the return of the golden age, Seneca's pagan philosophy permeated with Christian sentiments, and in the beginning of the Christian era, the general expectation of a Saviour who would establish peace and goodwill;—all these things prove that a new religion was preparing itself in whose center would stand the figure of the God-man, the Saviour, the Lord, who is the vicegerent of God on earth. The Christ idea is older than the story of Jesus, and the latter was edited and re-edited until it incorporated all the features of the former and so met the requirements of the age. In St. Paul's day there was still a teacher who "was instructed in the way of the Lord," i. e., the Saviour, or the Christ, or rather the Christ-ideal. We read of Apollos\* that "being fervent in the spirit he spake and taught diligently the things of the Lord, knowing only the baptism of John"—which means that he knew nothing of Jesus. This man was an Alexandrian Jew who was converted by Aquila and Priscilla to the Christianity of Paul which taught that Jesus was the Christ.

We have quoted the passage before,<sup>18</sup> but we call attention to it again in connection with the facts which prove that the Saviour idea, the term "Christ," and even definite doctrines concerning Christ are pre-Christian; they existed before Jesus was born. We must assume that Paul too had taught a definite doctrine about the Christ before his conversion; and his views may have been very much like those of Apollos. Paul's conversion consisted simply in the idea which came upon him like a flash of lightning, that all his conceptions of Christ could be applied to Jesus, that the majesty of his divine nature was well set forth in his deepest humiliation, his death on the cross, "wherefore God hath highly exalted him and given him a name which is above every name."<sup>19</sup>

Christianity is a great historic movement which was bound to come in one way or another. Jesus is not the founder of Christianity but he has been adopted by Christians as their Christ. Christianity, or a religion such as Christianity, would have originated even if Jesus had never existed, and also if this growing faith of a god-man that would be worshiped as the Saviour of mankind had been linked to some other personality than Jesus; to the mythical person of Mithras; to some Brahman Avatar like Krishna; to the sage of India, Buddha; or Apollonius of Tyana, the repre-

\* Acts xviii. 25.

<sup>18</sup> See *Open Court* for February, 1908, "Christ and Christians," p. 113.

<sup>19</sup> Philippians ii. 5-11.



sentative of an idealized paganism. It would have made a difference in many details if another than Jesus had been chosen as the Christ. In place of a retrospect upon Judaism with its Hebrew literature as the mother of Christianity we would look upon some other sacred canon; but in all essentials, in doctrine as well as in moral ideals, we would have had the same religion. Probably, too, we would have passed through the same aberrations: a dualistic interpretation of the soul, belief in supernaturalism and miracles, the establishment of a priestly hierarchy with its seat in Rome, the Medieval struggle between the secular and the ecclesiastical powers, and even the horrors of the Inquisition and witch persecution. But the final result would have been the same. Science would at last have dispersed the fog of superstition and any other kind of Christianity would also have liberated itself from the shackles of dogmatism. All accidentals are transient, but the ideal so far as it is founded on truth is eternal.

## THE HISTORY OF A STRANGE CASE.

### A STUDY IN OCCULTISM.

BY DAVID P. ABBOTT.

[CONCLUDED.]

We now returned to the house of our friend. Immediately after noon he sent his driver after Mrs. Blake, while he went to the train to meet some guests for whom he had telephoned during the forenoon. Soon after this, Mrs. Blake arrived; and we took her arms and assisted her to the Doctor's parlors, while we carried her crutches in our hands. After she had rested for a while and as soon as a photographer arrived, to whom we had telephoned, the accompanying photograph was made. During the exposure, whispered voices were in the trumpet, but I could not understand the articulation. Professor Hyslop is standing, the writer holds one end of the trumpet to his ear, while between him and the medium Mr. Clawson appears on one knee.

I will mention that Mr. Clawson rode to the city with the driver when he went after Mrs. Blake; and upon the latter's coming, he rode from the city to the residence of our friend with her. I was not with him, but he assured me that he gave her no information during this fifteen minute drive.

Soon after the photograph was made in our friend's office, we retired to his parlors, where we seated Mrs. Blake by an open window in a large arm-chair. Here we conducted the most successful experiment of our entire visit. The voices were mostly vocal or nearly so, and the responses came instantly. To all appearances, the ride and the excitement of sitting for a photograph, seemed to have stimulated Mrs. Blake to a great extent. One of the supposed gentlemen's voices echoed so loudly, that it could have been heard one hundred feet out on the lawn. This voice was conversing with the governor of a state, who happened to be present. I am not

at liberty to give his name. As far as I could infer from the conversation, it seemed to satisfy the sitter.

Mr. Clawson first took the trumpet and addressed what he supposed to be the voice of his dead daughter. He said, "Georgia, give me your second name."



"Chastine," responded the voice.

"Repeat that again, please," asked Mr. Clawson.

"Georgia Chastine," responded the voice this time.

"Spell the name," Mr. Clawson now requested.

"C—h—s—t—i—n—e," spelled the voice.

His daughter had boarded with a lady whom she called "Aunt Burgess," while going to school in Wellesley Hills, Massachusetts. Before this lady had married Mr. Burgess, Mr. Clawson had known her as "Aunt Tina." It was this last name that he had in mind when that which follows took place. His daughter at this time had a favorite schoolmate by the name of "Nellie Biggs"; and also, when she went to school in Kansas City, she had another school-girl friend whose first name was "Mary." Of these facts I was in ignorance at the time; but I heard a good portion of the answers given in the following conversation, though at the time I did not know whether or not they were correct.

Mr. Clawson now asked, "Where did you board when you went to school in Wellesley Hills, Massachusetts?"

"With Aunt Burgess," responded the voice.

"Tell me the name of your schoolmate friend," Mr. Clawson asked.

"Nellie Biggs," instantly responded the voice.

"With what friend did you go to school in Kansas City?" asked Mr. Clawson.

"Mary," responded the voice. It then continued, "If you will wait a minute, I will give you my pet name for her." However, this the voice did not do, and in a moment Mr. Clawson asked, "Georgia, which grandmothers are with you?"

"Grandma Abbott and Grandma Daily," responded the voice.

"Is there not another one?" Mr. Clawson asked.

"Do you mean my mother's mother, my own grandma?"

"Yes."

"Yes. Grandma Marcus is here," responded the voice. I will say that Mrs. Marquis had died but recently, and that her grandchildren always pronounced her name as if spelled "Marcus."

"Daddie, I want you to tell Ark that I want to talk to him before he gets married. I am so anxious to talk to him and to tell him something," spoke the voice.

"Is there any medium in New York that he can go and see?"

"I do not know of any. Bring him here and have Mamma meet him here," requested the voice.

"Georgia, don't you want to talk to Cousin Dave a minute?" asked Mr. Clawson.

"Yes, Daddie," spoke the voice. I now took the trumpet.

It was here that the loudest voice of all spoke and desired to converse with the governor whom I mentioned before. The voice

first spoke apparently in Mrs. Blake's lap, just as I was placing the trumpet to my ear. The voice was very deep-toned, and reverberated over the large room so loudly that Professor Hyslop, who had stepped out, our friend's stenographer, and others entered and stood around the walls listening. When this conversation ceased I again took the trumpet.

A voice now addressed me, saying, "How do you do, David?"

"Who are you?" I asked.

"I am Grandma Abbott, and I always loved you, David, the best of all," responded the voice.

I will state for the information of the readers, that my father has always been quite skeptical as to the life after death, the inspiration of the Scriptures, etc.; and that in his younger days he used quite frequently to engage in arguments in support of his position. This seemed to grieve my grandmother greatly; and I have a remembrance of her frequently asking me, as a child, never to read the writings of Thomas Paine. I also now quite plainly remember (as does also my eldest sister) my grandmother saying to my father during the arguments referred to, these words, "Oh, George, don't be a 'doubting Thomas'!" According to our best remembrance we, as children, heard this expression many times. At the time of this sitting this had completely passed from my mind, and only after some months has it come into my memory clearly.

I now asked the voice, "Grandma, have you any message to send to my father?"

"Yes, tell him I am all right, and tell him not to be a 'doubting Thomas'."

"Grandma, that I may convince him that it was really you who talked to me, tell me his name."

"George Alexander Abbott," spoke the voice, instantly and distinctly, so that all could hear.

"Grandma, do you remember the summer that you spent at our home long ago?" I asked.

"Very well, David, and I always loved you," replied the voice.

"Grandma, can't you tell me something to tell my father, some little thing that will convince him that it was you who talked to me?" I asked.

"Yes, ask George if he remembers the last day I spent at his house — — —." The word "house" was followed by a number of indistinct words, in which I thought I heard the words, "had for dinner." Mr. Clawson said that he understood that it spoke of something "making her sick," but I can not be sure of this. Then

the voice revived from its weakness and said, "Don't forget to tell George that I talked to you, and that I want him not to be a 'doubt ing Thomas' any longer and to pray." Our friend here spoke and said, "That is the first time I have ever heard that expression used at any of Mrs. Blake's sittings. Here a whispered voice spoke, asking to talk to its "papa." No one seemed to know for whom this was, and finally Mr. Clawson took the trumpet.

"I want to talk to you. You are my papa," said the voice.

"Where were you born," asked Mr. Clawson.

"I can't remember," replied the voice.

"What is your name?" asked Mr. Clawson.

"Papa, I never had any name. Tell mother I am here with sister and am getting along fine," responded the voice.

I then took the trumpet and said, "I shall ask for a person who does not come without asking. I want to talk to my father-in-law, Mr. Miller." After this we sat with the trumpet in our laps, waiting, as Mrs. Blake had just encouraged me to ask for any one I might desire. Mr. Miller had resided in Beatrice, Nebraska. His wife is now living. Her first name is "Hannah." The first name of my wife is "Fannie," and one of his sons has a wife whose first name is "Lody."

Soon a gentleman's voice seemed to speak in Mrs. Blake's lap, and we placed the trumpet to our ears.

"Who are you," I asked.

"I am Mr. Miller," responded the voice. It continued, "I want to send a message to my daughter. Tell her I am all right."

"Mr. Miller, to prove to my wife that it was really you who talked to me, tell me, what is her first name?" I said. The voice then repeated a word that did not seem to bear any resemblance to my wife's name, and followed this by a number of inarticulate words; until finally, I heard a name repeated a number of times that sounded like "Fannie," and I was quite sure that it was, but it could have been "Annie." Mr. Clawson, who was listening at the outside of the trumpet, seemed to consider the answer correct beyond any dispute, and repeated the name "Fannie" with a rising inflection. After this the voice said, "I want to talk to Fannie." Mr. Clawson, who thought my wife's mother was dead, said, "Ask for her mother." I then said, "Is Fannie's mother with you?"

"No, Dave, you know she is living, and I would like to talk to her."

"Tell me her first name, Mr. Miller," I then said.

This was followed by some inarticulate sentences in which we



heard the word "Dody" repeated a number of times. I know of no one by that name, and Mr. Clawson did not know of my wife's sister-in-law whose first name is "Lody."

I started to straighten this matter out; but Mrs. Blake wearily threw down the trumpet and smilingly said, "You would talk to the spirits all night. I can go no further."

I conversed with her pleasantly for a little while after this. I said, "Mrs. Blake, there are those who would call this ventriloquism."

She replied, "I would not care if the greatest van-triloquist in the world were here right now," then lowering her voice with the intense earnestness of conscious power, she continued, "he could not tell you your dead mother's name."

I did not reply, but I was thinking. Certainly in all of my experience, I had never met ventriloquists with such powers; neither had I ever before heard such a wonderful exhibition of voices. I told Mrs. Blake that I desired to keep as a memento the trumpet we had used, and I still have it. I had a little visit with her at the end of this sitting, and found her very intelligent. However, her education has been neglected. Were a critical observer to inspect certain specimens of her chirography which I possess, he would conclude that were she able to correctly spell such names as "Archimedes" and "Chastine," this would be a phenomenon on a par with her other achievements.

I, however, found her quite intelligent, and I enjoyed listening to her spiritual philosophy. The intense earnestness with which she apparently portrayed an absolute knowledge of the "hereafter" was very refreshing.

We now assisted Mrs. Blake to the carriage; and placing her crutches by her side and thanking her, we bade her good-bye. Professor Hyslop expected to remain for some days and to conduct his investigations in private. That evening Mr. Clawson and myself returned to our homes.

I have been asked by many, what results Professor Hyslop obtained. This he must answer for himself. But I have reason to believe that his results were similar to ours. Any number of apparently marvelous incidents, illustrating Mrs. Blake's power, can be collected in the vicinity.

Prof. Hyslop took the written statement of Mr. Killgore, a business man residing in Kentucky, in regard to the following: Mr. Killgore deposited all checks in a bank. Mrs. Killgore kept all the currency in a safe, she alone having the combination to it.

When her husband desired cash she furnished it to him. At her death all knowledge of the combination of this safe was lost. He tried to open it for some hours but had to give it up. Two months after his wife's death, while visiting Mrs. Blake and conversing with his wife's supposed voice, the latter told him to take a pencil and paper, and it would give him the combination. This he did, and on arriving home unlocked the safe within one minute's trial, using this combination.

Shortly after our return Dr. X—, together with his wife, a Mr. L. S. English and a Mrs. Humphrey Devereaux, conducted an experiment and reported it to me, both Dr. X— and his wife attesting to its truth in writing. The Doctor took eight O. N. T. spool boxes, packing in each, wrapped in cotton, a different article which had belonged to his father. Rubber bands were now placed around each box, and the latter thoroughly mixed and stacked on the Doctor's desk. His bookkeeper was now brought into the room and requested to draw a box at random from the stack, while the Doctor turned his back. The object was to select a box the contents of which the doctor would not himself know. The selected box the Doctor placed in his coat pocket. He then placed in another pocket his father's pocket book, and the four started for the seance.

On the way the Doctor gave the pocket book to L. S. English. During the seance the supposed voice of the Doctor's father spoke. Dr. X— then said, "Father, can you tell if we have anything with us that formerly belonged to you?"

"Yes, you have," answered the voice.

"What is it?"

"My pocketbook."

"Who has your pocketbook?" the Doctor asked.

"L. S. English," replied the voice. The voice then resumed a previous conversation with Mrs. Devereaux. During this time the Doctor requested his wife to ask the voice what was in the former's pocket.

"Colonel, can you tell me the contents of the box James has in his pocket?" she asked. \*

"Yes."

"I am very anxious to have you do this so that I can report it to Professor Hyslop, and if you say so I will take the lid off the box to enable you to see better," spoke the Doctor.

"That is not necessary. I can see the contents as well with the lid on as with it off," responded the voice.

\* "Colonel" and "James" are substituted names.

"Well, what is in it?" asked the Doctor.

"My pass I used to travel with," replied the voice. The Doctor's father used to have several annual passes. Some of them he never used, but one he used almost exclusively. Upon examining the box it was found to contain this pass.

Shortly after our return, I received a letter from Mr. Clawson. He stated that he had just received a letter from the fiancé of his dead daughter, and that in it the writer stated that he was contemplating marriage with a certain lady. This letter bore date of some time previous; and with it was an additional note of a later date, stating that the writer had supposed the letter mailed, but that he had just found it in his pocket and that he now hastened to mail it. This letter was therefore already written at the time of our sittings.

After this, at Mr. Clawson's request, this young gentleman journeyed to Huntington, where he met the wife of Mr. Clawson, and the two carried on an investigation. They expected much from the supposed voice of Mr. Clawson's daughter, but received very little. In fact, they received so little that they considered the journey a failure.

However, in looking over their reports (which I have), I find that they each received from other voices information partly on a par with what we received. A number of correct names were given, including such as "Arista," and also the name "Hyer." The latter is that of an acquaintance who, it was thought, had committed suicide a couple of weeks previously. To repeat these is but to multiply instances. It is, however, remarkable that, from the supposed voice of Mr. Clawson's daughter, they did not even receive the information which previously had been given us.

#### IV.

In an attempt to solve in a manner satisfactory to myself the problem presented to me by this marvelous exhibition, I have divided the phenomena into two parts,—the physical, and the psychical or mental. The former includes the phenomena of the voices, light and heavy trumpet, floating trumpet, and lights. The latter includes merely the correct names and information furnished by the voices.

In regard to the floating trumpet at the dark seance, I will say that I attach no importance to this whatever. The trumpet lay upon the table in front of Mrs. Blake, and *there was nothing whatever to prevent her lifting it and dropping it*, as is done by the many mediums of the land. As to the lights, they were in appearance

exactly similar to those produced by dampening the finger and then touching the dampened portion with the head of a sulphur match. The light that floated over the table was at no time further from Mrs. Blake than she could reach. The light on the floor near Mr. Blake appeared to be about where the toe of his shoe was situated. This phenomenon did not in any way differ from that of the many other mediums producing it. As to the light and heavy trumpet, I noticed the position of the fingers of Mrs. Blake with reference to the flange or ear-piece in her hands. When the end of the trumpet which the sitter held showed a tendency to move upwards, these fingers were so placed, that in case a slight pressure of some of the fingers were applied on the flange, it would give the trumpet this tendency. Such pressure could not have been detected by the eye. I noticed that when the tendency of the trumpet was downward, the position of the fingers was reversed. I find it quite easy to reproduce this phenomenon by this simple means. The trumpet can be caused to roll or turn on the hand by slightly tilting the latter. I also find that the merest slipping of the finger on the trumpet while under slight pressure makes very good raps upon it, but we heard no raps at *our* investigation.

This leaves in the first division the one important thing, the phenomenon of the voices, to be considered. Strange as it may seem to many, I will lay it down as a fact beyond any dispute that all of the articulated words, whether vocal or mere whispers, *came out of the ears of Mrs. Blake*. Before my journey I was confident that sound waves could not exist unless they were first produced by the vibration of some material thing. I was also satisfied that intelligent language if not produced by a phonograph, could only originate in the vocal organs of some living human being. The question with me was, where was this person located and by what means were the waves conducted to the trumpet?

As soon as I saw plainly that there was no assistant and no mechanism in the building, I was confident that the words originated with Mrs. Blake herself. In fact, this was the simplest way out of the difficulty. I next noticed that, although voices were in the trumpet when it was removed from her ear for a moment, at such times they were not so loud; *and that in no such case could the articulation be understood*. If one desired to understand whispered words, it was absolutely necessary to place the trumpet to the ear of Mrs. Blake. They then came out plainly. When the trumpet was in the hand, I noted that the ear was slightly turned towards the opening in the trumpet, and at such times a listener at the other end

of it would hear sounds in the trumpet instead of out of it. I have since verified this by experiment. The trumpet gathers and concentrates the sounds. One, on listening to this, would afterwards remember the sounds while the trumpet had been in the hand, and would forget the fact that this was but for a mere instant, and that he could not at that time understand the words. The illusion would thus be produced in the sitter's mind that the voices were able to speak in the trumpet, whatever its position.

Mrs. Blake practically acknowledged that the sounds came out of her ears, when she stated that as a little girl she heard them in her ears, and that she discovered that the use of a closed receptacle confined the sounds, making them plainer and enabling others to hear them better. When whispered words were spoken, it was far more difficult to locate their origin than when the loud and deep vocal tones of gentlemen's voices were speaking. During the latter, I frequently stood very near Mrs. Blake's head. I could plainly hear the voice emerging from her ear; that is, from the outside I could note the mellow effect of the tone in the trumpet, while I could at the same time detect what I call a "buzzing" of the tone near the ear, as a part of the vibrations escaped outward. I had done much experimenting for many years with phonograph horns, and various reproducers, and this training enabled me to detect these things very quickly. I could also at such times hear a third sound that was not nearly so loud as the voices. This was a species of "clucking"—at least, so I call it for want of a proper word to describe it. This seemed to be within her head, and I think came out of the nostrils. This was particularly noticeable when the voices were very loud. It seemed that the production of loud, vocal words, without the use of the mouth or lips, resulted in this secondary effect. This sound was independent of the words, and did not belong to them except that it accompanied their production.

For a long time I marveled that Mr. Parsons could not have readily discovered the origin of these voices; and that he should not have done so seemed a great mystery to me, until I remembered that he heard only whispered voices, and also that he was at such times generally using one ear at the trumpet. This effectually prevented his making this discovery.

Now if these voices come out of the lady's ears, the question arises, "Where do they originate?" I am satisfied that the whispered words originate in her throat, and that the vocal voices are produced lower down in the chest. These sounds I believe are conducted from the throat through an *abnormal* Eustachian canal, to



a point close to the tympanic membrane. The office of this membrane is to transmit sound waves; so that once they are there, the sound waves are easily transferred into the outer or auditory canal. How these sounds can be guided into either ear at will, and how the nostrils can prevent their exit, I can only surmise. The low, guttural, single syllables that were apparently in the lap, I believe were merely heard inside the chest or abdomen. As to the sounds Mr. Parsons heard when the trumpet was to the back, I can not say, unless they were heard somewhat like the pulsations of the heart are heard in a physician's stethoscope when it is placed against the chest.

When the little grandchild used the trumpet, we could plainly see the workings of its throat, although the most innocent look was in its pretty eyes. Mrs. Blake noticed our close scrutiny and remarked, "I do not know but that they may use her vocal organs." This remark was intended to explain to us that the use of the child's vocal organs was automatic, or rather directed by spirits of the dead, and not by the will-power of the child. It is natural to suppose that both she and the child use the same methods. Any one observing the junction of Mrs. Blake's throat and chest closely, will notice an extraordinary fullness indicating an abnormal development within it.

Since my journey, I myself, have done considerable experimenting in this line. I can now produce whispered words in the trumpet so that they may be understood as well as this child did, but of course I have not the natural gift possessed by Mrs. Blake. While upon the subject, it is well to remark that I have learned that a few miles out in the country Mrs. Blake has a friend whom she visits very often; that this friend gives demonstrations the same as does she; but I am informed that the words are not nearly so plain. My informant states that it is very patent to an observer that the sounds are produced in her vocal organs. Now it is but a reasonable conclusion that if these ladies are quite friendly, both use the same means in producing these voices.

Readers of my book, *Behind the Scenes With the Mediums* will remember an account of a seance described in the Appendix, which was furnished me by a gentleman in Oldtown, Kentucky. This was where in the twilight a trumpet floated out of the door and up into the branches of the trees. This gentleman also wrote me in reference to Mrs. Blake, stating that he had known her all of his life, and that he "fought through the War of the Rebellion with Mr. Blake." He also informed me of this same medium friend of



Mrs. Blake (of whom I had previously been informed), and he seemed to attribute equal and genuine powers to both. He described a dark seance which he attended, where, in his own language, "Both of these old ladies were present, and the seance was one grand hurrah of voices from start to finish."

I may state that I noticed the workings of Mrs. Blake's throat on some occasions, but that her lips were always tightly closed. That any one could reach such marvelous perfection in producing voices in this abnormal manner seems incredible, but it is certainly a fact. How Mr. Parsons heard the sounds of piano-playing I can not imagine, unless the lady possess a very perfect power of mimicry such as I have heard at times. He described the sounds to be as if one were simply running arpeggios. This would indicate that he heard but one tone at a time.

I should also mention that there are two ladies in Omaha, who produce the phenomenon of "Independent Voices." One of them gave sittings professionally for some years; but having more recently married a Catholic gentleman who disapproves of such things, she has discontinued such exhibitions excepting in private before a few intimate friends. I am informed that these voices speak up suddenly when unlooked for, while the lady is conversing. They appear to come out of her chest. One lady informs me that there is no doubt upon this point, as she was permitted to lay her ear against the lady's chest and listen. This former medium now claims that she, herself, does not understand this phenomenon, or what causes it. Being now so closely connected with the Roman Catholic Church, she can not well claim that it is done by spirit agency.

The other lady's voices seem to come in the form of a kind of "whistle," and seem to come out of the nostrils. I am told that in neither case do these voices give correct information.

This now brings us to the consideration of the problem presented by the mental or psychical part of what we witnessed. I frankly say that I have not yet found a solution of this problem to my own satisfaction.

That spirits of the dead, if such exist, should be a party to deception of any kind, I positively can not believe. Knowing the origin of the voices beyond any question, I never can believe that I communicated with the dead. And yet, if Mrs. Blake's intelligence directed this conversation, from what source did she secure her accurate information?

It was suggested to me that possibly the dead caused these voices to sound in the seat of Mrs. Blake's hearing as a mere sub-

jective phenomenon, and that she but repeated what she heard subjectively. That is, it was supposed that she did not perceive actual sound waves, but that she was caused to experience the same subjective sensations, that such sound waves would have produced. This is ingenious, but one with my natural skepticism could not accept it.

It was also suggested to me that possibly Mrs. Blake did not control her own vocal organs at the times when voices were speaking, but that spirits of the dead controlled them; or that they acted automatically, as it is claimed is the case with the hand of Mrs. Piper when executing her famous writings. Had Mrs. Blake made such claims as this openly, it would certainly have strengthened her case, but would have lessened the dramatic effect. I, however, could have no faith in this solution. For many reasons which I shall not take space to recount, I am quite sure that the will power of Mrs. Blake controlled her own vocal organs.

*At the time*, it seemed irresistibly borne in upon me that Mrs. Blake did receive subjective mental impressions from some source. I am by nature as skeptical about anything of the nature of so-called telepathy or mind-reading, as I am about spirit communion. And yet, *at the time*, I could not avoid the inner feeling that she possessed some kind of a "freak power"; that something in the nature of mental flashes would at times come to her, and that certain names or facts would be impressed upon her mind, or rather make their appearance there; that she, herself, possibly did not know the cause of this, but by uttering what then came into her consciousness, she had found that it agreed with facts; that she was thus possessed of some freak mental gift, and that possibly she, herself, did not understand it.

Whether this was in any way connected with those around her I did not decide; but it seemed that it was, for otherwise tests could be given to those at a distance. As I could not believe that her information emanated from spirits of the dead, it seemed that she must draw her inspiration from those around her. And yet there was some evidence of knowledge being imparted, which was not in the minds of those about her. Could she have discovered this freak power, and as a child have come by degrees to claim that such information came to her from the dead? Could she, for instance, when with playmates, have said to one, "Your grandmother says so and so," naming the latter, and to another have made similar statements? She would then have noted the startling effects of such

things as this, and this might have induced her to continue such experiments.

She then might have adopted gradually a means of using her own voice as if it were the voice of the dead, and have had this voice give directly the information she received in these flashes. She would have been liable to have tried this on account of the more startling effect of such a thing; and she might thus have learned to speak with her lips closed. The conversations that such experiments would induce, would naturally reveal to her many secrets, of which use could then be made. The great interest such things would excite in average persons, would be a sufficient inducement to cause a person to continue such experiments, thereby becoming very expert.

*These things I considered*, and this seemed a natural mode of evolution for the development of such peculiar gifts. In fact, it seemed that some cause for a slow development of such a gift must be predicated. To assume that any person would suddenly begin the development of such an un-heard-of gift as the ability to speak through the ear, with no reason to believe that success could ever be achieved, seems very improbable. It certainly seems more plausible that such development was gradually reached by previous experiments conducted under other stimuli. I asked myself again and again, Could any person be gifted with two such abnormal gifts as these, one physical and the other psychical?

It certainly seemed to me that it was the decline of the psychic power that now caused her to refuse sittings, or when giving one to suddenly terminate it. In the matter of the voices there was certainly no decline of power, and I could only ascribe what she called weakness to the loss of this supposed psychic gift. According to Mr. Parsons, there was no hesitancy on her part in former times, and all were then afforded every opportunity for investigation. *At the time*, all of this seemed to me to be the most reasonable conclusion.\*

\* I had promised a daily paper a brief account of this investigation at the time it was made. This I furnished with such limited explanations as I was then permitted by my contract to publish. The paper published the article, omitting without my knowledge some pages containing explanatory matter. This cast somewhat different an aspect on the case than I had intended. This account reached Dr. Isaac K. Funk. He wrote me, stating that he desired to include this account in his book, *The Psychic Riddle*. I wrote, requesting him not to do so, as I did not wish this case to be given to the public in exactly that form. I supposed that this ended the matter; but upon the appearance of his book, I found a partial account that varied somewhat from the original newspaper article. This explanation is offered to those who may have read the Doctor's book.

After the lapse of time and much consideration of the mystery, I find that I should much prefer what I would call "a rational explanation." I feel that I should remember the lesson that my own previous investigations have taught me. As Dr. Carus has said, "When one stands before something which he can not explain, he should not conclude that it is inexplicable and attribute it to supernatural causes." I fully agree with the Doctor in this. The problem presented by the psychic part of this investigation, is by its nature very difficult of solution. But it surely does seem that if a rational explanation were possible one could find some evidences of it.

I have gone over my record, test by test, to see if I could find plausible possibilities of trickery connected with them. The following suggestions I do not in any way assert to be facts. I merely suggest them as possibilities to be considered in a search for a rational explanation.

First, it is well to state that I am positive that no information about myself was catalogued in any "Blue Book"† prior to the time of this investigation. I had at that time attended but one public meeting of spiritualists, and two public seances. I was afterwards on very friendly terms with the mediums conducting these and was well informed as to what secrets they possessed and used. I need not go into other details explaining why I am sure of this, as I believe readers of my articles will be satisfied that I am critical enough to be certain on this point. It would be easy to attribute these things to something of the kind, and thus appear to have disposed of the problem. But truth and facts are what we wish to arrive at. No one knows better than a performer who has looked on from behind the scenes, the possibilities of "Blue Book" information. Also, no one knows better than he the actual limits of it in practical use, and the extent to which it is used at the present day.

Such being the case, the only other means of which I can conceive is either that information was secured in advance by some one employed for that purpose, or that it was extracted from us at the time by some cunningly contrived means. As to the first, I found very much difficulty in my endeavors to secure information relative to Mrs. Blake in advance. I must expect any effort on her part to secure information about myself, equally difficult at such a

† Here I must own that the Editor of *The Open Court* does not agree with me and thinks that I am as likely to be found in the Blue Book as Mr. Clawson who has frequently attended seances. At any rate he is convinced that after having started the investigation under my own name, Mrs. Blake had had opportunity to obtain information, which she did not utilize until after she was able to identify us.

distance. I would consider such as utterly beyond Mrs. Blake's powers of correspondence, as would others, could they see the chirography before mentioned.

I am aware that strangers reading this article, and not being personally acquainted with my friend, Dr. X—, will naturally think of him in this connection. I emphatically state that he is of the very highest standing and possessed of the highest personal honor. Knowing him, I could not believe it possible for him to contemplate such a thing. Then again, the only motive that he could have for such action would be to prove to me that the lady's powers were as he had represented. On the other hand, his motive for fairness would be that he was deeply puzzled himself, and that he greatly desired a solution of the case. *For myself, I can not consider such a possibility*; but by a generous use of money, information could have been obtained about my family in Falls City, Nebraska, my childhood's home. In a small place like this, however, had any one furnished such information, it would be truly a miracle if such a fact had not reached my ears ere this. But it being a possibility, we must grant for the sake of fairness, that, by some means Mrs. Blake had secured information in advance in regard to myself; but we are still forced to admit that such a thing was utterly impossible with reference to Mr. Clawson, when no living person knew I would take him. Even he did not know until the last moment.

This brings us to the consideration of some means of securing information from us at the time. Now *at our first sitting* when the voice attempted to pronounce the name which sounded like "Artie" or "Arthur," I made the discovery that these voices would sometimes pronounce a variety of names in an inarticulate manner. The sounds would first resemble one name, and then another. Nevertheless, the sitter could not conclude a wrong name had been pronounced, as he could not be certain of the name. If, on the other hand, the name sounded like the correct one, he would naturally in attempting to get it correctly, repeat it with a rising inflection.

That this system of "fishing" is quite frequently successful, I must conclude; but my quick discovery of it absolutely prevented its being so in my case. As evidence of this, I remind the reader of my refusal to repeat the names "Artie" and "Arthur"; and also the name "Grandma Daily" when I first heard it, lest the latter should have been "Grandma, Davie," instead. That misinterpretation of the sounds was a possibility with Mr. Clawson at the first sitting, must be considered. Otherwise we must conclude that here was some very extraordinary guessing. That the name "Brother Eddy"



was a guess is quite improbable, but of course could be possible; while it would have been a possibility for the name "Grandma Daily" to have been secured in advance. If we do not accept some of these possibilities, then we are unable to advance any rational explanation. After this sitting, I cautioned Mr. Clawson on the above point; and as I could understand probably one-half of his tests thereafter, the possibility of this system being used in *these* cases, and in my own tests, can not be considered.

In regard to the pet names, "Muz," "Muzzie" and "Daddie," given Mr. Clawson at the first sitting, only the possibility of a misinterpretation of sounds can be suggested. The names given me, "Dave Harvey," "Asa," and my own name, belong to those that could have been secured in advance. This may also be said to be the case with this statement of my supposed brother, "I want to talk to mother." Had the lady, in sending this message, merely guessed that my mother was alive, there was one chance in two of failure. In the two statements to Mr. Clawson, "Your mother is here," and also "Your baby," there certainly seems a good chance of error, if this were mere guessing. Out of fairness I must call attention to these points. I also do so to illustrate how carefully I have analyzed every little occurrence. I must reiterate that Mr. Clawson was absolutely unknown at this first sitting.

We pass now to the tests given at the second sitting. It was here that I secured the names "Sarah" and "Ada," together with the correct relationship of the latter. There was no misinterpretation of sounds. These names belong to those that it would have been possible to have secured in advance, but at the time I was so thoroughly convinced that such was not the case, that I was greatly startled.

The tests given Mr. Clawson at this sitting may be neglected, as they were somewhat indefinite; and the use of the false name, "Edna," just about offset anything that he received. That a mutual uncle's name should be given when asked for, instead of the name of some of my other uncles, must be attributed to lucky guess work, if we assume that the name was secured in advance; for although Mr. Clawson's question revealed our relationship, there was nothing to indicate that he was my cousin through my father's family. There was one chance in two, that a name from my mother's family would have been given instead. As to the resemblance to my uncle's voice, I think that as we both noticed it separately, it was a genuine resemblance; but I can only attribute this to accident, for I am positive of the origin of the voice.



We pass now to the more remarkable tests given at the morning sitting of the second day. That Mr. Clawson's name and residence were given at this sitting, loses value as evidence, when we remember his statement in the boat the evening before. The boatman seemed too stupid to remember anything, especially when conversation in his presence was continuous; yet we must remember that his assistance was one possibility to be considered.

The names "Lizzie" or "Lissie," and "Aunt Fannie," given Mr. Clawson at this sitting, are among those that could have been secured in advance. As to the names "Georgia" and "Archimedes," with the latter's correct location at the time, together with the correct spelling of his name, I can offer nothing satisfactory; for I do not think there was any misinterpretation of sounds. The tests given me at this sitting need hardly be considered, for my grandmother's parting request may be a phrase generally used by the voices. It will be noticed that the supposed voice of Mr. Daily used one of the same expressions that the supposed voice of Mrs. Daily used. Therefore, some of these expressions are doubtless "stock phrases" of the lady's. The imperfect manner in which the voice attempted to give my father's correct name was very unsatisfactory. I may state that this was supposed at the time to be our last sitting, and that had the lady secured information relating to my relatives in advance, it is strange that my father's name was not given then.

We now pass to the still more remarkable sitting given in the afternoon of the second day. Here, the names "Chastine," "Aunt Burgess," "Nellie Biggs," "Mary," "Grandma Marcus," my father's correct name, and also my wife's first name, were given. In addition to this was the name "Dody," the request for my father "Not to be a 'doubting Thomas,'" and the statement that my wife's mother is alive. Some of these things Mr. Clawson did not know, and a number of them I did not know. We must, however, consider as a possibility that he might have imparted certain information to Mrs. Blake during his fifteen-minute ride. He assured me that he did not, and he is certainly sincere in his statement. Yet he at that time considered all of our sittings as finished, and might have forgotten his discretion. I know that he had visited a medium recently, securing certain tests from her. This he enjoyed relating, and he might have related some of these things to Mrs. Blake. In case he did so, the matter evidently passed from his memory very quickly, for he was positive that such was not the case. As to the peculiar request sent my father I can only suggest accident.

One point should be noted. While the voices could generally

talk very plainly on non-evidential matter, as soon as a test name was asked for, in a number of instances, the voice immediately became weak, or another voice would "break in" to the conversation. However, this can not be said of all of the tests, for in many instances the names came rapidly and accurately.

However, the fact remains that we arrived in that community unknown, or at least Mr. Clawson was; and I had good reason to suppose that I was. Nevertheless, when we returned, Mrs. Blake had in some manner secured quite a minute history of our relatives regardless of all our precautions.

Some have asked me why I did not make this journey alone and entirely unknown. I answer that had I done so, I should have risked making my journey for nothing, as the lady might have been away or ill. Also there would have been no testimony but my own as to what occurred. I thought the other plan best.

I may mention that I have recently sent a gentleman, a partial believer in spiritualism, to visit Mrs. Blake, under the assumed name of "Douglass." She tried to avoid a sitting, claiming weakness. He, however, obtained one, but received no results, other than that a fictitious "Grandma Douglass" conversed with him. There had never been such a person. I have recently received word that Mrs. Blake has about lost her psychic power, and that it is now seldom that a sitting is given that I would regard as evidential.

While I am by nature very skeptical, I have tried to treat this case with perfect fairness from all sides, and to avoid taking sides myself. I have given all incidents with great care, no matter where they tended to lead. In doing this I have not considered my friendly feelings for the lady who was certainly very kind to us, and who was wholly unlike the professional "grafters" known as mediums whom I have heretofore met.

That I have not fully solved the problem does not prove that I could not have done so, had my opportunities been greater; or that others could not have done so.

I will not assert that any fraud was used in giving the correct information; for unless I could substantiate such a statement and defend my position, it would be an error to do so. I can only suggest possibilities as I have done, and I must still leave the case to a certain extent shrouded in mystery. Anyway, I have faithfully reported to the reader all of the important details of what to me seemed, on the surface at least, to be one of the most marvelous-appearing performances ever given on earth.

## UNEXPLAINED MYSTIFICATIONS.

BY THE EDITOR.

THE Society for Psychical Research has without doubt done some good work. Its members have spared neither effort nor money to find an unequivocal proof of spirit communication, and yet they have failed. They have succeeded only in corroborating the convictions of those who were believers, but the most remarkable instances they can produce are insufficient to convert a skeptic. The case of Mrs. Blake is assuredly most noteworthy, and Mr. Abbott's description of it is instructive to any one who understands how to decipher the meaning of such experiments. Note, for instance, that a report of the facts written by Mr. Abbott himself was published in a daily paper with slight alterations and important omissions, consisting in explanations which "cast somewhat different an aspect on the case" than he had intended. And Mr. Abbott's mutilated account has been republished in Dr. Isaac K. Funk's fascinating book, *The Psychic Riddle*, where it appears on pages 158-165. There is no question but that both Dr. Funk and Prof. James H. Hyslop who communicated the account are honest and serious in their intentions to bring out the truth. And yet how different is the impression when we read Mr. Abbott's own statement in full as published in *The Open Court*.

Must we not interpret similar cases that appear extremely mystifying, in the same way that we shall have to interpret Mr. Abbott's statement of the Blake case when we read it in the publication of those who are anxious to find evidences of spirit communication?

It is natural for any man who seeks to communicate with his beloved dead to be in a hypersensitive state. So, for instance, Mr. Clawson is so overwhelmed after having been addressed by a voice that claims to come from his daughter Georgia, that he is obliged to interrupt the seance and give vent to his emotions in tears. It is not likely that under these circumstances he could be critically calm.

We must bear in mind that it is much easier to mystify than to explain a successful mystification. Some mystifications may from their nature be positively beyond an explanation to the individual concerned, and it will be wise for us never to jump at the conclusion that mysticism or occultism or any other theory of a non-scientific nature would offer. Here is an instance for which I can vouch.

A friend of mine, a poet of a delicate and high-strung temperament, Mr. Charles Alva Lane, of whom occultist friends claim that he could easily develop into a sensitive or medium, was once traveling in the South, at a time when psychic phenomena happened to be a common topic in the newspapers. He had just returned to the hotel from a stroll through the streets of the city when he asked for his key at the desk, and became involved in a conversation on telepathy and kindred phenomena with the hotel keeper, a business man of good common sense who was quite skeptical but granted that there "might be something in it." At that moment a messenger boy entered and delivered a telegram. Noticing that it was addressed to Mr. Lane the proprietor at once handed it to my friend who held it between his fingers and said, "Sometimes I feel possessed of a mysterious power which would be difficult to explain, and I may give you a sample of it right now. You see this message, and I suppose the envelope is thick enough so that you can not see through it. Yet if I pause a moment and concentrate my mind on it I feel that I can read the message and describe every detail of the handwriting, signature and so forth."

The hotel keeper shook his head incredulously, but Mr. Lane proceeded to read the telegram slowly word for word and described all particulars as to the lines, hand-writing, and other details, whereupon he handed it to the hotel keeper and requested him to open it. Everything was verified and the evidence of his psychic power was complete.

The case and all the details here stated are beyond doubt, and Mr. Lane would be ready to repeat the statement on oath. The hotel keeper will certainly remain puzzled over the occurrence for the rest of his life—unless he should read this statement of the case and its explanation.

I will now say that Mr. Lane had expected the telegram and had just inquired at the telegraph office when the operator said: "Yes, your telegram has arrived and the boy has taken it to your hotel, but if you like you can read the copy." Mr. Lane did so and re-

turned to the hotel which he reached a short time before the messenger boy arrived. Indeed

"There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy."

In insisting upon the principle that we must remain critical and that uncritical reports have to be ruled out, I do not mean to say that either mediums or believers must necessarily be frauds and dupes, for the real reason of the insistency of our belief in a communication with the souls of persons that have passed away from life, is that there is a truth in it. The lives of our ancestors are not wiped out as if they had never been. Their deeds, their words, their aspirations, the examples they set us, remain with us as living memories, and we can know very well what they would advise us to do under certain conditions. Their souls are actually with us and it needs no abnormal imagination to hear their words of warning, their encouragement, their advice, whenever we would need them. Thus their souls are living presences in us and continue to commune with us. This truth may assume the fantastic shape of waking dreams, and in abnormal persons may even be heard as voices, which would sound as if coming from the outside. It is by no means unusual that sensitive people under certain conditions actually believe themselves to be in communion with spirits that address them like objective personages hovering around them, and perhaps assuming visible shape. Auditory and visual hallucinations are nothing uncommon, and though they may often be symptoms of a diseased mind, they not infrequently give expression to the voice of conscience or of subconscious admonitions of deep significance.

The belief in immortality would not have arisen, and would certainly not be so persistent, were it not based upon an important truth. But we insist that while there is spirit there has never as yet been an evidence of the existence of ghosts.\* While we often instinctively feel the truth and receive messages through indirect indications which some people have a peculiar knack of interpreting aright; there is no telepathy in the sense of a miraculous transference of thought which would take place without the mediation of symbols or other methods of communication; and religious revelations must be explained analogously.

A serious person who minds the voice of his conscience but was never trained in exact self-observation, is perhaps most liable to be mistaken concerning the inner voice of his convictions, and in

\* We have treated the same subject in a previous article entitled "Spirit or Ghost," published in *The Monist*, Vol. XII, pp. 365-403, April, 1902.

case he gives expression to them, being a firm believer in the importance of his mission, he will insist with great assurance upon the objective reality of his message. Thus St. Paul, the Apostle, repeatedly uses such phrases as these: "This we say unto you by the word of the Lord" (1 Thess. iv. 15), or "For I have received of the Lord that which I also delivered unto you" (1 Cor. xi. 23), and "that which I have received" (1 Cor. xv. 3), and he insists that he himself and some members of his converts "shall remain alive unto the coming of the Lord," proclaiming then upon the authority of this "word of the Lord," "that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep" (1 Thess. iv. 15), and further down, "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air."

Those passages having remained unfulfilled can scarcely be considered as genuine prophecy, and yet we would not for that reason think that the Apostle was a fraud. He felt so sure about this inner voice that he uncritically accepted it as a word of the Lord, and in a similar way we must assume that there are enthusiastic believers in the Beyond who are satisfied even with the semblance of an evidence of their peculiar conception of immortality. They feel that there is a truth in it, and for the sake of the good cause they believe that there is no harm in stretching a statement just a little to make it more emphatic and convincing to others.

As an instance of how little even honest men care for accuracy when in their conception a great cause is at stake, may serve the following sentence, quoted from the autobiography of the well-known occultist, Dr. Franz Hartmann, who in speaking of the phenomena of Madame Blavatsky says:

"If it is true that she occasionally 'helped the spirits' or played some sleight-of-hand trick, I would not criticize her too severely for it; because her only purpose was to induce the people to study the higher laws of life, to raise them up to a higher conception of eternal truth, and teach them to do their own thinking."

In the same way also the incriminating document of Dreyfus was forged by a man who implicitly believed in the guilt of the accused person, and was inspired by the fear that a traitor should escape punishment for a mere technical fault in the law which required an evidence in a case which was so plain that additional proof seemed to him supererogatory.

Much of the evidence in matters of spiritualism is similar. No doubt there is much fraud, and no doubt there are plenty of people



who are anxious to be cheated and are grateful for sham evidence. Moreover it is a lucrative business to pander to the desire of such people. That under these conditions fraud grows rampant is but natural, and considering how easy it is to fall a prey to self-delusion, and how many opportunities there are to produce the slightest mystifications, by mere accident, by cunning, and sometimes by bold guessing, it appears really remarkable that there are not more inexplicable and occult phenomena than can actually be met with, and it is strange that their existence, as we ought to accept it, being granted, the value of the evidence disappears as morning fog in the rays of the rising sun. If now and then an inexplicable residuum remains which would make us believe in the possibility of telepathy or the existence of ghosts, we might comfort ourselves that if we knew the whole case we would smile at our own credulity and like Kant become ashamed of ourselves for having at all deemed the case worthy of a serious investigation.

If telepathy and spirit communication are true we certainly must or ought to be able to produce the phenomena of these peculiar faculties at will by regular experiment, and they would not remain limited to exceptional incidents, occurring once in a while without regularity, and only under test conditions.

We do not mean here to attempt explanations of those incidents of the Blake case which Mr. Abbott confesses he is unable to account for. In our opinion they are not so extraordinary as to preclude probabilities which would reduce the mysterious facts to mere stultifications without even throwing any suspicion upon the honesty of the main actors concerned in this case. In some respects it seems to me remarkable that Mrs. Blake (being a regular medium who must be assumed to be acquainted with the business methods of her profession) was not much better posted on the personalities of her visitors and on their relations with the spirit world. The most important feature of this case acknowledged by the leaders of the S. P. R. to be quite remarkable, consists in the fact that an investigator like Mr. Abbott and an authority in the line of mediumistic tricks did not succeed in explaining all, but so far this experience has not made him a believer in mediums, and it would not be difficult to point out several explanations which are possible and would dispel the faintest shadow of mystery.

## CHINESE ART.

BY THE EDITOR.

PERHAPS it is not accidental that two books<sup>1</sup> on Chinese art have appeared almost simultaneously in absolute independence of each other. One is written by Friedrich Hirth, the other one by Herbert A. Giles, both professors of Chinese, the former at Columbia University in New York, the latter at the University of Cambridge, England. Our interest in the Chinese is growing, and we begin to appreciate that Asia has developed a civilization different from our own, yet after all worthy of the name, and scholars will find there a rich mine for the study of comparative religion, comparative art, comparative ethics and all other branches of human culture.

In spite of the enormous work that has been done by isolated pioneers in the line of art, our general knowledge of the field is still in its infancy. For these reasons each of the two authorities in an unconscious agreement regards his labors as preliminary to a real history of Chinese pictorial art. Giles calls his an "Introduction" and Hirth, *Scraps from a Collector's Note Book*.

It is interesting to notice how both workers in the same field supplement each other. Hirth appreciates the time of the Ming dynasty with which he seems most specially acquainted, while Giles regards that period as an age of decay. The history of Chinese art will certainly be benefited by this division of labor.

Both works are illustrated and give us a fair insight into the character of the different Chinese artists.

We reproduce here a picture, purporting to be Tsiang T'ing-si's phenix, and it is dated A. D. 1688. Tsiang T'ing-si was born near Soochow in 1669 and died in 1732 in a high official position, and during his active life was in charge of the publication of several

<sup>1</sup> *Scraps from a Collector's Note Book*. Being Notes on Some Chinese Painters of the Present Dynasty. By Friedrich Hirth, New York: Stechert, 1905. *An Introduction to the History of Chinese Pictorial Art*. By Herbert A. Giles, Shanghai: Kelly & Walsh, 1905.

large works on government institutions and a large cyclopedia of five thousand volumes. Professor Hirth's picture, however, though made by a genuine artist, is probably not the original painting, but a forgery. Professor Hirth says:

"It was partly by his pictures that, after his promotion, he made



PHENIX BY TSIANG T'ING-SI.

friends in the Imperial palace. Genuine paintings by Tsiang T'ing-si are said to be exceedingly rare, but being great favorites among amateurs, they were much imitated and forged. Two well-known artists are specially named as having successfully palmed off their own as Tsiang T'ing-si's work, Ma Fu-hi, father and son, i. e., Ma

Yüan-yü, the talented disciple of Yün Shóu-p'ing, and his son Ma I. Both are said to have imitated those rare originals in such a manner that even connoisseurs would not easily discover the fraud. It seems, however, that in this case the forger must be a greater artist than the original painter himself. Tsiang Ki-si, T'ing-si's sister, had studied Yün Shóu-p'ing's manner apparently under the tutorship of Ma Yüan-yü. One of the scrolls in my collection, representing a phenix, bears T'ing-si's name and seal, and is dated 1688, purporting to reproduce the style of the Yüan dynasty. The date belongs to a period long before the time when the artist had made his name; indeed he must have drawn it as a boy of nineteen, if it is not one of the well-known forgeries. Such tricks, as we see from this account, have been played even by men of solid reputation, whose names would have been good enough without their taking resort to dishonesty, if indeed the Chinese way of looking at it would stamp it as such. The picture market abounds with false seals and signatures, and he who falls in love with a Chinese painting should do so for no other reason but because he really likes it; the artist's name and his seal are scarcely worth more than the dealer's label pasted on the outer end of the scroll, and certainly less than the trade-mark on a wine-bottle. Chinese law has no punishment in store for the forgers of such works of art, and the only sympathy the native public will show with the victim is a laugh. Great artists are, of course, those whose names are mostly seen on such pictures."

Another painting which in the original exhibits very dainty colors is made by Hwang Hau and dated 1811. It represents K'in Kau, the hero of a Chinese fairy tale, riding on a red carp. Says Professor Hirth (p. 45):

"A short inscription in running hand characters, written by the artist himself, tells us what we read about K'in Kau in an old fairy book, the *Lié-siën-chuan*. The man's name 'K'in' means a 'lute,' and since he is an entirely legendary personage, it does not matter much whether his being described in the fairy book as a virtuoso on the lute is an allusion to his name, or whether the name was invented on account of his musical talent, which had caused a king in remote antiquity to take him into his service. K'in Kau's special fad was the art of living in water, in which respect he finds his equal in the heroes of some old Italian legends, and so he disappeared some day to be seen no more. For he traveled about in the rivers of his province, when, about two hundred years after his disappearance, his return was announced to his amazed relatives who had built a little temple by the riverside to receive him. Huang

Hau's picture represents him as riding on a red carp, carrying a sword and a sun hat on his back."

Professor Giles has given more attention to the ancient schools from the Han dynasty to the Ming. From his book we reproduce an ancient Taoist legend, which on account of its oddity is apt to strike us as a queer combination of the humorous and profound. T'ieh Kwai Sien-sheng<sup>2</sup> is one of the legendary Taoist patriarchs



K'IN KAU AND THE RED CARP.

who devoted himself wholly to the study of occult lore. We learn that he received his instruction from Lao Tze himself who for this purpose sometimes visited him on earth and sometimes summoned him to appear in his celestial abode. He accomplished this feat by breathing out his spiritual essence which returned to the body after having received its lesson at the feet of the immortal sage. On one

<sup>2</sup> Mayers, *C. R. M.*, I, 718.



THE SAGE AND HIS SPIRIT.



occasion we are told that Li T'ieh Kwai "left the inanimate body under the charge of a disciple till his return; but the disciple being called away to a dying mother, the returning spirit was unable to find its body, and seeing a ragged beggar on the point of expiring, seized upon the corporeal lodging thus vacated."

The picture is by Yen Hui, an artist whose style has greatly influenced Japanese art.

Of peculiar interest is a medallion which bears the inscription "Three in One." Professor Giles attributes this picture to one or other of the brothers Yen who in all probability painted also the



"THREE IN ONE."

picture of "A Man of Ta-ch'in" (Syria) a copy of which may be found in the University library at Cambridge. Professor Giles adds that our picture "Three in One" consists "of a figure of Christ, a Nestorian priest kneeling at his feet with one hand upraised in benediction, and another priest standing behind. Nestorian Christianity soon disappeared from China, leaving the famous Tablet in Si-ngan Fu as a witness that it had reached the Far East,—an honor which must in future be shared by this unpretending picture, which contributes one more to the early portraits of Christ. Three Chinese

characters to the left signify 'May not be rubbed' = Sacred, and were probably inserted at the instance of the Nestorian priests."

This is extremely interesting and deserves attention and critical examination. It seems almost too remarkable to be true, and we should like to see the other picture called "A Man of Syria."

We can not help expressing our doubts concerning Professor Giles's explanation. The inscription "not to be rubbed" may just as well be regarded as the painter's name to be read *Pu K'o mo*. The picture itself is a typical group, and the very expressive phrase "Three in One" suggests to the Chinese the commonly accepted idea that the three religions, Taoism, Confucianism and Buddhism, agree so perfectly in their moral maxims that they are practically "three in one." If the medallion truly represented Christ the title "Three in One" would scarcely have been applicable.

We reproduce here for a comparison another picture made by a famous Japanese painter Kano Yuki Nob', an artist many members of whose family were distinguished in the history of Japanese art, their style being known as that of the Kano school. The name Yuki Nob' means literally "of faithfulness" (the first uppermost characters in the signature of our picture).

Yuki Nob's picture is called "The Three Sages Tasting Vinegar" and represents the Buddha pointing with his index finger, Lao Tze with a peculiar twinkle in his eye raising his little finger, while Confucius is holding the ladle in his right hand and raises his left hand in what in Western countries would be considered a gesture of benediction. The cask means the world. The three attitudes are different, and yet there is an agreement as to the nature of the contents.

Other pictures representing the same subject are by no means uncommon,<sup>3</sup> and in the light of this fact, with all deference to Professor Giles, we would look upon his interpretation of "The Three in One" as extremely doubtful.

In the unshod figure standing aloof we see Buddha, the Enlightened One, his carriage and the position of his arms clearly indicating the great ascetic. The man in the background with a cap on his head can only be Lao Tze, while the third person in the moralizing attitude would be Confucius.

I will add in this connection that I have to thank Professor Giles

<sup>3</sup> Cf. also Kircher's reproduction of a Chinese picture representing the three religions of China, which was published in *The Open Court*, XVII, 623.



THE THREE SAGES TASTING VINEGAR.

for calling my attention to some mistakes which I made in my explanation of Wu Tao Tze's famous Nirvana picture.\*

Professor Giles says: "As this monograph may easily run to a second edition, I would suggest 'Lo-yang' as the place of Wu Tao Tze's birth for 'K'ai-fung Fu' on p. 1, line 8.

"Also, p. 3, line 8, I think the translation should read instead of 'before his mother seated'—'on behalf of (*wei* fourth tone, not second) his mother arises and.' The fifth character cannot by any possible stretch mean 'seated,' whereas you yourself, three lines previously have 'the Buddha *arose* from the coffin.'

"With regard to the sentence translated on p. 3, line 4 from foot, by 'as witnessed by,' this should be '*as a manifestation* to a great multitude.' There is an important difference here which cannot be neglected."

In comment on Professor Giles's suggestion, I will say that Kai Fung Fu is the place mentioned by Professor Hirth in his discussion of the same picture on page 77 of his *Collector's Note Book*. Having no idea of the geographical site of Yang ti, I must leave it to these two authorities to decide to which place Wu Tao Tze's birthplace Yang ti is nearer. Otherwise Professor Giles's comments on the translation are in order, and I am grateful for the corrections.

In his *History of Chinese Art* Professor Giles makes some comments on Wu Tao Tze which will be interesting to those who have seen his Nirvana picture. Professor Giles says:

"More than once Wu Tao-tzŭ painted the great magician, Chung K'uei, who could exorcise demons. In one instance the magician was represented 'dressed in a blue robe, with one foot bare, blind of one eye, a tablet at his waist, with disheveled hair, holding a demon in his left hand as he gouges out its eye with his right,—a powerful work and a model of painting.'

"On another occasion, the Emperor Ming Huang, who had suffered from fever for nearly a month, saw Chung K'uei in a dream fighting on his behalf against the fever demon. 'When his Majesty awaked, the disease had left him; he therefore sent a command to Wu Tao-tzŭ to paint a picture of the occurrence. The latter had no sooner received this order than he seemed to see the whole scene, and at once completed the picture and took it in to the Emperor. His Majesty gazed upon it for some time, and then struck the table with his hand and said, Minister, you must have dreamt the same

\*A photogravure of this remarkable picture accompanied by the author's explanatory notes has been published by the Open Court Publishing Co. A half-tone of the same picture forms Plate 23 of the *Portfolio of Buddhist Art*, published by the same company.



NIRVANA BY WU TAO TZE.

dream as Ourselves; or how could you have made your picture so like as this?

"Here is another story. 'Wu Tao-tzū once went to see some priests, and met with a somewhat rude reception. He therefore drew a donkey on a wall in the temple, and at night the furniture and other paraphernalia of the priests were all kicked to pieces. The priests were sure that this was Wu's handiwork, and begged him to erase the drawing, after which there was no more trouble.'

"We are told however that 'in Wu Tao-tzū's pictures it was not the wealth of detail which so much struck the beholder as the extraordinary power he possessed of producing his effects by masterly brush-work. Further, many of his frescos were merely ink sketches, to which later generations have never been able to supply coloring. In painting aureoles, he would use no measurements, nor even compasses, but would trace the outline with a single stroke.'

"At a certain temple, about the year 806, there was an old man over eighty years of age, who remembered that when Wu Tao-tzū painted a god with an aureole, all the people of Ch'ang-an, young and old, scholars and laborers alike, gathered around the picture in a dense wall. The aureole was produced by a few rapid strokes, which seemed as if driven by a whirlwind; 'and everybody declared that his hand must have been guided by a god.'

"While on the subject of aureoles, the remarks of a writer of the eleventh century, named Shên Kua, may perhaps be quoted. 'When painters paint Buddha's aureole, they make it flat and round like a fan. If his body is deflected, then the aureole is also deflected,—a serious blunder. Such a one is only thinking of Buddha as a graven image, and does not know that the roundness of his aureole is everlasting. In like manner, when Buddha is represented as walking, his aureole is made to trail out behind him, and this is called the wind-borne aureole,—also a serious blunder. For Buddha's aureole is a divine aureole which even a universe-wrecking hurricane could not move, still less could our light breezes flutter it.'

"Another writer says, 'Wu Tao-tzū excelled in technique, and must be regarded as the inspired painter of all generations. In his early years he used a fine brush, but in middle life he used a brush like a cabbage.'

Many ancient Chinese pictures have been bought up by Japanese art patrons, and the original of Wu Tao Tze's Nirvana, too, is said to have found its way to the country of the Rising Sun. Professor Giles speaking of Wu Tao Tze in the book discussed says



on page 44-45 that the original of the Nirvana picture "is said to be preserved in the monastery of Manjuji near Kioto, Japan; and an engraving of it was published in Anderson's *Pictorial Arts of Japan*, 1886. Mr. Kohitsu, the eminent art-critic, is not prepared to say that this very picture is actually from the brush of Wu Tao-tzū. At the worst, however, it may be regarded as a very early copy, and its accuracy may to some extent be tested by the following description from the *Wên chien hou lu* of a similar picture which once existed in China:

"At the K'ai-yüan temple in Fêng-hsiang Fu, on one of the inner walls of the great hall, Wu Tao-tzū painted incidents in the career of the Buddha from his birth, his period of preparation, and his appearance as a preacher of the Law, down to his entry into Nirvana. The picture includes scenery, buildings, human figures, birds and beasts, to the number of several thousands. It is the most beautiful and perfect work of all ages. While Buddha is passing into Nirvana, the bhikshus are beating their breasts and stamping in lamentation, as though utterly beyond self-control. Even the birds of the air and the beasts of the field are wailing and knocking their heads on the ground. Only Buddha himself is placid as usual, with no trace of anguish in his face. How could the painter have thus fathomed the mysteries of life and death? The answer is, that he was inspired.

"The above refers to the year 742. Fêng-hsiang Fu is now in the hands of our enemies, and its hamlets and buildings are but heaps of ruins; therefore I have made this record."

Professor Hirth publishes Anderson's reproduction of the Nirvana picture in his *Collector's Note Book* on the plate facing page 76. The half tone here reproduced as well as the photogravure published by the Open Court Publishing Company are made from a copy which is painstakingly neat in the minutest detail. It stands to reason, therefore, that it is more faithful to the original picture than the somewhat cruder sketch from which Mr. Anderson's reproduction has been made.

## MISCELLANEOUS.

### LAO-TZE IN HIS DESOLATION.

All great thinkers have moods in life in which they feel isolated and oppressed by the gravity of their thought. Lao-tze understood the corruption of his age and foresaw the doom that would overtake his country. He felt that he was different from others, and his consolation was that he was grounded in the *Tao*, that mysterious source of existence which is at once the father and mother of all things.

His book contains a passage which gives pathetic expression to this feeling, and a Japanese artist has sketched this bitter moment of the great philosopher's life with great skill and with deep sympathy. He shows the lonely thinker wrapped in clouds while the multitude of men in the outer world are enjoying themselves in frivolous pleasures.

The passage which the brush of the artist has illustrated in our frontispiece reads in Lao-tze's remarkable book as follows:

"The multitude of men are happy, so happy, as though celebrating a great feast. They are as though in springtime ascending a tower. I alone remain quiet, alas! like one that has not yet received an encouraging omen. I am like unto a babe that does not yet smile.

"Forlorn am I, O, so forlorn! It appears that I have no place whither I may return home.

"The multitude of men all have plenty and I alone appear empty. Alas! I am a man whose heart is foolish!

"Ignorant am I, O, so ignorant! Common people are bright, so bright, I alone am dull.

"Common people are smart, so smart; I alone am confused, so confused.

"Desolate am I, alas! like the sea. Adrift, alas! like one who has no place where to stay.

"The multitude of men all possess usefulness. I alone am awkward and a rustic too. I alone differ from others, but I prize seeking sustenance from our mother."

---

### THE DERIVATION OF "CHRIST."

The May number of *The Open Court* contained two articles on the word "Christ." Mr. Kampmeier calls attention to its use in the Septuagint and stands up for the traditional derivation, while the Honorable Willis Brewer derives it from the Egyptian <sup>k</sup>Heru, the divine messenger, the herald of the gods, who comes to the assistance of the soul in its migration to Allalu.

I wish to say here that I have no definite opinion as to the origin of the word "Christ." In my article on the subject (*The Open Court* for February) I only wished to call attention to the difficulties that beset the term and deem the question as to its origin still open for discussion. I still consider it possible, I might even say probable, that the word "Christ" is an attempt to translate the Hebrew Messiah in the sense of "worthy to be anointed." Undoubtedly the word originated in Hebrew circles at Alexandria. Accordingly Egyptian or any Oriental pagan influence is not excluded, for Alexandria was a center of learning, and we know that even the philosophies of distant India were not unknown there.

The solution offered by Mr. Brewer is interesting and ought to be seriously considered. At the same time I will say that there are many striking derivations of Greek names from the Egyptian language. There is a remarkable coincidence in the sound of the words "*natura*" and "*netcr*" which in Egyptian means "God," but I can not help saying that we have to deal here with an obvious coincidence, for the derivation of *natura* from the root NAT, "to grow," which also appears in the verb *nascor*, is too well established to be ignored. It corresponds exactly to the same word in Greek which is *physis*, derived from *physein*, "to grow."

Very interesting is Mr. Brewer's derivation of Aphrodite from either *Pha-raa-da-t*, "gift of the sun," or from *Pha-raa-tut*, "the vestal of the sun." There is no question that the name "Aphrodite" was not originally a Greek word, and that its origin should be Egyptian is by no means improbable.

There are other names of Greek mythology not mentioned by Mr. Brewer which the Greeks adopted from Egypt, especially the word Elysion which is the Egyptian A-a-lu, Rhadamantys, the King of Elysium, and Charon (the Babylonian *Kaleb Ea*, and the Egyptian *Kare*, skipper), the ferryman on the Styx.

#### QUESTIONS FOR PSYCHICAL RESEARCH.

The American Society for Psychical Research is circulating a request for information with regard to unusual mental experiences of all types. This is issued in the form of a questionnaire, and to be of any value whatever it is very important that as large a number of answers as possible be obtained.

In responding to the questions informants are requested to answer "Yes" or "No" to each question according to the circumstances of their experiences and to write out a detailed account of such as are answered affirmatively. In general, it is well to report experiences as soon as possible after their occurrence, but in any case the day and hour of the incidents should be recorded when known and all possible details regardless of the points that may most interest the narrator. Pertinent documents are valuable, and it is best to avoid theoretical explanations in the relation of facts.

The Society guarantees that neither names nor facts shall be used in any public manner without permission.

#### LIST OF QUESTIONS.

1. Have you ever experienced any interesting *Illusions*, visual, auditory, tactual, or other type?
2. Have you ever had any *Hallucinations*, visual, auditory, or other type?
3. Have you ever had any experiences which were evidently mere *chance coincidences*?

4. Have you had any remarkable *dreams*, whether coincidental or otherwise?

5. Have you had any remarkable *visions* or *auditory experiences*, not of the nature of apparitions and not of a coincidental character?

6. Do you know of any *visions* or other interesting experiences of *dying persons*?

7. Have you ever had any *apparitions* of living or deceased persons, whether coincidental or otherwise?

8. Have you ever had any experiences in so-called *clairvoyance* or *clair-audience*, representing really or apparently supernormal knowledge of physical objects, places, or events out of all possible range of normal sense perception?

9. Do you know of any remarkable phenomena associated with or apparently due to hypnotic conditions?

10. Have you ever had any *premonitions*, or experiences really or apparently forecasting future events?

11. Have you ever had any experiences in *thought transference* scientifically called *telepathy*?

12. Have you ever had any unusual experiences under the influence of ether or chloroform?

13. Have you ever had any unusual experiences in connection with the use of narcotics or stimulants, whether taken for medical or other purposes?

14. Have you ever had any personal knowledge of instances of subconscious stimulation of other persons or personalities, in other words cases of alternating personalities, or occasional instances of subconscious mental action of an interesting character?

15. Have you ever had any experience with automatic writing or drawing, the Ouija board, and the Planchette?

16. Have you ever had any experiences with mediums or psychics so called?

17. Have you ever had any experiences in connection with "*haunted*" houses?

18. Have you ever heard any *raps* or noises which apparently could not be explained by ordinary causes?

19. Have you ever witnessed the movements of objects without apparent physical contact and under circumstances suggesting unknown or unusual causes?

20. Have you ever observed, or had reason to believe, the existence of real or apparent supernormal experiences among animals of any kind?

21. Have you observed or known any phenomena among the blind or the deaf and dumb that were apparently not explained by ordinary causes?

22. Do you know any persons who have had any of the experiences enumerated in the above questions? If so, can you ascertain name and address and also whether we can be permitted to have communication with the same?

Please to address all reports and records to Dr. James H. Hyslop, 519 West 149th St., New York, N. Y.

#### WAS GALILEO GALILEI TORTURED?

To the Editor of *The Open Court*:

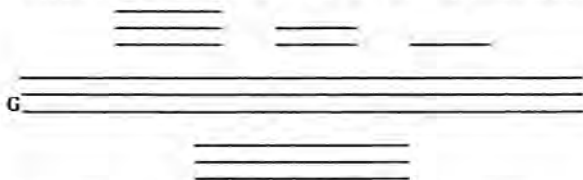
With reference to the question of Galileo having been put to the torture, I have made investigations with the following results:

1. It has not yet been proved that he was actually put on the rack.
2. The *original* record of the Verdict and Abjuration was written in Italian but has at various times been translated into Latin.
3. The passage (quoted in *The Open Court*, Jan. 1908, p. 9, par. 3) "and you Galileo Galilei defendant, question examined and having confessed as above, we say judge etc.," might lead some to suspect that actual torture was applied, but in the Italian original it runs thus: "e te Galileo Galilei, reo, quà presente processato, e confesso come sopra dall'altra, diciamo, pronunciamo etc."
4. Those who maintain that Galileo was actually tortured have endeavored to make the most out of the words "*rigoroso esame*" in the passage "*giudicassimo esser necessario venir contro di te al rigoroso esame*," by putting on them the construction that the Inquisitors judged it was necessary to put Galileo to *actual* torture in order to test the sincerity of his submission. In the translation you have used, the passage occurs on page 9, par. 2.
5. The most that can be said, it appears to me, is that Galileo was *threatened* with torture, but it has not been proved, nay more, it seems very unlikely that torture was actually applied.

LONDON, ENGLAND.

JOHN F. SUBRA.

## THREE-LINE STAFF FOR MUSIC NOTATION.



The three lines represent *do, mi, sol*, or 1, 3, 5, of the scale in all musical expression, and for all the "parts," the left-hand as well as the right-hand. The staff is transposable, the key being denoted by letter, as G, from the middle octave of the standard absolute scale. Of course *re* and *fa* come in the spaces, and between the main staff and its duplication above or below come *la* and *si*.

This method dispenses with "signatures" and many of the "accidentals." For an illustration of the latter, a run of five octaves in "The Flower Song," having nine accidentals, has not one on this three-line staff with A for the key-line.

But the greatest advantage of this proposed system is rapidity of reading. For illustration, it is difficult for one standing at a distance to count the stories of a "sky-scraper" building, on account of the uniformity of outline; but were they marked off in threes the task would be easy. This fact, in conjunction with the unchangeableness of the syllables and numerals on the staff, reduces the burden of learning to read, and the reading and manipulation on the piano or organ, to less than a quarter of what it is now; and this is true whether one plays by letter, syllable, numeral or interval.

This plan, in connection with the transposable key-board for the piano or organ, formerly manufactured to a small extent, still farther reduces the labor of reading and playing, probably to a tenth of the present requirement. Every performer has favorite scales of touch keys which he can manipulate

more easily than others, as D, F, G, or B $\flat$ ; and by this adjustable key-board he can properly play any piece with his favorite scale of touch-keys. This sliding of the key-board to the right or left requires only the time of a quarter note, and therefore generally can be done quickly enough where the key (or signature) changes. Whatever handicap from this source may exist is many times offset by the greater freedom supplied the composer in its other features. All music, indeed, has to be composed with reference to the limitations of the instruments for which it is designed.

By the way, it is a great pleasure, as well as profitable, to transcribe music from the present five-line system to this three-line staff method, whether for the voice or almost any instrument, as by this means difficult passages are rendered clear and easy to the vision and fixed in the memory.

But inventions, as you already know, that are made to supersede a universal custom, cannot be made to succeed in public use, as for example reformed spelling of the English language, artificial language for universal use, etc. Pity!

EWING SUMMERS.

314 7th St., N. E., Washington, D. C.

#### BOOK REVIEWS AND NOTES.

LES RELIGIONS ORIENTALES DANS LE PAGANISME ROMAIN. Par *Franz Cumont*. Paris: Ernest Leroux, 1907. Pp. 333.

Prof. Franz Cumont, well known in the world of scientists as the greatest authority on the history and development of Mithraism in the Roman empire, has written this exceedingly interesting book for the *Annales du Musée Guimet*. It is the result of a series of lectures before the College of France at Paris, and has been published by Ernest Leroux, of Paris, Rue Bonaparte 28.

The book is interesting mainly because it gives us several new points of view, and removes a miscomprehension of the conditions in the Roman empire which will be surprising to those who are otherwise well versed in the history of classic antiquity. We are accustomed to think of Rome as having conquered the Orient and Romanizing the entire Eastern world, and Roman civilization appeals to us as a more powerful factor which seizes upon and changes the Orient. We are too much accustomed to look upon the Orient as being the same as it is now, impoverished and degraded in financial as well as moral respects. Professor Cumont teaches us that conditions were different in the last part of Roman history. In the days of Augustus we find the Roman empire having conquered by its superior militarism the entire Mediterranean world. Rome preserves the form of republican institutions and the conquered territories enjoy a certain local self-government subject only to the appointment of governors dependent upon the emperor. How different are the conditions of the later empire, as for instance in the days of Diocletian. Everything is centralized and the emperor has become an absolute monarch. Local autonomy in the province is lost and the Roman empire has been modeled after the pattern of an Oriental state, and the political situation is only one side of a change which extends to other branches of the social and political life of the empire. Professor Cumont calls it the pacific penetration of the Occident by the Orient. He reminds us that in the days of Augustus the Orient was not yet the degraded Levant which it is to-day. Though the Roman soldier was superior, the Eastern countries were after all the seats



of wealth, of culture and of learning, so that even Nero could think of removing the capital of the empire to Alexandria. In these days the Occident was gradually permeated by Eastern religions. Christianity did not take its first hold in Eastern provinces but it took first root and developed its historical peculiarities among the Western territories of the empire. Professor Cumont excludes from the present volume a consideration of the problem how far Christianity has been influenced by other religions, and how far in return it may have influenced them. He points out that the similarities of ceremonies and rituals are not always a proof of an adoption on either side. They may under similar conditions develop similar forms. So for instance the third degree of Mithraism is called *Miles*, i. e., soldier, and there everything was modeled in a military fashion. The devotee takes the oath and promises to fight the evil one. He is supplied with arms which symbolize the religious virtues and we notice the old Mazdean dualism throughout, but St. Paul uses the same simile in his epistles, and St. Paul is older than the Mithraistic religion as it was worked out in the second century of the Christian era. Both views, the Mithraistic and St. Paul's, may have developed independently, or be referred back to an older common source. The question of mutual adoption has not been answered in a simple manner because, says Professor Cumont, every single instance would have to be investigated separately, and we may in different cases come to the most opposite conclusions.

Professor Cumont has collected here perhaps all that can be said concerning the ancient Oriental cults in the Roman empire, but if we consider the significance of the subject we must complain that the harvest in itself is meagre enough, because of the lack of sources. It is to be regretted that the ancient pagan litanies have almost entirely been lost and we have only little scraps of evidence in the ancient monuments and accidental references to religious rituals among which the most important ones are satirical parodies.

Professor Cumont treats his subject in eight chapters, which are as follows: Rome and the Orient; Why the Oriental Cults Propagated Themselves; Asia Minor, The Arrival of Cybele at Rome and Her Court in Asia Minor, etc.; Egypt, the Foundation of the Cult of Serapis, the Hellenized Egyptian Court, etc.; Syria and the Syrian Goddesses; Persia, the Influence of the Empire of the Achæmenides, Mazdaism, the Origin of the Mysteries of Mithra, etc.; Astrology and Magic; The Transformation of Paganism, Paganism before Constantine, Christian Polemics, etc.

---

TSZE TEËN PIAO MUH JI-TEN HIYO MOKU. A Guide to the Dictionary of the Chinese Language, and to the Katakana Syllabary of the Japanese Language. Second edition. By *Thomas Jenner*. London: Luzac & Co. Pp. 122.

Owing to the extreme complexity of the Chinese ideographs, Western scholars are generally discouraged to grapple with them, though the importance of China, politically, commercially, in literature, or otherwise, is well recognized and commands serious attention. Therefore anything that purposes to make easier the study of the Chinese language must be welcome. Mr. Thomas Jenner, member of the China Society, offers us in this book a certain artificial method of memorising the Chinese radicals which is based upon the psychological principle of association. The principle was first applied to a practical use by William Stokes, teacher of memory, and the author has

utilized it for his Chinese study, finding it very practicable. The book contains not only the list of radicals, but also the names and dates of the twenty-six Chinese dynasties and two hundred thirty-seven emperors, all numerically arranged; along with a chapter on the geography of China and its map, and followed by some other sundry matters among which an account of the Chinese *swan-ben* (abacus). These compose Part I of the book.

The second part is devoted to the Japanese Katakana syllabary. It also contains the names of the emperors and a map of Japan.

To illustrate Mr. Jenner's method of memorizing Chinese radicals, I may take one instance from the book. The 119th radical is *mi*, meaning "uncooked rice." To memorize the sound and the meaning of the character, the author devises the word-combination "*meal of rice*," and then he composes a sentence containing this combination, thus: "These broad cloths are damaged with the *meal of rice*," a complete association of ideas being thus formed. While some of these memorial sentences are very good, others seem to be unsatisfactory, and the author may in another edition replace them by better ones.

The same method is applied to the Japanese syllabary commonly known as *iroha* (Japanese alphabet). But in this case the method is much simpler, for the Japanese syllables are not complicated. The second character of *iroha* is *ro*, which when written in Katakana style looks like a square, that is, "The row-lock hall of an ancient gallery"; and thus the sound and the symbol are associated together in memory.

D. T. S.

DIE GEHEIMLEHRE DES VEDA. Ausgewählte Texte der Upanishads aus dem Sanskrit übersetzt von Dr. Paul Deussen. Leipzig: Brockhaus, 1907. Pp. xxiii, 221.

It is strange how easily scholars identify themselves with the subject of their inquiry. Just as Max Müller was identified with the idea of the Self which he adopted in his philosophy almost literally in the sense in which it is used by the Brahmans, so Dr. Paul Deussen has become an enthusiastic expounder of Brahman philosophy as set forth in the Upanishads. The Upanishads were foreshadowed in the Veda, and for a long time the conception of the Self was the esoteric doctrine of the Brahman sages which was handed down from father to son and from teacher to pupil, not openly but in the form of a secret. We read for instance:

"Then spake Yajnavalkya, 'Take me by the hand, oh Arthabhaga, my dear one, for thus we must both come to an understanding by ourselves and not here in the assembly.'"

And again in another Upanishad we read:

"Therefore shall a father as a Brahman teach this doctrine only to his eldest son or perhaps also to a trusted disciple, but not to any one else whatsoever he may be. Even if a man should offer him in payment the whole earth and all its wealth, 'This is worth more,' he should then think,—'This is worth more,' he should then think."

These are the mottoes with which Professor Deussen prefaces a collection of selected texts of the Upanishads chosen for the purpose of characterizing the esoteric doctrine of the Atman, or the Self, which constitutes the central idea of Brahman philosophy. It is practically a metaphysical conception which assumes the Self as an independent being that exists by itself, the existence of which is denied by Buddhism. Professor Deussen here represents to us an

authoritative statement of the Brahman doctrine as taught in the texts themselves, nor is there any doubt about his being an indispensable authority in the comprehension and correct rendering of both the Sanskrit texts and ideas.

THE SACRED CITY OF ANURADHAPURA. By *Brahmachari Walisinha Harischandra*. Published by the author at 44 First Cross-St., Colombo. Pp. 132. Price, 3 Rs.

Under this title Mr. Harischandra has published a fully illustrated book for the purpose of making known the true history of the ancient capital of Ceylon, the sacred city of Anuradhapura with its many interesting ruins. The illustrations consist of the sacred Bodhi tree, a number of dagobas and ancient shrines, several portions of the stairs of Mihintale, with statues and other monuments of interest. The history of this ancient center of Buddhist civilization is almost unknown to Western people, which makes it the more interesting to read an author who has purposely studied the records and evidences of the glorious past of his country. The book is presumably printed by the author at his own expense, which must have been considerable, and its typography as well as its style betray its native origin. Nevertheless the reader will easily condone the shortcomings if he feels at all in sympathy with the enthusiasm and religious and patriotic zeal of the author. At any rate the book will be important to all who are interested in the history of Buddhism in Ceylon, for it brings within reach many data extracted from the author's knowledge of native documents, which are of difficult access to those not fully conversant with Singalese.

KRITIK DER REINEN ERFAHRUNG. Von *Richard Avenarius*. Leipzig: Reisland, 1907. Pp. xxvii, 222.

Richard Avenarius, late professor at the University of Zürich, died a few years ago, and his widow has caused the republication of his main works in a second edition. He is not much known, and although it appears that his presentation is bewildering we believe that his method ought to be taken into consideration by professional philosophers. His intention was to work out a philosophy of experience. We think that he has failed in many significant points, but his ideal is right. His first essay was entitled "Philosophy as Thinking the World According to the Principle of the Smallest Effort," which is a valuable idea and strongly recalls Ernst Mach's "economy of thought."

He further offers a book entitled "Critique of Pure Experience" in which he endeavors to analyse experience and let nothing but the facts of experience enter into his conception of the world. A further step in bringing his philosophy before the public is his human conception of the world.

In all his writings he attempts to strike out into new paths by following closely the example of naturalists, but by avoiding the work done by philosophers before him he comes to some extent practically to similar conclusions, although he misunderstands that others have thought and said similar things, and accuses his predecessors of metaphysicism where they often are as positivistic as he is himself. The latest publication before us is the first volume of the second edition of his "Critique of Pure Experience," edited by Petzoldt, who utilized the posthumous notes of Avenarius, but has otherwise left the work in the same shape as it was when it appeared in its first edition.

MENDELSSOHN. By *Camille Bellaigue*. Paris: Felix Alcan, 1907. Pp. 227. Price, 3 fr. 50.

In a series of books devoted to music and musicians, entitled *Les maîtres de la musique*, M. Felix Alcan publishes a charming life of Mendelssohn, who though not one of the greatest composers, is nevertheless one who is near to them in spirit, in technique, and classical seriousness. Our author, the musical critic of the *Revue des Deux-Mondes*, has made a special study of this great musician, who began his career at the early age of seven years. He follows him in his travels to Italy, Switzerland, France, England, and tells his life in Germany where he finally died a premature death. The work contains 227 pages and is divided into two books, each of five chapters. Those of the first book are (1) From Childhood to His Sixteenth Year, (2) From the Sixteenth to the Twentieth Year, (3) The Years of Travel (1829-32), (4) His Return and His German Career at Düsseldorf (1833-35), (5) From His Settlement in Leipsic (1835) Until His Death (1847). The subjects of the second book, which treats of his genius and his works, are as follows: (1) Generalities, (2) His Form and Technique, (3) His Sentiment or *Ethos*, (4) His Influence, and (5) Conclusion.

An appendix enumerates the works of Mendelssohn, and offers also a bibliography of the most important works written about him.

ESSAIS DE JEAN REY. Découverté et preuve de la pesanteur de l'air. Edition nouvelle avec commentaire publiée par *Maurice Petit*. Paris: Hermann, 1907. Pp. XXVII, 191. Price, 7 francs.

Frémy says in his *Encyclopédie chimique* that "J. Rey, the physician of Périgord as he has frequently been called with a certain intention of belittlement, was a distinguished observer who lived before his time, and it is surprising that when speaking of the fine works of Torricelli, published in 1643, and those of Pascal in 1648, no mention is made of the grand discovery of Jean Rey. I look upon this silence as one of the great injustices which have been committed in the history of science."

To make up for this injustice A. Hermann of 6 Rue De La Sorbonne, Paris, now republishes M. Rey's essay on the discovery and proof of the weight of air, which appeared for the first time in 1630 and may indeed be regarded as one of the most important investigations that paved the way for a better physical comprehension of nature. The book is edited by Maurice Petit, a French pharmacist, and is accompanied by some letters and critical notes. The publishers have printed it on good paper, and have reproduced the original title page of the first edition.

Mrs. Janet E. Ruutz-Rees has published a series of sermon-like "Reflections of the Psalms" in a small booklet of 43 pages bearing the same title and containing the following chapters, "God and the Soul," "The True Nature of Love," "Blessedness," "The Search for God," "The Conflict," "The Soul's Victory."

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.  
MARY CARUS.

VOL. XXII. (No. 7.)

JULY, 1908.

NO. 626

## CONTENTS:

	PAGE
<i>Frontispiece.</i> Lao-tze Writing His Book. MURATA TANRYÔ.	
<i>A Tribute to Mrs. E. C. Hegeler.</i> .....	385
<i>The Origin of the Crescent and the Star.</i> EDGAR J. BANKS. ....	387
<i>The Persistence of Symbols</i> (Illustrated). EDITOR. ....	391
<i>Sin in the Greek Cults.</i> EDWIN A. RUMBALL. ....	398
<i>Tendencies of Modern Theology.</i> EDITOR. ....	407
<i>Vital Theology.</i> HERMON F. BELL. ....	412
<i>The Importance of the God Ideal.</i> A. KAMPMEIER. ....	423
<i>Proteus.</i> EDWIN MILLER WHEELLOCK. ....	426
<i>Letting Down the Barriers.</i> F. W. FITZPATRICK. ....	433
<i>The Vesper Service and Roman Catholic Churches.</i> FRANK P. TEBBETTS. ...	438
<i>Miscellaneous.</i>	

The Author of *Proteus*, 444.—An Esperanto Grammar, 445.—M. Jean Réville, 446.—Our Frontispiece, 446.—The Weed's Philosophy (Poem), 447.—A Poem by Busch, 447.—Book Reviews and Notes, 448.

CHICAGO

**The Open Court Publishing Company**

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U. P. U., 2s. 6d.).

Entered as Second-Class Matter March 26, 1897, at the Post Office at Chicago, Ill. under Act of March 3, 1879.  
Copyright by The Open Court Publishing Company, 1908.



# THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.  
MARY CARUS.

"The Monist" also discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical and Sociological Questions of the Day.

## TERMS OF SUBSCRIPTION

In the United States, Canada and Mexico, yearly, postpaid, \$2.00; single copies, 60 cents. In England and the U. P. U., yearly, 9s. 6d.; single numbers, 2s. 6d.

Bound Volumes I—XVII in half leather, each \$3.00 (12s.), Postage, 1s. extra to countries in the U. P. U. Binding cases for back volumes, same style, postpaid, 75 cents (3s. 6d.). Unbound back numbers, \$2.00 per volume.

Some idea of the character of the work which "The Monist" has been doing, and of the high standing of its contributors, may be gained by reference to the seventeen years Index, just published, which will be sent on request. Price, 10 cents.

*Back numbers, unless out of print, will be supplied, postpaid, at the cost of 60 cents each.*

## TESTIMONIALS FROM THE READERS OF "THE MONIST"

"I do not believe any periodical in the world is doing more service to civilization and to this country than no other precisely readers than 'The Monist'."—Charles S. Peirce, Milford, Penn.

"Its great breadth and liberality, its high class of writers, and its able and scholarly reviews, are among its noteworthy features."—Lester F. Ward, Smithsonian Institution, Washington, D. C.

"I read 'The Monist' because it stands for something, because it gives me the thoughts of contemporary leaders, and because it is always on the side of sound scholarship."—David Eugene Smith, Ph.D., Professor of Mathematics in Teachers' College, Columbia University, New York City.

"Among the periodicals of a higher class, which I have been receiving for some years past, there is none that I read more regularly than 'The Monist'; and there is not a number in which I have not found some articles of fruitful suggestiveness. I have been so impressed with the value of the periodical that I recommended last year the purchase of a complete set for the library of our university."—J. Clark Murray, LL.D., Professor of Philosophy in McGill University, Montreal, Canada.

"I do not think that any journal in the world can rival 'The Monist,' and scarcely any other country but America can ever produce a journal like this, scientific, and still all-comprising, free-thinking and still never vague, but exact."—Dr. Huebbe Schleiden, Hanover, Germany.

"'The Monist' is certainly performing an important service. I always read the journal with interest and profit. It would be difficult to exaggerate the value of your journals and other publications for the advancement and diffusion of philosophy and science."—Prof. J. McKean Cattell, Professor of Psychology in Columbia University, New York.

"I desire to state that there are found compiled in this journal three qualities which render it superior to most other American and European reviews, namely: (1) The unlimited liberty of discussion and of thought in every branch of science pervading its pages; (2) the varied character of the articles which are published in every single number of it; and (3) the names of its illustrious contributors and collaborators from every part of the world."—G. Sergi, Professor of Anthropology in the University of Rome, Italy.

---

## THE OPEN COURT PUBLISHING CO.

378-388 Wabash Avenue

P. O. Drawer F

Chicago, Ill.







LAO-TZE WRITING HIS BOOK.

By Murata Tanryō.

*Frontispiece to The Open Court.*

HARVARD  
UNIVERSITY  
LIBRARY  
OCT 4 1941

# THE OPEN COURT

A MONTHLY MAGAZINE

**Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.**

VOL. XXII. (No. 7.)

JULY, 1908.

NO. 626.

Copyright by The Open Court Publishing Company, 1908.

## A TRIBUTE TO MRS. E. C. HEGELER.

MRS. CAMILLA HEGELER, wife of Edward C. Hegeler, the founder of the Open Court Publishing Company, passed away peacefully after a short illness, at her home in La Salle, Ill., on Thursday, May 28, about seven o'clock in the morning. She was born March 12, 1835, in Freiberg, Saxony. Her father was Julius Weisbach, Professor of Mechanical Engineering at the Mining Academy at Freiberg, well known to engineers as the greatest authority in his line of work. He laid the foundation of his science in such a masterly way that it rests on bottom rock, and his books are still in the hands of all who are teachers of engineering.

After an engagement of six years, Camilla Weisbach was married, on April 5, 1860, to Edward C. Hegeler of Bremen, and the couple went at once to the United States, where they settled in July of the same year in La Salle, Illinois, where Mr. Hegeler, in company with Mr. F. W. Matthiessen, two years previously had started one of the first zinc works on American ground.

Mrs. Hegeler shared with her husband all the tribulations and joys of life. The first years of the zinc works were by no means easy, and the severity of the struggle for success was only intensified by the war, 1861-65; but Mrs. Hegeler stood by her husband bravely and helped him bear these times of trial with patient cheerfulness. She saw within nine days (August 7 and 16, 1868) two of her children, Helene and Meta, die in their childhood, and another one, Gisela, in the bloom of youth (June 10, 1892).

In the days of success and prosperity Mrs. Hegeler remained the same in unassuming simplicity, solely intent on fulfilling her duties as wife and mother.

Mrs. Hegeler leaves, besides her husband, seven adult children and twenty-one grandchildren to mourn her loss, and to cherish in grateful remembrance the example she set them, for indeed those

who knew her agree that she was a model woman in all the ways of life. She was a dutiful daughter to her parents, a faithful wife and trusty helpmate to her husband, and she was a devoted and dearly beloved mother and grandmother to her children and her children's children. To her many friends and acquaintances, including those who helped her in her daily work at home, she proved herself always thoughtful, kindhearted, and true. Rarely was woman so cherished, esteemed and loved, and rarely was there one so worthy of the tribute we pay her.

She has departed. We shall no longer see her kind face, no longer feel the touch of her gentle hand, no longer enjoy the benefit of her solicitous care. But the blessings of her noble example remain with us an inexhaustible source of inspiration. Her life has been rich in good thoughts, in good words, in good deeds, and it has become a priceless inheritance for the generations to come.

What is mortal of her has passed away. It has passed away with all that is transient—pain, worry, toil. But the noblest part of her, the soul of her soul, her noble endeavor, heart-core of her inmost being, stays with us a living presence, to help us in our tribulations, to be a light that will illuminate our paths, and a power that will quicken us and guide us aright.

Life finds its consummation,  
Days end in evening gloom.  
But souls with life's cessation  
Sink not into the tomb.

Our hearts for love are yearning,  
'Tis love that life controls,  
Dust is to Dust returning,  
But Soul remains with Souls.

## THE ORIGIN OF THE CRESCENT AND THE STAR.

BY EDGAR J. BANKS.

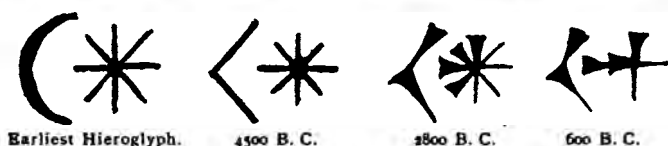
NO nation's flag is fairer to look upon than that which bears the crescent and the star. It is hated more than any other because it floats over a country whose history is one long story of corruption and massacre. It is loved more than any other because those who fight beneath it believe that if killed in battle, they may at once enter Paradise. No flag has witnessed more horrible, revolting deeds than the Turks have committed; none has ever floated over more brilliant pageants than were held in honor of the early sultans. The crescent and the star which appear upon both the civil red flag of Turkey, and on the sacred green flag of Mohammedanism, is not a symbol of the Turks, though many believe that it originated with them, nor is it a symbol of the earlier Greeks of Constantinople. It is as old as the civilization of man, for its origin may be found in the witchcraft or astrology of the Babylonians of more than 6000 years ago.

There is a legend which the historians relate to the effect that the crescent and the star is far older than the Turkish nation. It says that in the year 340 B. C., when Philip of Macedonia, the father of Alexander the Great, was besieging Byzantium, as Constantinople was then called, and was about to assault the city by night, a light appeared in the sky as a warning to the inhabitants. The people, aroused by the miraculous light seized their arms and saved the city. Philip withdrew in despair to his own country, and the light which miraculously appeared in the sky was given the form of a crescent and star, adopted by the Byzantines, and placed upon their coins.

However, the same crescent and star were employed as a symbol in Babylonia more than 6000 years ago, when primitive man was first learning to write by scratching crude pictures upon clay

and stone. The wedge-shaped language of Babylonia was originally picture writing, and many of the several hundred groups of wedges of which the language is composed, may be traced back to the original pictures. A circle was the word for the sun; a picture of a flat roofed house was the word for house; a picture of a foot was the verb to walk, and another of these early hieroglyphs was a crescent and star just as it now appears upon the Turkish flag. The word was pronounced *shiptu*, and it represented an exorcism, or incantation, or any thing which would drive away the evil spirits, or protect one from evil.

The Orientals of every age have been superstitious, and the ancient belief in the evil eye still prevails among them. In the markets of all Turkish towns one may purchase blue glass beads which are supposed to keep evil from the man or woman or horse or donkey which may wear them. Most Orientals carry with them a little leather bag containing a magical word or verse from the sacred writings, as a charm. The Jews attach the *mezusoth* or charms in metal or wooden cases to the door-posts that the evil



THE DEVELOPMENT OF THE CRESCENT AND STAR FROM THE ORIGINAL PICTURE-WRITING TO THE LATER BABYLONIAN WEDGE-SHAPED OR CUNEIFORM WRITING.

may not pass into the house, just as the kings of ancient Nineveh and Babylon stationed at the entrances of their palaces huge images of bulls and lions to guard those within from all evil, and the poorer people suspended clay tablets over their doors, and employed a thousand other devices for the same purpose. In spite of all the blue glass beads, the *mezusoth*, the bull deities and the other charms, the evil spirits did get possession of the bodies of the people, for whenever one shook with the malarial fever, or was tormented with the tooth ache or the pains of neuralgia or rheumatism, the Babylonian knew that an evil spirit had possessed him. The usual method of driving out the evil spirits was to repeat a formula or incantation which the Babylonians called *shiptu*, and which was represented by the crescent and the star. Recorded upon the clay tablets from Babylonia are hundreds of these magical sen-



tences. The exorcist repeated over the man whose body was quaking with fever, these words:

"The painful fever, the powerful fever, the fever which quits not a man, the evil fever, the unremovable fever, conjure, O spirit of heaven! conjure, O spirit of earth!"

The evil spirit was supposed not to be able to endure the sound of the words, and it immediately left the body. So in more modern times, Satan, it was thought, could not endure the sight of the cross.

Why did the ancient Babylonians use the crescent shaped moon to express the word for incantation? Like all primitive peoples, the Babylonians believed that the heavenly bodies were gods, and that the moon was the chief of them all. The moon never appears on two successive nights in just the same place; it constantly changes its form; sometimes it remains invisible, and the seasons of its appearance vary. The moon was therefore a god of importance, and each of its variations was significant. The early astronomers watched the moon to learn what its various positions, forms, and seasons of appearance meant, and what influence they had upon the welfare of man. They wrote to the king each day a little clay letter to inform him if the moon had been seen, and what it portended. Of the letters which still survive one to the king of Nineveh reads as follows:

"To the king my lord, from thy servant Ishtar-idin-apal, the chief of the astrologers of Arbela. May Nabu, Marduk and Ishtar of Arbela be gracious to the king my lord. On the 29th day we kept watch. The sky was so cloudy that we could not see the moon."

From their observations of the moon, the astronomers wrote down the omens as they learned them, and many of them may now be read upon the clay tablets from the ruins of the ancient cities.

"If the moon eclipse the sun, an enemy will devastate the land."

"If the moon appear out of season, the crops will be small."

The importance which the ancients attributed to the moon has survived in the Orient where the months are still lunar. The most joyous occasion in Central Arabia is when the new moon rises to end the long month of fasting. Then the shrill cries of joy of the women resound in every village. When the moon is eclipsed, the people are horrified. Even in our own country some farmers plant the potatoes in the full of the moon, and the mothers wean their babies according to the phases of the moon. The new moon, with a brilliant star or planet near it, may have impressed the early

Babylonian as a favorable sign, and thus the crescent and the star became the picture-word for incantations.

When Nineveh and Babylon passed away, and the portents of their astrologers were forgotten, the symbol still continued as a favorable sign, or a charm to avert the influences of evil. Babylon fell into the hands of the Persians, and the crescent and the star then became a frequent symbol on their coins. The Parthians succeeded the Persians, and they adopted the same old symbol upon their coins. Alexander the Great of Macedonia led his armies through Western Asia, and upon the later Macedonian coins appeared the crescent and the star. The Romans were the next to adopt the symbol, and upon the reverse of many of their coins which were struck for circulation in Asia, it appeared. The Byzan-



STAR AND CRESCENT ON THE  
BORDER OF AN ANCIENT  
PERSIAN COIN.



STAR AND CRESCENT ON A  
SILVER COIN OF  
HADRIAN.

tines adopted it, and to explain its origin as miraculous, the story of the appearance of the light in the heavens, to warn the people of the approach of the enemy, was related. When the Turks came to power and possessed Constantinople, there was no better or older symbol for their flag than the crescent and the star. Though the meaning of the symbol had long been forgotten, the Turks seem to have employed it as it was originally intended. It was a charm which was supposed to bring good luck. It is unquestionably the oldest charm in the world, for it has been employed ever since history began, or for more than 6000 years, by nearly every nation of the Orient.

## THE PERSISTENCE OF SYMBOLS.

AS INSTANCED BY THE DOUBLE EAGLE AND THE STAFF OF  
HERMES.

BY THE EDITOR.

**B**ABYLONIAN excavations and kindred archæological researches have brought to light many interesting facts, among which not the least important is the observation that mankind of former ages was more conservative than might appear to the modern generation who are accustomed to rapid changes. Thus Professor Banks informs us to-day that the coat of arms of Turkey, which in the opinion of many Mohammedans originated with the rise of Mohammedanism upon the ruins of the Greek Empire after the conquest of Constantinople, is really much older and dates back to the dawn of civilization when the same symbol was used as a charm to ward off evil. Similarly we have found that most of the Biblical traditions and institutions are in their essence much older than the Bible, and we will add here another strange instance of the preservation of an old symbol in calling attention to the prototype of the double eagle of the old German Empire which is still retained in the coat of arms of Austria and also of Russia. Russia adopted it when the ruler assumed the title of Czar, which means Cæsar or Kaiser.

The double eagle as a coat of arms of the Holy Roman Empire has not been definitely and positively dated before the Emperor Sigismund, but it also occurred much earlier in the coat of arms of Emperor Wenzel. Professor Roemer, however, in his book on the seals of the German Emperors\* claims that this double eagle does not represent the coat of arms of the emperor but designates the united coats of arms of Silesia and Brandenburg, thus suggesting the combination of two eagles as the origin of the double eagle.

Much has been written on the subject, especially by Gatterer,

\* *Siegel der deutschen Kaiser.*

von Ludewig, Pfeffinger, and Samuel Oetler, but no satisfactory explanation has been offered as to the source and original meaning of the double eagle. Since the days of Emperor Sigismund, however, the emblem of the emperor has continued to be the double-headed eagle placed on a golden field, holding in its claws the scepter, sword and imperial globe. The two heads are surrounded by a halo. The breast of the double eagle always carried the coat of arms of the imperial house. The double eagle has been explained by lovers of mysticism as designating the double nature of the Roman Empire in both its spiritual and secular aspects at once. The Roman Church represents the spiritual world and the imperial government the worldly affairs of this monarchy which tacitly claimed to be of a universal nature.



COAT OF ARMS OF AUSTRIA.



COAT OF ARMS OF RUSSIA.

The double-headed eagle, however, does not appear first as the emblem of the emperor. It occurs also in other coats of arms of minor significance. The first mention of it in heraldic books is in the illustration of the seal of the Count of Würzburg, dated 1202. Another is mentioned by Fahne in his "History of Rhenish Families."\* It was also the coat of arms of Henricus de Rode, dated 1276. Among the other double-headed eagles of an ancient date is one of 1278 which was borne by Philip of Saxony, and another by the Archbishop of Cologne, an evidence of which is its appearance upon the coat of arms of the city of Cologne. At present there are two little principalities which still bear the double eagle. One is

\* *Geschichte der rheinischen Geschlechter*, Book I, Plate 3.

Schwarzburg-Sondershausen, the other the principality of Liechtenstein, a small territory on the upper Rhine, situated between the Austrian Tyrol and Switzerland. It is so small that in the peace made between Austria and the German Confederacy on the one side and Prussia on the other, it was absolutely forgotten, so that no treaty was made between Prussia and the Prince of Liechtenstein. The result was that through the dissolution of the German Confederacy this tiny district became an independent principality without any attachment to the old German Empire of which it had once formed a part.

Whether the double eagle of the Holy Roman Empire developed on German soil or whether it was derived from a monument in Boghaz Köi in ancient Phrygia is an open question. Springer in his "History of Art" states this view as a matter of course, as if



MONUMENT FROM BOGHAZ-KÖI.

there were no doubt about it; but we know of no conclusive argument except that the double eagle as a coat of arms makes its appearance in German history soon after the Crusades.

The double eagle is said to appear on some old Turkish crests, which suggests the possibility that the chief who used it had seen the emblem on the rocks of Boghaz Köi. He may have lived near by and so have come to appropriate it. We may further assume that a crusader obtained possession of a shield of this kind by conquest, or even that he happened to see the rock of Boghaz Köi himself and adopted the design for his coat of arms. In this way it may have found its way into Germany; but one thing is sure that once in Europe the strange design attracted widespread attention. It pleased many and became frequently used until at last it received a place in the coat of arms of the Empire.



There is no proof of this hypothesis, and the main argument in its favor consists in the improbability that such a strange combination should have been invented twice. As soon as the double-headed eagle had become an emblem of the Empire it was adopted by all other monarchs who assumed the title of emperor or kaiser. However, when Napoleon made himself emperor he returned to the simple eagle, which as we know, had been the royal coat of arms of the German kings before they went to Italy to be crowned as Roman emperors.

The name Boghaz Köi means "village of the gorge," and the place is now a small hamlet\* remarkable for its interesting ruins whose history is as yet by no means definitely determined. In the *Encyclopædia Britannica* the present state of the controversy is summed up as follows:

"Dr. Barth thinks the city was probably founded by Cyaxares, the Mede, and explains the groups of sculpture as commemorating the peace between Cyaxares and Alyattes, which is described by Herodotus in the 74th chapter of his first book. M. Texier's hypothesis, on the other hand, is that the carvings represent the introduction of the worship of Astarte into Phrygia; and this interpretation has been provisionally accepted by Van Lennep, in whose *Travels in Asia Minor*, 1870, carefully-drawn copies of the sculptures will be found."

We are inclined to believe that neither hypothesis is correct, yet we grant that the carving indicates the welcome given to the great goddess (Astarte, Istara, Cybele or by whatever name she may be called) by the chief male deity of the country, presumably the god of heaven or of the sun, for if he were the moon-god he would wear the crescent on his scepter.

We need not suppose that the worship of the goddess Astarte was introduced at once and in such an ostensible way. We have reason to assume that the goddess was worshiped in Phrygia since times immemorial and that her cult was handed down from pre-historic ages. Accordingly the Boghaz-Köi monument can scarcely represent the introduction of Astarte worship into Phrygia, but it may be a representation of the annual festival of the god's marriage, and this interpretation seems to me the most probable.

In the procession of the goddess we see two persons standing upon a double eagle, but we have not the slightest cue as to the meaning of this strange emblem.

\* It is situated at about 40° N. latitude on the banks of a creek that falls into the river Kizil Irmak.



In this connection we may also state that the famous staff of the Chthonic Hermes (Mercury) consisting of two intertwining serpents, is much older than Greek mythology. As some of the more archaic representations indicate, the staff consisted originally of the solar disk surmounted by a crescent, which is obviously a combination of the two symbols of the moon and the sun. It is not uncommon that a misunderstood symbol received a new interpretation by the after-thought of later generations that were not familiar with its history.



DESCENT OF DIONYSUS TO HADES.

It is natural that all the gods that have anything to do with the dead and the restoration of life, would in their capacity as Chthonic deities, that is to say when visiting the underworld, bear in their hands the staff of Mercury. Thus for instance Dionysus, who also incorporated in his personality the idea of restorer to life is represented with this emblem. On the picture of an ancient Greek vase he rides on a goat which unquestionably establishes his identity, and he is welcomed by the torch-bearing Hekate.

The combination of sun and moon represented the quintessence of the life principle and so their symbols placed on the staff of the deity who conducts the soul to Hades, represent thereby the power of calling the dead back to life.

Our illustrations indicate a progress of the symbol from its old

form to the new one until finally even the combination of the crescent with the disk is lost, as may be seen in a medallion here represented.

It is noticeable that in those representations of Hermes which refer to the funerary cult the old form is more rigorously adhered to, as appears, for instance, from a votive tablet found in Southern



THE STAFF OF HERMES.



HERMES RESURRECTING THE DEAD.

Italy. Here the connection of Hermes with the restoration of life is most apparent, and for this reason he confers with the Chthonic Aphrodite. She stretches out her arm apparently granting his request for the resurrection of the dead, holding in her hands a pome-



CHTHONIC HERMES.

Votive tablet from South Italy.

granate which is practically the same symbol as the apple in the hand of Venus. On her arm stands Eros in this connection called the Chthonic Eros, who is naturally deemed accessory, perhaps even indispensable, in the procreation of new life.

In the current mythological representations of Hermes the

staff bears the wings as a last reminiscence of the winged disk of the Egyptians, and the snakes are gracefully intertwined, recalling the seraphim, the protecting genii of fanes and deities.

The persistence of symbols is beautifully instanced in the double eagle and the staff of Hermes as well as the crescent and star of Turkey. But we ought to mention also the cross which has become the symbol of Christianity and yet it is as ancient as mankind. We have set forth this subject in a series of articles published some time ago in *The Open Court* and can only say that it is typical of the



HERMES PRESENTING SOULS TO PLUTO AND PERSEPHONE.

development of mankind. When new thoughts rise into prominence old forms of thought, old emblems, old institutions, continue in use, but they are filled with new meaning, they are re-interpreted, they gain a new and often a deeper significance than they had before. In this way the cross which symbolized to primitive mankind the combination of the two life-giving principles, the four quarters of the world, fertilization through rain, and many other things important for the life of primitive man, came to signify the death of Christ and the symbol of salvation.

## SIN IN THE GREEK CULTS.

BY EDWIN A. RUMBALL.

IT has been customary for many ages now to think of the Hellenic mind as possessing more healthy joyfulness and less consciousness of the dark side of life than others. When Rawlinson wrote that "the typical Greek was devoid of any deep sense of sin," he expressed what most men have thought, who have read their literature. Professor James, however, has come forward as an advocate against the lightsome joyous view of life possessed by the Greek. He writes, that "the moment the Greeks grew systematically pensive and thought of ultimates they became unmitigated pessimists." As examples he cites first of all the *Iliad*, XVII, 446: "Nothing then is more wretched anywhere than man of all that breathes and creeps on the earth." Also *Theognis* 425-428: "Best of all for all things upon earth is it not to be born nor to behold the splendors of the sun; next best to traverse as soon as possible the gate of Hades. Other passages of like significance he quotes from *Œdipus in Colonus*, 1225, and also in another place, the words Achilles hears Lycaon, Priam's young son, say, beginning "Ah, friend, thou too must die."

Probably the whole value of these words of James will be that in the future we shall not be so wildly enthusiastic over the bright worship of the Greek and the joyful optimism that characterized it. For we certainly shall do wrong if we blot out the beautiful picture of Apollo, for example, "the bright cheerful patron of song," and the procession of young boys carrying the olive branches singing of the "heartening wine that sends all care to sleep," and in its place put the "blackly pessimistic" picture of the Harvard Professor.

We doubtless have been wrong in allowing joyfulness to strike too loud a note in their religion and it is good to be pulled up—even sharply—that we might recognize that like every other nation there was a dark and painful vein in their experience. But it must yet

be said that joy *was* the prevailing note in their religion, and there was not, as Plato tells us, a very deep consciousness of sin present in their life. The sacrifices were usually followed by banquets which communicated a festive character to the acts of worship, and this was accompanied with singing and dancing. Naturally sadness and melancholy were in their life as in the life of all, but it does not conquer their spirits. Says Pericles in his funeral speech when praising Athens, "We have not forgotten to provide for our weary spirits many relaxations from toil: we have regular games and sacrifices throughout the year...and the delight which we feel in all these things helps to banish melancholy." In these sacrifices we need to remind ourselves of the "communion" idea, with which W. Robertson Smith has made us so familiar. The fact that Pericles mentions it with the games, itself shows us that a pious notion was not uppermost. In many of the festivals, such as the Diasia, (in honor of Zeus Meilichios) the Plyteria, the Thargelia and the Thesmophoria there was at least one day of fasting and gloom, but it was a joyful note that sounded loudest during the days given to the festivals. "Apollo loves the joy of song and the music," sings Stesichorus (Frag. 50), "but dirges and wailing are the portion of Hades." "He is not one to be present with those that lament," the chorus in the Agamemnon say to Cassandra. All morbidness concerning wrong doing was absolutely opposed to their nature. Where consciousness of sin existed, it was got rid of as soon as possible. There is a Pythian epigram or utterance which breathes the characteristic Greek spirit of *ἐπιείκεια*—which it will be remembered Matthew Arnold has immortalized—"sweet reasonableness," quoted by Farnall in the fourth volume of his *Cults of the Greek States*. The consultant was a priest who under great temptation had broken his vow of chastity which his office temporarily imposed upon him; in remorse and terror he asks the oracle, by what penance or sacrifice he can avoid the wrath of the divinity; but the oracle comforts him with the answer: "God pardons all that man's nature is too weak to resist."

In studying Greek religion that we may learn a little about the place that sin held in it, we need to keep in mind that Greece was not a unity in respect of this consciousness. In previous studies we have noted that geography can materially modify the content of sin, so here the same is true. The Athenian goddess protected Orestes and shielded him from the onset of the furies, though he was not an Athenian. But "Athena of the brazen house," the bronze goddess on the rising ground that was regarded as the Acropolis of

Sparta, was appealed to in vain by her own king of Heracleid descent because he had been guilty of a rash act of homicide. It has been truly said, "she shared all the sternness of the Spartan discipline and was of a rigorous, unrelenting mood." In a later day we find the usual unity which reveals a great ethical advance on the old ideas. Empedocles of Agrigentum voiced the feeling of this later day when he said, "It cannot be that one and the same thing is lawful in one city and forbidden in others, but universal law stretches throughout the widely ruling sky and the immeasurable beam of light."

As in all religions the cults of Greece provide us with many illustrations of primitive notions of sin. Thus Farnall finds reason for thinking that Zeus Meilichios was once conceived as a physical god of vegetation who grew sombre with the winter months and must be appeased in order that the season of fertility may return. In such a case as this the people would understand by the varying moods of the divinity a reflection of the varying conduct of man. Sinfulness with them would thus be dependent upon the season of the year, and offerings for fertility easily pass to sacrifices for sin. We also find in the Thesmophoria the familiar notion that fasting and continence had an agrarian value. A breach of either of these two things was visited generally by sterility of the land. In this connection reference should be made to Fraser's *Golden Bough* (II, 212) where illustrations of the same idea are given from the Karens of Burma, the Battas of Sumatra and the natives of Mowat in New Guinea. The sympathetic relation supposed to exist between the commerce of the sexes and the fertility of the earth is probably the reason that the ancient Greek husbandmen caused boys and virgins to plant and gather the olives.

The notion that sin is something which can be contracted like a plague as we noticed in our previous study (see "The Changing Content of Sin," Jan., 1908) does not seem to have been unknown in Greece. When Athena was washed, Artemidonis explains all such rites as necessitated by human "sin, which pollutes the temples and the images." It was a notion of sin like this that made the Dipolia seem reasonable to the Greek mind. This story is told by Pausanias and more fully by Theophrastus in Porphyry. It appears that the axe which was used for killing the ox, being blamed for murder was solemnly tried and condemned and cast into the sea. In the fuller account a number of men did something towards the murder, so that they all blamed each other, "until the guilt was at last allowed to rest on the axe." With this we should compare the



following from Plato's "Laws." "If any lifeless thing deprive a man of his life, except in the case of a thunderbolt, or other fatal dart sent from the gods,—whether a man is killed by lifeless objects falling upon him or by his falling upon them, the nearest of kin shall appoint the nearest neighbor to be the judge and thereby acquit himself and the whole family of guilt. And he shall cast the guilty thing beyond the border."

What were the sins of which the Greek was most conscious? In answering this question we shall find many things that would not be judged as sins by our modern ethical standards. We find such natural things as childbirth and death counted among the things for which lustration is necessary. These were "sunderers" and could separate the Greek from the favor of the gods as much as murder. All connected with these things were also infected by the uncleanness. Care was even taken that the sun should not shine upon the corpse, "since even the Sun-god must not pollute himself by the sight of a dead body." Thus the funeral usually took place in the early morning before sunrise. In this connection we should remember a similar idea in the sacrifices in Locris to *Θεοὶ Μέλαινοι*. These were performed in the night, and all the flesh of the victim slain must be consumed before morning. If, as some think, this victim bore away the sins of the people, the fact that it must not be exposed to the light of day would show that a corpse and a sin-bearer were thought of as equally harmful. One of the strange inconsistencies of primitive ethics is seen in that childbirth always required a cleansing at the festival of Amphidromia, and yet the Artemis cult seems to have viewed childlessness as a grave offence. This may have been a survival of phallic worship, as it seems to have been among the Jews, barrenness being the most likely curse of a god of fertility. In any case the mad Proetides lead a wild life and reject marriage until they are tamed at last by Artemis *Ἡμερασία*. Women in travail used to call on her for aid, and her encouragement seems to have gone farther, for Euripides says, "Artemis *Δοχία* would not speak to childless women." Any conception of sin or purification does not seem however to have played a very large part, if any, in her cult. The Hindu idea of the evil of birth does not come until the Greek reaches a more reflective stage. Then we find Empedocles of Agrigentum saying that "human birth is one of a series of trans-migrations which are the punishment for some original sin." The notion that the sins of the father are visited upon the children is often found in Æschylus, and Theognis prays that the gods would

punish the guilty in his own person and not avenge the sins of the fathers upon the children.

One of the most heinous sins to the Greek was inhospitality. All sins against the home and hearth were punished. Unnatural vice and exposure of children were spoken of as sins against Zeus 'Ερκεῖος, the god of the family life. "The parent must be honored more than the statue of the god, according to Plato, who asserts that Nemesis accuses before the divine judge those who neglect such duties." To their minds the hearth fire and also the temple fire were very sensitive to all sins. After some great sacrilege or at the annual piacular season, all the fires were extinguished to be re-kindled from some holy flame. The same custom has been found with the Chinese, Mexicans, Peruvians, Iroquois and some African tribes. "The most famous instance," says Farnall, "is the account of the feast of Eleutheria instituted to commemorate the battle of Plataea. The Delphic oracle commanded the generals to extinguish all the fires in the country as having been *polluted* by the barbarians and to fetch new fire from the common hearth of Pytho."

Homicide seems to have also been looked upon with horror by the Greeks. The statue of Hera is said to have turned aside when the blood of the Sybarites was shed at her altar. And Iphigenia in Euripides's play declares that the idol of Artemis showed the same aversion when the matricide Orestes drew near. Cf. Farnall, *Cults*, I, 20. The shedding of blood seems to have been the original sin for which the worship of Zeus 'Ικεσιος, the god of supplication, was established. The punishment for the murder of a kinsman was madness. The Erinyes sent this to Ixion, "The first murderer in Greek legend." Doubtless as in other nations, the murder of a kinsman was a greater offence than that of an alien, because of the mystical bond supposed to exist between the god, the slayer and the slain. Other sins frequently mentioned are treachery, especially towards a guest or friend; cruelty; blasphemy; robbing of temples; incest; violation of the rite of asylum and perjury. Of this last even Euripides says, "Thinkest thou that the gods are inclined to pardon when by false swearing a man would escape death or bonds or violence? Then either they are less wise than mortal men, or they set fair specious pleas before justice." In some of the popular beliefs of the Greeks, prosperity was looked upon as an evil thing. It awakened the jealousy of the gods. It will be remembered that Herodotus (I. 34) says, "The indignation of the gods fell heavily upon Cræsus, probably because he thought himself the happiest of all men." "Here," says Lewis Campbell in his *Religion in Greek*

*Literature*, "thought is in transition between the danger of prosperity and the sinfulness of pride." Compare the lines of Æsopus: "If a man has some good fortune, he receives Nemesis by way of compensation."

Up to the present we have said nothing of the sin of licentiousness which is often associated with the Greek character. Before we see how they sought to rid themselves of sin, it may be well therefore, to say something of this characteristic Greek failing. The popular idea that Greek worship was seldom unconnected with sexual sin is entirely false. There was no such indulgence at the Thesmophoria but there was *αἰσχρολογία*, (as there was also at Haloa and in the worship of Damia and Auxesia) "badinage of an undoubtedly indecent kind." But it was not like the coarseness that we should naturally associate with such a word. It was performed as a ceremony by matrons whose chastity was not to be questioned. The object of it all was simply to stimulate the fertilizing power of the earth and the human frame. It will not do for us therefore to draw any evil inference from this ritual.

With regard to the cult of Aphrodite, the goddess of physical beauty and love, as it appears in written and monumental record, it was, says Farnell, "as pure and austere as that of Zeus and Athene, purer than that of Artemis." In some of the communities rules of chastity were imposed upon the priestesses. "The only hint before the fourth century of impurity is in connection with Aphrodite Ourania at Corinth." Another writer, after granting that the Athenian in the earliest times had "a severe and stern conception of the great goddess," declares that the lower conception came after the Persian war, through greater intercourse with maritime populations. Thus it may have been the result of Phœnician influence. It will be remembered that the Platonic Socrates speaks in the *Phædrus* of this lower kind of love as taken from "some haunt of sailors where good manners were unknown." It also appears from inscriptions that land was granted at Piræus for the specially Tyrian worship of Aphrodite (*Astarte*). Farnell attributes the degeneracy to the influence of the *hetæra* in social life, and doubtless this was a strong factor. They may certainly have made possible an extension of the bad morals of the foreign sailors. They were found almost everywhere and association with them was seldom a reproach to married men. While there is some reason to doubt that Solon instituted regular provision for licentiousness it is not unlikely that the State in a later day promoted the establishment of houses for them. Their place in the social life of Greece, and actions like that of the *hetæra*

Phryne imitating Aphrodite Anadyomene can only be explained in the light of the intense Hellenic love of beauty, apart from considerations of morality. To them a beautiful human body was something divine, and often the admiration given to it made them forget its weaknesses. In passing any judgment upon this phase of Greek life we must remember that the *hetærae* were thought of as a necessity of every social organization, and just as no conscience was pricked in the Middle Ages when churches were supported by brothels and the Papal treasury substantially helped by the trade, so in Greek life these things were not viewed as strictly as we do to-day. (Cf. Herod. I. 8, 10, 93, 203.) We need also to check the fury of our condemnation with the fact that modern civilization is yet a long way from the solution of the problem which yet lives in every city. It should not be forgotten also in this connection that the period of greatest rottenness in Greek social life was also the period "renowned in Greek literature and art as of the greatest splendor." It is significant of the same problem that the poets and artists of a later day whose brilliance is beyond question have had the same weakness.

We should badly misrepresent the Greek content of sin if we left the impression that its nature was always of a ceremonial kind. As every reader of its best thought well knows, there gradually grew a high ethical consciousness. Religion in Greek literature finds its culminating point in Plato and he treats with scorn the idea that ceremonial rites can purge from sin. In the "Laws" the three heretics are (1) the atheist whose offence is least, (2) the believer in gods who are indifferent to human beings, and (3) worst of all, the believer in gods who can be bribed by prayers and incense to the remission of sins.

That the idea of sin had a moral content sometimes alongside of the old physical idea could be shown in various passages. There is the Rhodian inscription, which says that the only people who can rightfully enter the temple are those "who are pure and healthy in hand and heart and who have no evil conscience in themselves." Origen quotes the following passage from Celsus, "Those who invite people to the other mysteries [as distinct from the Christian] make this proclamation: 'Come all ye who are pure of hand and heart and intelligible speech.'" In Pythagorean philosophy we possess the advanced reflection that righteousness was the best sacrifice and that the poor man's offering was more to the deity than hecatombs of oxen. In Herodotus (VI. 86) we have a saying which has been well called "a landmark in the history of Greek ethics." It is the forerunner of the Christian ethic that sin can be in thought more than deed. One

transition from ritualistic to ethical purity is seen in the story of Aelian, a Greek who has accidentally slain his dearest friend while protecting him from robbers. He hurries heart-broken to Delphi to see if he can cleanse himself from the stain of innocent blood. Under the old code he was altogether unclean, but a better fate greeted him: "Thou slewest thy friend in trying to save his life: his blood hath not defiled thee, thou art even purer of hand than thou wert before." Another transitional epigram reads, "Oh stranger, if holy of soul enter the shrine of the holy god, having but touched the lustral water: for lustration is an easy matter for the good, but an evil man the whole ocean cannot cleanse with its streams." The Greeks thought once to excuse their actions by appealing to like actions in the gods. But Euripides—and Bacchylides and Menander have a similar thought—says, "it is men who impute their own evil nature to the gods," and again, "if the gods do evil, they are not gods."

Sin was got rid of in a variety of ways, mostly characteristic of physical ideas about sin. Water, especially sea water, was of great lustral power. The plague at the beginning of the *Iliad* sent by an offended deity, is stayed by sacrifice and washing in the sea. The image of Athena was annually washed in sea water, because "human sin" had polluted it. The preference was always given to flowing water or sea water for holy water to be placed at the entrance to temples and private houses for sprinkling. After death a vessel of water brought from another house is placed at the door and every one who leaves the house must sprinkle himself before he can associate again with his fellows. The bodies of the animals sacrificed in Athens were always cast into the sea. The Eleusinian rites always began with a rush into the sea, doubtless for the sake of purification.

Pig's blood was another great lustral element. On a vase-painting representing the purification of Orestes after the murder of his mother, Apollo holds a sucking pig above the head of the murderer. On another vase-painting we see the hero Theseus seated on the altar of Zeus the Atoner with pig's blood running down his body to cleanse him from the slaughter of the brigands.

Another favorite manner of doing away with sin was to transfer it to another person or thing. This was a very common practice in antiquity. We are told by Eustathius that a ram was offered to Zeus Meilichios at the end of Marmacterion, and its skin was used for the purification of the city, whose offences by some ceremonious means were cast out and passed over into certain unclean objects that were taken away to the cross-roads. This is a reminder that



the most potent purification charm at Eleusis was "the fleece of God"; this was placed under the feet of those who desired purification from guilt. At Athens we have a clear example of the transference of sin in the *Φαρμακός*; like all harvest gods, he is fed up and royally attired, but as a sin-bearer he is vile, ugly, rejected and after his death, his ashes cast into the sea, or as another account has it, "strewn on the land to impregnate it with his spirit." A further study of this most interesting ritual can be found in Fraser's *Golden Bough*, and in relation to Christian origins and dogma in Grant Allen's *Evolution of the Idea of God*.

It would be possible to go on indefinitely quoting examples of the mechanical ways in which the ancient Greek got rid of his sin, but it is hardly necessary. One thing must impress us all, namely that the Aryan nature as we have noted it in India (cf. "Sin in the Upanishads," Oct., 1907) and in Greece is not easily made to think darkly about sin. The emphasis which Christianity has given to this so-called "fundamental" is being gradually thrown from us. We are not becoming less moral, but simply asserting in higher terms the old Aryan healthymindedness which looks upon prudery and emphasis of the failings of human nature as much a sin as that which it condemns. The fact is that those who have never been in bondage to the sin notions of Medievalism have for many years "laughed at a fall" in order to "get up and begin again." And when we think of the thousands who are kept in the bondage of old bygone forms and beliefs in our churches, when we remember that the great stay of orthodoxy is its unnatural view of sin, we must long more than ever for the day when the rising world shall realize that the things we leave behind us are not to be cursed, but kept in their place. Sin is a return to the first steps of the ladder and it should be the aim of all the teachers of men to direct the attention of their fellows to the rungs above far more than to the steps below.



## TENDENCIES OF MODERN THEOLOGY.

BY THE EDITOR.

THE present number contains two articles on the problem of modern theology, and in spite of difference in style and method the views of Mr. Hermon F. Bell and Mr. A. Kampmeier agree on the one point that both propose to find the only true ideal of religion in God himself, even going so far as to offer this as the substance of a universal creed in which all could acquiesce. This is true only in a general way, not in definite and important details, and so there are important points in which we beg to differ. We believe that though mankind will gradually come to possess one kind of science, and though the churches may agree in their belief as to the main facts, they will not become uniform in their religious institutions. We shall probably come to an agreement in our notions concerning the constitution of the world in which we live, the chief tenets of the moral ought, the nature of the soul, and the destiny of man after death, but our emotional needs being based upon different idiosyncracies will require different expressions.

Religion does not consist of doctrines only but embraces also ethics, ceremonies, customs, festivals, etc. In this respect religion partakes of the nature of art, and art offers a great variety of modes of expression. Even where the kernel of religion is the same, its institutions, its rituals, and the exterior show of devotion may be different. Methodists and Episcopalians do not differ so much in belief as in temperament, from which results the divergence in their modes of worship.

Our religious development tends toward a comprehension of the essential in religion, and the bottom fact of the religious conviction of Christianity has found expression in the doctrine of God.

Now it is characteristic of all serious monotheists that in their zeal for God, they become hostile to any other mode of religious expression, and so they are apt to become iconoclasts. They regard

icon-worship in any shape as idolatry, and so the Jews, the Mohammedans and also the early Christians were in the habit of breaking and mutilating the statues of the old gods. A kindred spirit manifests itself in several branches of the Reformation, especially among the Puritans, and as a result they exhibit hostility to art and their religion becomes a bald worship of abstract thought. Unitarianism is a product of this tendency to rationalize religion.

The Protestant spirit wants religion pure and simple—religion without romance, without mythology, if possible without ritual and symbol. Some Protestant churches go so far as to deny art admittance to sacred worship. Pictures as well as statues, incense, symbols, rituals, are scorned as pagan, and God is conceived in the abstractness of the idea more than after the fashion of mystical intuition. And yet, even the Protestant conception of God remains an allegory. God is conceived as a Father, as a great benevolent *seigneur* who with parental care watches over all his children and embraces them with tender love. Now since even this conception can no longer be taken literally but is a figure of speech, just as Christian legends are pious fairy tales, so we learn to appreciate again other dogmas such as the trinity doctrine, the romantic poetry of saint worship and the several allegorical methods employed by almost all the religions of the past.

Religion is our endeavor to adjust our relation toward the All in which we live, and in the different religions different symbols are used to denote the several factors that play a part in our world-conception. These symbols are more or less allegorical and are approximately exact only in philosophies of high scientific value. While it is desirable to have a religion that is pure, i. e., unalloyed with myth, myths, allegories and metaphors are not objectionable in themselves. On the contrary, under ordinary circumstances they recommend themselves on account of their poetic force especially for large multitudes of average people. Parables have always been recognized as helpful, the only drawback they have is that the ignorant take them literally, and while they insist on the letter, they overlook the meaning of the spirit. This clinging to the letter of a myth is characteristic of paganism which renders its devotees narrowminded and bigoted; but when we understand the spirit we grow tolerant toward the several myths and would not condemn one allegory because in the letter it contradicts our own favorite term. Thus Christian sects respect one another better the more they have learned to appreciate their intentions.

Mankind has had the same experience with reference to the

mythology of Greek antiquity. So long as there was danger of the gods being still believed in literally, there was a bitter hostility toward the ancient mythology, but in the days of the Renaissance, when there was no possibility of a return to paganism, the interest in antique traditions, the love of pagan art, and the admiration of classical ideals became firmly established and the recognition of their value is not likely ever to be shaken again.

The same will prove true of the pagan features of Christianity, and there is scarcely any of its doctrines and institutions which has not come down to us from pagan sources, or has its pagan prototypes. Are not the ideas of a god-man, of a god incarnation, of a saviour, of atonement for sin through sacrifice, yea through the innocent blood of the god-man himself, his martyr death and his final triumph after his restoration to life, traits in the pre-Christian religions of Egypt, Greece, Babylon, and India? Are not Osiris, Herakles and other Grecian heroes, Tammuz, Bel, Krishna and all the innumerable god-incarnations of the Gentiles prototypes of Christ?

The ideal of a god-man in religion is based upon a psychological need deeply rooted in man's soul. It is man's inborn tendency toward hero-worship. We admire great men, we praise them in song, exalt them and keep them before our eyes as examples worthy of imitation. This hero-worship is the quintessence of that peculiar type of religious devotion which in former ages begot the mythology of pagan saviours, and in the age of Christianity brought forth the ideal of Christ, the god-man.

Worship of God is indeed one most profound and significant mode of religious faith, but it is by no means the only one.\* Hero-worship is another and both have been combined with wonderful skill in current Christianity.

In answer to Mr. Kampmeier's explanation of the origin of Christianity, I wish to state that according to my view proposed in a former article a new religion was preparing itself in the Roman Empire. The outlines of it had been formed and were pretty clearly pronounced at the time when the Apostle Paul was preaching. In the regions where he traveled, especially in Asia Minor, it was

\* That monotheism is not the only possible form of a purified religion can no longer be doubted. The truth contained in the idea of God can be expressed in other ways as for instance in the Amitabha conception of Buddhism, and we must bear in mind that the idea of a personal God is also a symbol, an allegory, a simile that can not be taken literally. The conception of God as an individual being is untenable from a scientific point of view, but we do not intend to discuss the problem here because we have done so repeatedly on other occasions and have a book on the subject in preparation.

known by the name of gnosticism and its main ideas had been worked out to such an extent that St. Paul could use its terms without deeming an explanation of them necessary. This religious movement was predestined to accept the ideal of a saviour, a monotheistic trinity, the moral ideal of universal goodwill, a belief in future rewards and punishments, and also the establishment of a millennium, a kingdom of God on earth. All these ideas are pre-Christian, and St. Paul's work consisted mainly, perhaps solely, in claiming that the expected Saviour had actually appeared in Jesus the Nazarene.

The elements of this new religion are Gentile, not Jewish. They are positively un-Jewish. However they had crept also into Judaism through Persian influence and had tinged the extra-canonical writings known as the Old Testament Apocrypha.

I grant that the common interpretation of history is the one presented by Mr. Kampmeier that Christianity "has first gone through the Jewish mold"; I would say, however, that the religious syncretism of the Eastern part of the Roman Empire (Greece, Asia Minor and Egypt), having formed the outlines of a new religion, adopted Judaism as its ancestor, and then Judaism naturally became an increasingly influential factor in its further formation.

Paul's rapid success is due mainly to the fact that the leading ideas of the religion which he preached were already common property among the people whom he addressed. The chief point that was new in his preaching was the proposition that the expected Christ was Jesus who had been crucified and had risen from the dead. This identification of the Christ and Jesus had become plausible to the Gentiles on account of the exceptional position which the Jews held at the time and are still holding, for we must remember that the dispersion of the Jews does not date from the destruction of Jerusalem.

Paul made it plausible to the Greek people, to whom he addressed himself, that the expected Saviour should come from that mysterious race which was the sternest representative of monotheism.

While we sympathize with Mr. Bell in his belief in the importance of the idea of God, we suggest that his conception is on the one hand rather too narrow for scientific minds. On the other hand it is not fair to other expressions of religious faith than his own which is a rigid Unitarianism, for it appears that his strictures on Unitarianism indicate that he is at the bottom of his heart a Unitarian and he resents the present state of the Unitarian Church only

because it does not accept the ultimate conclusion of the Unitarian principle as he understands it.

I find no fault with the rigid monotheistic God-conception, but I wish to say a good word also for other forms of faith, be it Trinitarianism, Christolatry, the worship of the God-man (this religious efflorescence of hero worship), or even Buddhist, Brahman and Taoist forms of religious devotion.

The main thing for us is to appreciate the nature of religious dogmas and remember that they are symbols. The letter of a religious myth is untrue, it is fiction, but its spirit may be true and it is our part to discover the truth that is hidden in the metaphor.

## VITAL THEOLOGY.

BY HERMON F. BELL.

THE old structure must be razed ere the new can be erected. Changes in theology have been so fundamental that to-day there must be a large amount of destructive work done. The end has not been reached by Biblical criticism. It is in theology itself that discussion is needed. In the November number of *The Open Court* the writer outlined "A Criticism of Modern Theology," mainly negative in tone, a denial of the prevailing theology of the present. No man loves scepticism. Doubt does not nerve us for action. Let a positive statement follow the criticism. But especially let it be emphasized over and over again, that before we can build upon the solid rock all the imaginary, the unreal, the traditional, must be swept away. The positive statement that follows comes not before, but after rejection of Jesus, the Bible and the name of Christian, as these are commonly accepted even by liberals.

Nor is the writer satisfied with that Unitarianism which predominates. To point out its defects I refer to an article in the February *Open Court*. Be it said, however, first of all, that Unitarianism has the greatest opportunity of the time. By its tradition it is untrammelled; it is supposed to have no creed to bind its growing life; from it is expected truth and progress and light. To be sure, the difficulties are great. But when all is said its lack of achievement is the theological failure of the age. And what but failure can result when it hesitates to be consistent in denial and glories in its lack of zeal for a positive faith?

Unitarians in practice do hold the Bible pre-eminent—not because of its present power but for historical reasons, because of its past influence and for want of a better book. Not one of these reasons is positive or vital—not because of what it is—but because they have nothing else. And as for Jesus, the Unitarian ideal is to upbuild the "faith of Jesus." This expression is taken from Mr.



Foote's article, but it is a school of thought that I am criticising. Unitarianism does so aim; witness such books as *Jesus Christ and the Social Question*, or *The Character of Jesus Christ* by F. G. Peabody—representatively Unitarian. It is one of the anomalies of theology to find that body which puts forward so constantly its belief in the progress of mankind upward and onward forever, proclaiming the faith of a man who lived and died 1900 years ago as the ideal for the present.

What Jesus believed or taught is not final; it is indeed well to study this and to get the best picture we can of the character of Jesus. The objection raised is this: while Unitarians discuss and proclaim the character of Jesus and His teaching, they say comparatively little about the character of God and His relation to human society. These are the fundamental questions.

"The theology of the coming age," writes Rev. Mr. Foote, "will be vastly different from that of traditional Christianity, but it promises, in the first place, to be distinctively Christian in that it will be based upon the teaching of Jesus, and in the second place to be thoroughly rationalistic, accepting truth as the only authority and the theory of evolution as applicable to religious life as well as to the world of nature." From this statement the writer dissents in part; the measure and nature of his dissent may be learned from the remainder of this article, which is a positive statement of vital theology.

"It is well said that in every sense a man's religion is the chief fact in regard to him. By religion I do not mean here the church creed which he professes, the articles of faith which he will sign and in words or otherwise assent to, not this wholly, in many cases not this at all. This is not what I call religion, this profession and assertion, which is often only a profession and assertion from the outworks, from the mere argumentative region of him, if even so deep as that. But the thing a man does practically believe (and this is often enough without asserting it even to himself, much less to others) the thing a man does practically lay to heart and know for certain concerning his vital relations to the mysterious universe and his duty and destiny there,—that is in all cases the primary thing for him and creatively determines all the rest. That is his religion."—Carlyle.

Every man must have his own theology, his own religion. This explains why that Unitarianism which aims to produce the faith of Jesus is so ineffectual. Jesus, we are told, taught "with authority and not as the scribes." This was because he proclaimed no faith

of men of ages past but what he had experienced and knew. Ever since that time those who have produced lasting results have proclaimed their own faith. But a criticism occurs to some one. You say the faith of Jesus is inadequate and then put forward your own faith. Is not this to put yourself forward as more of an authority than Jesus? Just so. Experience and wisdom come with years. The world is older to-day than it has ever been before. The theologian to-day has all the past to draw from. Ought not his theology to be more adequate than any preceding one, provided, of course, that he assimilates the contribution of all the ages?

\* \* \*

Without further preliminary I state my own theology. Where shall we start? Where must I start except with myself? *I am thinking*, said Descartes, and this has become the starting point of modern philosophy. I know myself as thinking, feeling, willing,—but I have through it all a feeling of absolute dependence. I need no argument to prove it. Dependent upon what? Upon whom? Here does religion begin—in our every breath we are dependent. Upon what, upon whom? Upon something within and yet not ourselves. This something, this Spirit, I will call God. The fact of dependence is an ultimate fact. The nature of the spirit upon whom we are dependent is, however, open to long discussion.

In my daily life I have to do with persons and with things—they are external—they are outside of me. But they cannot be entirely foreign to me else I could not know them. Recall your epistemology; what is your theory of knowledge? The objective becomes known to us only as we make it subjective. But how can the objective become subjective? And surely to be known it must so become,—unless all is mere subjectivity anyway, no external reality at all.

This is an article on theology, hence I pass over these philosophical questions with the briefest discussion possible. The objective can become subjective only because it is already and always subjective to that power, that spirit, upon whom we depend. So we go out of ourselves and find that which is deepest within us—scientific form of the old truth,—*He that loseth his life saveth it*. Would you be wiser than all, keep your knowledge to yourself; would you be richer than all, bury your gold; would you be stronger than all, waste not your energy;—we all know the folly of such advice. Rather, if you would know a science, or a language, teach it to somebody else; would you increase in wealth, ever spend in invest-

ment; the athlete becomes such through fatigue and wearisome exercise. Would you know yourself, know others, study their thoughts and words and works. But all the objective must be made subjective, else the result is no more beneficial than unassimilated, undigested food. The faith of Jesus must be no longer his faith but our faith; the zeal of Paul must become our zeal; the equanimity of Socrates likewise must become yours and mine; the struggles of Augustine and his rest found in God, if they remain foreign to us, help us not.

Let us look back over the way thus far traveled. The primary fact with us all is that *we are*; and it is *dependent* that *we are*. Constantly we are reaching out of ourselves to external objects and persons which we mysteriously grasp and make our own. This we are able to do because that something, that power, that spirit upon which we are dependent is that upon which they also are dependent. Thus, that which is objective to us we can yet make subjective because it is subjective to that spirit within and above us upon whom we depend. Unless this is so our knowledge is no knowledge. The fact of dependence is the primary fact of life. In our hours of solitude and meditation we are aware of a spirit not our own; in our hours of busiest life it is still upon a spirit not ourselves that we are dependent.

Since we are all dependent upon a spirit not ourselves, absolutely dependent, it is the important question of life (to say nothing of its being fundamental in theology) what is and what ought to be our relation to that power. The question of God is first and last and always the all important one. Every one must agree upon this. Those who say we can know nothing about him, those who say he lived once in human form in Galilee, and those who give any other answer whatsoever, must all agree that the question is of primary importance. If this is so it seems strange indeed that any who do not believe that Jesus was God should put the proclamation of the faith of that man as the great mission of the church to-day. To me it seems like giving the hungering soul a stone. He comes asking for God and he is given a man. He comes saying, "Show me the Father." We show him Jesus and say, "This is not the Father, but let it suffice you."

God. What do we know about God?—This is the question. Even as I know myself as dependent and grasping objects with the embrace of my consciousness, so I know with all the surety with which I know anything at all, that there is a Being upon whom I am dependent and who is everywhere the ground and source of all my

universe. And how much needed is emphasis upon this fact to-day—for it is a fact, not a conjecture. Liberal churches have little power because they have lost the sense of the reality of God; they make the Fatherhood of God merely a background for the Brotherhood of man; and the oldtime theology has whatever power it has, not because of its unscientific notions and many errors, but because it has not lost the perspective and put man first, God second.

Recurring to our question, "What do we know about God?" this is to be answered largely by asking another question, Where do we learn of God? We learn of God at first hand by actual experience and relation with him. In all our lives we are constantly meeting that Spirit upon whom we depend. Hence our knowledge of God differs one from another as our experience differs; the larger the experience, the larger the knowledge. This is why we ought to know more about God to-day than Jesus did. It must, however, be borne in mind that only as we assimilate knowledge does it become our own. It is true, then, that in a very real sense every man has his own God. But we are able without fear of contradiction to maintain the unity of God and that this God who is one is eternal, omnipresent, omniscient and omnipotent.

From the unity of our own self-conscious life, we are forced to believe in the unity of that Spirit upon whom we depend. If God is not one, there is more than one universe. No man knows more than one.

Eternity is unity of time. Apart from God no time exists.

Omnipresence is unity of space—there is no place where God is not.

Omniscience is unity of knowledge. We know objects not immediately but mediately. God's knowledge is immediate,—that of self-consciousness. We know immediately only in the present, here and now. With such immediacy does God know all things in all time and in all places.

Omnipotence is unity of power. God is the source of law. There is for him no external authority. All God's law is self-imposed law.

Thus far we have taken only the preliminary steps. I would emphasize again and again, however, that this is not theory but reality;—that I can be sure and do know with all positiveness, not as faith but as knowledge, that there is a power, a spirit, one in time, space, knowledge and power, in whom my life is grounded and in whose universe I live. Upon this power I am absolutely dependent.

Turning again to my own experience, I find moral attributes which I would ascribe to this power; such are justice, righteousness, holiness, mercy, love, and every other virtue. But how about intemperance, anger, lust, malice, envy and all the vices? The problem of evil in our own lives and in the world confronts us. We are not able with the same assurance as before to ascribe the moral attributes to God, i. e., not a matter of knowledge. The problem of evil from a philosophical standpoint is among the most difficult of problems. Hence no attempt at its discussion is here made. I simply state my own belief. I believe in the perfect justice and righteousness and purity and mercy and love of that Spirit whom henceforth we call God. This is a belief not without grounds; in myself I find these qualities and in others I see them, but never in their perfection. Yet whence comes the ideal. Its presence carries a certain weight of evidence as to its reality. Do not refute this argument by confusion of idea and ideal. I could not from myself get the ideal of perfection, for I do not find perfection there, or in the world about me.

Every theology must meet the test of human need. It must answer that ever recurring question of which the old form was "What must I do to be saved?" We put it, Where and how can we get salvation, i. e., How can we become what we ought to be? The Unitarian says salvation is by character, an absurd statement,—as absurd as it would be if I should answer some poor, wandering, lost child who asked me how he could find the way home, "You can get there by being there." Saved by character,—but how get a good character when we have a bad one? Again is God left out of account. It is assumed that we of ourselves can become true and holy. The fact is we are always saved by the grace of God. What do we mean by this? The ideal is from God. It is not from ourselves that we have a desire for a better life or that we behold the vision of what we ought to be. Whatever be the secondary means of grace, the ultimate source is God. From Him we receive not only the ideal but strength to attain it. The standing miracle of the ages is the fact of an inexhaustible supply of power. We can have what we will take, as our faith so is the gift. Psychology and theology alike teach salvation by faith.

Evolution must be reckoned with in all our thinking, but Darwinian and moral evolution are as far removed as the East from the West. In Darwinian evolution, there is struggle for existence, the weak perish, the strong survive through the death of the weak. Progress is exceedingly slow; only through long ages does a slight



advance take place. In moral evolution, there is struggle, not for existence, but struggle for righteousness, the weak survive, being made strong out of weakness; if any perish it is the strong for the weak; progress may be exceedingly rapid. This is not theory but fact. What is the religious struggle but for righteousness? All history tells us of this struggle, its pages are filled with tales of heroes, of cowards made valiant, the martyr rolls are covered with the names of the strong who died for the weak, and that progress may be rapid needs no argument. A man who is traveling east needs scarcely a second in which to wheel about westward. In as little time may a sinner turn from evil to good. There is no denial of this.

\* \* \*

Belief in God and belief in prayer go hand in hand. In harmony with the vital theology thus far outlined in the present article, there are three distinct elements to be noted in prayer.

1. We do pray—every deep desire finds expression in some form of prayer when we are thoroughly conscious of the presence of God pervading our life. The relation between ourselves and God is so close, so literally and actually do we live, move and have our being in Him that our every ardent wish for better things does come as a true prayer. Thus we pray for strength to withstand temptation, for wisdom, for the coming of His Kingdom. But to every such prayer, I seem always to hear the answer, *I have given you strength, work out your own salvation.* And so

2. to labor is to pray. To meet every circumstance and event of life as it comes and to do our best, constantly seeking reverently to be guided by all our experience is to trust God and to follow the guidance of Him from whom all events come. To do our best in dependence upon God is as truly prayer as is the expression of the lip or the secret whisper of the heart. The religious man, the one who believes in the perfection of God and who dares to live in such belief and trust, lives a life of prayer. He is conscious of his continuous need of God, and to Him his soul ever reaches out. And so

3. We must ever come back to our dependence upon God and in prayer, acknowledge that whatever be our striving, we cannot of ourselves answer our prayer or govern the results of our efforts—but our helpless souls do hang on him.

Take an illustration to explain this threefold aspect of prayer. We pray for strength to do the right and be what God means us to be, "to be saved," as the old phrase has it. The answer seems ever to come, "Why are you kneeling here before me? Rise and be the



man that you ought to be, do the right, answer your own prayer," and so we commence to pray by living. But do we accomplish anything by our own strength? It is God alone that must bless our striving. He, and He alone, must save.

The nurture of the religious life is naturally suggested by the subject of prayer. Aside from prayer, which is communion with God within, there is reading of God's Word and fellowship with the people of God. Needless to say, by Word of God we do not mean the Bible of the Christian. We mean all the deepest and best, all the enduring of the world's literature. Liberals who raise aloft the Christian Bible as the one book never tire of speaking of it as the literature of the Hebrew people. Yes, answer those who stand with me; but we are heirs of all the ages, we are citizens of the world, none less than the enduring literature of the world shall be our Bible. To speak of such as "God's Word," is no figure of speech, nor will we hesitate to stand by our belief in its divine inspiration.

Holy men of old spake as they were moved by the Holy Ghost, says the Christian. We say likewise. But to be moved by the Holy Ghost is not something so unusual or unnatural as has been supposed. The Holy Ghost is God, the indwelling Spirit. He speaks to all who listen. He speaks through all our experience. Those who have had the largest and best experience of God, who have sought and found him, they have spoken as they were moved by the Spirit. Every true word, every enduring message is divinely inspired. The canon of our Scriptures is never closed, for to close the canon is to shut the gate of our temple to God Himself.

Let no man reproach me with taking away any man's Bible. Those who stand with me are the ones who ought to rise up in strength and to Christians say, "You shall not take from us God's Word and hand us in lieu thereof a closed book, a few letters and sermons, some history, a few hymns and proverbs. We will not be content with less than all we can use." The test of the canon is that which endures, endures by finding an answer in the lives of those who read. God, speaking through others, finds an answer in God within. Our religious life can attain its fullness only by constant use of God's Word. Here we have spread out before us the results of the whole world's experience and knowledge of God. All is ready for us, but to make it really our own we must live it over, learning from their mistakes and successes alike, completing and filling up their knowledge of God.

But for the best results, the religious life must also be nurtured

by fellowship with those of like aims and purposes at the present time. Hence churches, their place and necessity.

Needless to argue upon this point. But a few observations are not out of place as to the bond of union. Shall it be a creed or a covenant, or what shall it be? Certainly a church ought not to be select or restrictive, it then becomes a club or society, not a church. The true church is all-embracing, comprehensive, and would have none outside. Surely no creed ought to be such as will bar a man out.

\* \* \*

The charge against Christianity is twofold, that it rests upon unreality, the deity of Jesus, and that consequently it is exclusive. Such theology as I have been insistent upon takes reality for its corner stone,—not intellectual truth but the very nature of things. Hence it asks not for acceptance of any name or uniform, any symbol or book. It seeks not to enforce or persuade unity, but to declare and make known what is. The Christian missionary would carry to the ends of the earth his Jesus and ask allegiance and surrender to him. Very different is the course I would pursue. And surely, surely, we should be for this reason the more zealous, the more large-minded, the more far-seeking—but it is not to bring them to allegiance to any man of some particular time or place in history, but first of all to bring to their attention the fact of their relation to God, and as already repeated, the doctrine of God rests not upon conjecture but upon reality. Then the appeal is for faith, not about matters of fact—content of knowledge, but faith in choice.

The common creed of the church universal, may it more and more clearly become none else than in substance this: I believe in the perfect righteousness and justice and holiness and mercy and wisdom and love of God, and I dare to accept this belief with my whole heart and soul and make the supreme choice of God for my Saviour and my King, for my Friend above all Friends.

The Chinaman can accept this without ever having heard of Palestine. At the same time it is a duty and privilege of the strong in faith and rich in opportunity to freely give as they have freely received. All things are ours; to attain the largest life we must receive from all humanity the results of its life and experience.

So, then, our favored land has peculiar responsibility for the conversion of the world, but we have also much to learn from those whom the Christian calls the heathen. I used the word conversion. Explanation is needed. By it I mean conscious acceptance of a per-

fect God for our Saviour. He is our Father, our King, our Friend. We are already members of His Household, and His Kingdom; we are, everybody is, dwelling under His care and living by His grace. We need no adoption of Sonship, but only to accept His Fatherhood.

Finally the expression of the religious life is loving service in bringing the world to God through fellowship with Him in His redemptive work. I dare to believe and live in the belief that God is perfect. He then sorrows in all our sorrows, suffers in all our suffering, and ever seeks to bring the world to Himself through His at-one-ment of love and mercy which does make us to know His goodness and His greatness and fills us with desire to be like Himself, and He helps us so to become. The life of faith means, then, not a life of ease or of pleasure, but of heroic, earnest, never ending giving of self.

\* \* \*

One question which is usually dealt with in theology is thus far omitted here, namely that of immortality. What can I hope for? Needless to say Christian eschatology is discredited, yet the human heart does desire the strength and comfort of Heaven. The future, however, must remain among things hoped for—it belongs to faith, not to knowledge. It is not to be used as a motive for conversion or an incentive to righteousness. Righteousness must be demanded on its own ground, for its own sake. The one reason why we should seek salvation, is that we may be like God, be what we ought to be, and that, regardless of the future or the present.

The question of immortality, after all, does not primarily concern us. To be right with God is our concern. The question of immortality is thus to be brought into relation with our belief in God. I dare to believe in the perfection of God. I may think this implies immortality, or, again, there may be grounds for doubting it. I certainly am able to form no adequate or satisfactory conception of another life, but what of that? My concern is that I may ever rest in God and trust Him at all times. To Him there is no past, no future, but an eternal present. To Him I give my life. To know Him and have fellowship with Him is for me life eternal. It is all of life. God is the Lord of life. Belief in immortality must be based not upon legends of the past, but upon belief in a perfect God.

In conclusion, the writer offers no apology for leaving the beaten track of theological discussion. Theology will one day again be *queen of the sciences*, its rightful place, for when we center our

thought where our experience is centered, in God, then all science, all life becomes sacred. The astronomer is not studying the work of another than God. Any conflict between science and theology is absurd. True theology uses the result of the various sciences, it inspires them, it synthesizes and interprets their fragmentary and scattered results in their relation to life.

One word more by way of final summary. The orthodox Christian identifies God and the historic Jesus of Nazareth. This identification is becoming every day more impossible intellectually, and practically also. Surely such identification is a great error. There is no such identity in reality. Either one of two courses may be taken by those who agree that such identity is absolutely disproven. God and Jesus are not the same. The liberals generally agree with this. They say this is so, we hold to Jesus, he shall be central, to proclaim his faith is our task. My whole criticism summed up in a word is against the supreme choice of Jesus and comparative neglect of God. As for me, I choose God.

## THE IMPORTANCE OF THE GOD-IDEAL.

BY THE REV. A. KAMPMEIER.

THERE are a few remarks which I should like to make on the editorial article "Problems of Modern Theology," in the April number of *The Open Court*. I fully agree with Dr. Carus, that Christianity is a child of paganism, that is, as I look at it, a child which has first gone through the Jewish mould; for the more we study the Jewish literature of antiquity outside of the Old and New Testaments, i. e., the apocryphal, apocalyptic, talmudic, targumic writings, etc., the more we see that Paul and other writers of the New Testament found all the main ideas, which go to make up the dogmatic Christianity of the New Testament ready made for them, to which they may be said to have given the finishing touches, and which ideas they brought in connection with the person of Jesus. In my estimation the extra-canonical Jewish writings are yet too little studied in regard to the light they may throw on the natural origin of Christianity. If even the Old Testament shows enough traces of pagan influences and the way the Jewish religion assimilated them, the extra-canonical writings, generally so little known, perhaps show such influences plainer yet in regard to preparing Christianity, since they stand nearer to it in time. But my main point is this. Dr. Carus closes his article with the words: "The ideal is above time and space, and whatever may happen to our historical traditions, our main concern in the future development of Christianity should be that we do not lose the ideal that has guided us so far. We may even purify the ideal and cleanse it of the pagan excretions which are still clinging to the so-called orthodox Christianity." Perhaps the matter is not clear enough to me yet, but I would like to ask: What will remain of the ideal after purifying and cleansing it of its pagan excretions? For the Christ-idea is essentially at bottom this: It is the conception of a super-human personality, who is to restore the whole creation and mankind physically and morally to

its previous bliss and perfection, which it had at the beginning in the so-called Golden Age or Edenic state, as conceived in antiquity. This surely is the cardinal thought of the Christ-idea, based upon the general gloomy, pessimistic conception of antiquity concerning this world of ours. Now we know that there is no necessity of such a restoration, for there never was a Golden Age, nor a fall, which brought about the total depravity for all, physical death and natural evils,—views intimately connected with the Christ-idea and the premises upon which this idea is built. According to science we believe in the rise and evolution of mankind instead of its fall and retrogression. What then remains of the Christ-idea, if there was no necessity of a Saviour? Perhaps the ideal of moral perfection as conceived in a so-called God-man? But this isn't surely the main idea in the Christ-conception. An ideal of moral perfection, I grant, is necessary, but is it necessary to conceive it under the mythical conception of a God-man? All ancient moral teachers, including Jesus, do not think so, and when demanding that man should strive to be perfect, place before him God alone as an example to follow. They say, we should be imitators of God, be perfect as he is perfect, be beneficent as he is, be forgiving as he is, etc.\* Of course God is conceived in an anthropomorphic way, but nevertheless he is not conceived as a God-man. I do not see any necessity of an ideal of moral perfection but that accepted by the moral teachers of all religions, i. e., God, and if we put up another ideal in the conception of a God-man, as taught in Christianity, implicitly claiming thereby the superiority of Christianity, this will perhaps be rather a hindrance in the way of the formation of a universal religion and bringing together the different beliefs of humanity. I think if we need an eternal ideal, and we do need it, we might just as well conceive this ideal in God alone, instead of conceiving it in the metaphysical and theological hybrid of a God-man, who upon close analysis is after all nothing but God pure and simple, at least as far as I can understand. For what are all such terms as the ancient Hindu *Vach* (voice, word), the consort of the Creator while creating, similar to the *sophia* in Prov. viii, dwelling with God in the beginning; the *logos* of Grecian, Philonian and Christian philosophy, the Targumic *Memra*, the *Vohu-Mano* (the Good Mind) "the son of Ahura Mazda," but a playing with words, personifying God, or the divine reason and law, as manifesting itself in the world? In fact, I do not

\* Thus Plato in his conception of virtue (*δμοιωσθαι τῷ θεῷ*), Seneca in many places; Lao-tze, if I am right, also often mentions the heavenly standard as the example to be followed, and others.



see any difference between God and the God-man, who was with God from eternity according to the metaphysical phraseology. To me, God set before man as the eternal ideal to be followed, seems far more simple and direct than the ideal of the God-man, especially when we can not think of the God-man but in connection with the historical Jesus, who was not perfect, as he himself stated.

I may not clearly see the matter, but it seems to me that in the future development of religion, not of Christianity (for Christianity is to me, scientifically considered, dead) it would be better if things would be more simplified and freed entirely from metaphysical and mythical conceptions. The Church throughout its history has always laid so much stress on the God-man idea as the most vital point in religion, that in consequence of its disputes and wranglings thereover very often ending in bloodshed, it has strayed away very far from the God-ideal as laid down to be followed in the precepts of the Sermon on the mount, the simple parables of Jesus on brotherly love and forgiveness, and the maxims of other ancient teachers.

## PROTEUS.

BY EDWIN MILLER WHELOCK.

SOME twenty-three centuries ago lived Plato, the great thinker of antiquity. His divine imagination gave him a glimpse of truths which science has groped after for two thousand years. In his "Hymn of the Universe," which is the highest utterance, perhaps, that comes to us from the pre-Christian ages, he designates man as the "Microcosm," or epitome of the universe, thereby anticipating one of the sublimest generalizations of modern science.

Agassiz, the leading naturalist of our day, but re-echoed the thought of Plato, when he said, "Creation expresses the same thought from the earliest ages, onward, to the coming of man; whose advent is already foretold in the first appearance of the earliest fishes."

For creation, from the first, has been in continued effort to put forth the human form. Mineral, vegetable and animal forms, nay, atmospheres, planets, and suns, are nothing else than so many means and tendencies to man, on differing stages of his transit. He stands on the pyramid of being, linked with all below, as the form to which they all aspire. Man is the head and heart of nature. Creation is the coming and becoming of man. The world is, because he is. The reason of everything it contains is written in the book of human nature. He finds that reason physiologically in his body, and spiritually in his soul.

Man is the presence before whom all limits disappear, the reservoir out of which wholeness and vitality well from perennial springs. He is the organism that thinks. Upon molecular life which is the mineral, growth life which is the vegetable, and instinctive life which is the animal, is founded a life of life, which is mind. The face of man thus travels through the universe, and love and intelligence look out from things with an infinite variety, according to their capacities. He cannot travel beyond himself, for the world is still within the compass of his being. The heights of Zion and the

abysses of Hell are within him, and he is a pipe that runs with every wine. The living Caryatid is he—the *I am*, who not was, but is in all things. There is a oneness of principle pervading life, which resolves itself into the omniprevalence of man. The wise man recognizes his own species wherever life is seen; this is true to the very mire. Humanity enfolds everything and is all-embracing. The advent of man is the universe beckoning to the atom to come up among the stars.

"His eyes dismount the highest star;  
He is, in little, all the spheres."

All lower things are mute predictions of man. The sap of the tree foretells his blood, and the hoof of the quadruped prefigures his hand. Prior to all worlds man is the oldest idea in the creation. Nothing was ever moulded into form that was not a prophecy of something to be afterwards unfolded in him. In him unite zoophyte and fish, monad and mammal, and he confesses this in bone and function. The mouse is his fellow creature. The worms are his poor relations. Nothing walks, or creeps, or grows which he has not been in turn. The rock is man stratified; the plant, man vegetating; the reptile, man wriggling and squirming; to-morrow it will fly, walk or swim; the day after it will wear a neck-tie or a bonnet.

Our Psyche fits on and wears each coat in nature's wardrobe, before it assumes the human incarnation. Nature is in the ascensive mood. In her studio, the crystal tends to become an inflorescence. The fine floral activities, when freed from their leafy sheaths, collect to take on animal images, and the animal tends to the human image. The unconscious effort and aspiration of all lower life is to reach the human organism, that is implicated in the germ, and prefigured in the primal atom. Man is thus a universal form from the complex of creation, and the cosmos crosses him by its lines through every nerve.

The human body feeds from, and is fed by, the whole of matter. The plant assimilates the mineral, the animal digests the plant, and all pass into man. Above the lowest nature each thing is eater and meat. In the snake all the organs lie sheathed; no hand, feet, fins or wings. In fish, bird, and beast they are partly loosed and find some play. In man they are all freed, and full of action. The meanest animal does not stand isolated and forlorn. The brutes are kith and kin of those who rule over them. They are the steps of our ascending pathway through nature, and every lower form proffers its torch to light up some obscure chamber in the faculties of man. And the climb of creation is a constant one. Scales are con-

verted into feathers, gills into lungs, fins into hands, matter into force, atoms to thought, dust to brain, sap to soul. The universe runs manward from its source. Humanity, by its principles, extends through the realms of beasts and fishes, herbs and stones, and even through winds and the fluid worlds. There is no escape anywhere from man. If we fly to the uttermost parts of the earth on the wings of the morning, if we ascend into heaven or make our bed in Hades, still he is there.

Every madreporé and mollusk comes to its meridian through him, and to him, their end, all things continually ascend. He is animated oxygen, breathing granite, living clay. The planet itself has passed into man as bread into his body. There is nothing but is related to us, tree, sea shell, or crystal, the running river or the rustling corn; the roots of all things are in man. "He was pre-figured in the crystal and predicted in the plant. Prediction grew into prophecy in the reptile and bird. Prophecy became assurance in the ape. Assurance ripens into fulfilment in man." He is the high water mark of nature's tide. She speaks her latest organic word in him. God willed the whole immensity of his creation into a single point; that point is mankind.

"Man doth usurp all space,  
Stares thee in rock, bush, river, in the face.  
'Tis no sea thou seest in the sea,  
'Tis but a disguised humanity."

Science watches the monad through all his masks, and detects, through all the troops of organized forms, the eternal unity. All feet fit into that footstep, and all things have passed that way.

As man embodies nature, so does he reveal God, as the wave is a revelation of the sea. There is but one Man in cause, that One whom we term God; there is but one form of man, and that man the one mankind, grouped by families of races, throughout all spaces of the one immensity, and all linked in the chain of universal organic relations, without limit or end.

It was said, in the olden time, of the mythic Proteus that, to escape pursuit, he would assume all shapes. "First he became a lion with noble mane, then a dragon, and a leopard and a great bear and then he became liquid water and a lofty leaved tree." By Proteus the ancients symbolized man; for he is not only man; he is all things,—every part of the universe in turn, as we change our point of view. Through him the very trees are not inanimate, nor the beasts without progress, but they breathe and walk after man down the line of ages, as after Orpheus in the days of old....

And more or less bulk signifies nothing. The earth is but an astral atom. The atom may contain a globe. Infinitesimals are as huge as infinites. The world is wrapped up in the particle. The drop balances the sea. The sand grain is a masterpiece like the sun; the mite is mighty; and the mouse miraculous. The azure vault is but a floating islet of sun-crystals and star-crystals, knit together by the same chemic law that binds the grains of the pebble. In every cobweb there is room for a planet. Through the egg and the orb stream the same laws and the blood-globules in our veins dance to the same tune as asteroid and star.....

In nature, the stone can never become a plant, but at a certain period in the planet's evolution, the plant grew out of the stone. Life is an evolution of recipient forms one after another, while each such life is sustained by momentary outpourings from the creative urn. Nature contains the forms and seeds of all life in potency, and brings them forth in orderly time, evolving these forms from protoplasm to man. In this way the primal slime becomes life, becomes fish, bird, mammal, man, philosopher; but all this life flows from the divine Life, through every ancestral link, and is God's, not man's really, from end to end. Nature streams perpetually from God; every atom even of her chaos is penetrated by an adequate mind; every granule is impeded and winged.

Life which is molecular in the mineral, growth in the plant, motion in the animal and consciousness in the man, has grown from more to more. The potential soul has climbed from worm to seer, through planet haze and lambent globe, through leaf and bud, from chaos to the dawning morrow. This world-energy that moves through all things, this universe-power, this God-force that in us wells up as consciousness, as will, as love, is the same force by which the worlds were made. We, and the divine on-working energy of the spheres, are one. The great call toward perfection which vibrates in man's soul, is the same as the impetus with which the entirety of nature swings forward toward completed being. The creation is uni-verse—turned into one, and forever thrilled through and through by the God!

Man is the true Joshua, who bridles the sun and curbs the moon. He has the planet for his pedestal. His brain is a magnet running out threads of relation through every clod and stone, acid and atom. The gases gather to compose his form, and the winds hold him in solution. Said a great teacher, "He knows of ox, mastodon, and plant, because he has just come out of them, and

part of the egg-shell still adheres. The plowman, the plow and the furrow are all of one stuff."....

Man is the Midgard-serpent in whom ends and beginnings meet, and who hoops the whole world round; and he is not only the rim and circumference of nature, but he is a spiritual world also, and a set of miracles, if he so chooses, binding all animalities to his will. Suns and stars, churches and states, are his ordinances, and their solidity is of him. Ages and epochs are his nursing mothers. He is the only Melchisedec, without beginning or end of days. He always was—in God; but he had to be created; that is, distanced from the Creator in order that he may be a personal existence. So he was wire-drawn through all forms, beginning at the bottom. He must rise from the ranks. He must individualize, by the long climb of evolution, to gain for that Personal Being fixity and place. He must be separated from the Creator by the whole breadth of the creation, and be veiled in matter. These lower forms are the basements to the Father's House of many mansions, the granite concrete under the temple of man. In itself the Psyche is an unbounded force, seeking perpetual expansion, ready to break out into a chaos of passion and will. It needs restraints to shape it into orderly development, and to endow it, at last, with self-control. The long series of molds or bodies through which it ascends, furnish this curbing power, compressing the action of the soul into specific channels. Man's spiritual destiny is so sublime; his final blending with the Divine so intimate and complete, that he needs all this preliminary experience of mineral, vegetable and animal existence, to give him the alphabet of self-consciousness, and to render him at last *solidaire* with God.

Our humanity has been evolved out of the lower and coarser types of life, and faces still hang out the sign of this experience in the eagle or vulture beak, the bull-dog visage, the swinish or wolfish aspect. They gravitate to animality. The brute peers forth through seeming manhood's face. "As the carnivora disappear from the forests they re-appear in our race. The ape and fox are in the drawing rooms, the lynx and the hyena haunt the courts of law, the wolf commands a regiment, the gorilla is the king." Animals are sentient structures in which the psychic germs, or human seed are moving on the rounds of their long pilgrimage toward the human incarnation. We have trodden in all these rounds before.

The present man has but stepped a little beyond the frontier of impersonal life. He is, as yet, but imperfectly and partially human, carrying much of the lime and slime of animalism on his shoulders.



The Present is rooted in the soil of the Past, and worthier æons build from ages gone. But slowly does the body forget its heredity. We have worked the tiger out of our teeth and nails, but he lingers in our passions. The mind is still toothed and fanged; the human hand retains the wild beast's claw; the human heart the beast's heart, with it blending. From the Saurian to Shakespeare is but a step.

Man is the true ark of Noah, in which all the lower natures are housed. He groups all the lesser material forms in his body, while he presages the higher life of the Spiritual in his soul. He is the Jacob's ladder, of many rounds, stretching from lowest earth to sky. He was the aim and dream of nature from the beginning. He was her target; but she did not hit the white till a million centuries had ripened her skill. Indeed she has not yet evolved the true and permanent type of humanity for which she has been striving. In her great workshop of the planet she has slowly felt her way; built and broken many a clay model; re-sketched and re-written her secret thought; till after a thousand millenniums man appears, note book in hand, and begins to ask of his origin...

This earth of ours, that looks so fresh and sweet, is in fact an old graveyard,—a huge cemetery, one sepulchre, where we tread on skulls at every step. Our past burials strew the world. Its very soil is a concrete of dead organisms. The primeval oceans left a first deposit of their minute forms of life. The rivers tore the hillsides and ran down with their silt. The glacier with its blue plowshare deeply furrowed the landscape, and on the surface thus gained, the skies shed their rains, the ethers lent their thrill, and the mighty ferment of animate nature began.

Then came the slow, long, unceasing effort to evolve man; for he is a measureless presence, whose roots run out and down to every sweet and bitter thing, from the metal to the gas, from the violet to the vine. His body rolls along with the orb, kneaded together out of her juices and her clay. He is as much harnessed to matter as fish or dog, only with a larger arc. He stands waist deep in matter as in a swamp. He is glued to nature. He is caught, like the bedraggled fly, in the viscid fluidity of things. Both his feet branch down into roots that share the universal life, with the grass and the tree. He finds a bible in each daisy at the door. His heart beats in the slender pulsations of the jelly-fish. He has worn in his evolution the whole vesture of life, a vesture woven without seam from top to bottom, stretching from pit to pinnacle, from angleworm to angel, from sponge to spirit, from protoplasm to prophet!...

The tree is an unconscious person. It is an individual, and

knows it not. Man is such and knows it. Consciousness is the root of personality. The ideal, which in the lower organism is silent, becomes vocal and says: "I;" that I made religion and founded science; that I holds civilization in the one hand, and immortality in the other. The animal is tied hard and fast to his instincts. He cannot turn round in his track and face himself. But man's self detaches itself to look itself in the face. The animal while he knows, does not know that he knows. He does not think back over his own thoughts. He sees, but sees not that he sees. He acts, but does not react. His nature has no returning stroke; man alone has the faculty that looks before and after. He alone has spontaneity, and lower forms are but the stuttering prophecy of that unmatched perfection. God made man in his own image, and then he made the universe in the image of man....

Out of the lowliest forms man has come to be something, and will come to be much more. He is at the end of a long series of forms, through whose natural gradations he has passed, each stage of which has been towards a higher transformation. Providence was at every point of the long ascending way, and still pushes him on, for he is yet tethered to the soil whence his body came, and much earthly stratification loads the flesh of his heart. In the present stage of evolution we are but human animals who parade as men. Much of the human structure is a legacy from inferior organisms, which, in our next advent, we shall make superfluous....

The elimination of the body and spirit of the ego, the self life, from the structures of the human constitution, will be the outcome of the next wave of evolution. Altruism then becomes the law of human nature, and evil vanishes as a scroll. This is the coming of the kingdom of God, or the kingdom of Heaven, which Jesus announced and was, and which seemed to Him about to dawn upon the earth at that time; for the divine vision takes no note of time, and a thousand years are to it as one day. This will also be the woman's hour, when the legends of Eve and Pandora are replaced by a healthier scripture. It involves a new growth for the aged earth, a new nature teeming with lovelier and loftier races, and a new Genesis for man. None dream how fair man's coming state will be.

## LETTING DOWN THE BARRIERS.

BY F. W. FITZPATRICK.

THE title of this article might convey the impression that the subject was to be a more or less agricultural one. My idea is, however, to touch upon the vanishing differences among the religious sects, the evidences we see about us of the dawn of a broader Christianity than has obtained heretofore. Yet, that title, I submit, is not inappropriate. Can one not imagine or picture Christianity as a great, beautiful pasture, watered by the one crystallike stream and yielding the one general character of pasturage, but cut up by fences and barriers into numberless patches, each with its own flock or herd, cared for each by its own pastor? And further each pastor believes in some one especial kind of dry food; one feeds his flock corn, another barley, another perhaps thistles, and each looking askance at the pastor across the fence and proclaiming loudly that he, number one, has a better flock owing to the especial dry food he is feeding.

Not being an agriculturist of high degree this metaphor or simile may be a trifle involved, but in the main I think you will see what I am aiming at.

Sectarianism has probably always existed in some form or other, but methinks we have seen it in its decadence and that it has passed its own virulent stage. In other words, the barriers are being let down. The opposition of Catholic to Protestant has been most violent and that between Protestant and Protestant has been scarcely less bitter. Each has been the one true form of worship and it has worked to the common loss of all. In nations, in politics, in religion, no great party is truly powerful or is at its best in any respect if it is cut up into cliques and by internal dissension.

I have not yet reached the fiftieth mile-stone in life, but I have seen wondrous changes and particularly in this country. Why, as a youngster, I well remember that if a Presbyterian child strayed into an Episcopal or other church with a friend of that sect, he was a fit candidate for a spanking at home, and did a Catholic attend a

funeral in a Protestant church or indeed as much as have anything to do with Protestants, he spent a rather bad quarter of an hour the next time he went to confession. And who of my age has not heard sermons thundered from many pulpits that "out of the Church there is no salvation," and that Church meant *this* church? And then usually followed a graphic description of the tortures of the damned souls of the unfortunates who belonged to all the other churches! Later, there was less venom in this vying for being the only means of grace, but yet how pitiful is the cutting up of efforts in that direction? Go to almost any of our smaller towns or villages, and there you will find five or six poor, struggling churches, with half-starved preachers attached, each purporting to be doing the best he can for souls, but in the last analysis really struggling for the more material things, the increase of membership, the upbuilding of a more sightly church edifice and the resultant increase in salary.

Sectarian differences mark the social groups, those differences permeate the whole national structure, you might say, and those differences are not untinged with bitterness. How much more beneficent would be the influence, how much finer the temple would be and quite incidentally, how much better a living could be afforded the pastor of one common religious society in each one of those places? And there is a tendency that way, thank Heaven.

Eliminate the bitterness in the differences and soon what is left of the barriers will crumble away. But get people to live in peace with each other and what need is there of fences? The greatest step in that direction, in my humble belief, was taken in 1893, in this country, when for the first time in the history of nations there assembled, at Chicago, a congress, not of a few sects, but a Congress of Religions!

Day by day do we have fresh evidences given us of that same tendency. Here in the nation's capital not long ago, we noted an assembly of ministers and priests come together for the purpose of formulating some united plan of influencing the authorities as well as the individuals into a stricter observance of Sunday. A few days ago I assisted at the funeral of a much-beloved Catholic priest who had been not only a power in his Church but a good and public-spirited citizen. Near me sat a Rabbi, there a Presbyterian minister and beyond a hard-shell Baptist one. And in the newspapers of that day, those same clerics and still others of other sects paid their tribute in prose and rhyme to the memory of one they called their "dear brother." Would such a thing have been believed possible twenty-five years ago?

We have recently seen much comment in the lay as well as the ecclesiastical press anent some rather surprising utterances of the Rev. Dr. Newman Smyth, of New Haven, a Congregational minister. He seems to see signs of the passing of this Protestant age and realizes that for a hundred years now we have been breaking up creeds rather than making them. He thinks that Protestantism has lost its old authority of the Church, and has lost it in its own families. "Romanism," says he, "has authority in the family from birth to death, from baptism to extreme-unction, while Protestantism has lost the voice of authority in the State as well as in the home. It is not merely that worldliness is coming in but much religion is withdrawing itself from our churches. Protestantism has lost power to give to the people a good religious education. It is not meeting much religious thought and questioning among its own people. Protestantism has utterly lost the unity of the Church. The Roman Church was once a strong cable, one end of which was bound to Eternal Power, and the other end of which was firmly fastened to the whole mechanism of human life. It controlled the world and moved it whither it would. In Protestantism, the rope on its human end has frayed out into so many threads. No single strand of it is strong enough to move the whole social mechanism and at best one thread may move a few wheels." He seems to see signs of a coming Catholicism, "to fulfil alike the ages of Roman absolutism and of Protestant individualism. One of these signs is the growth of a common Christian consciousness. For us now, no one church, *no single church in existence is big enough to hold a big Christian man.* Another sign of the coming Protestant-Catholicism is the recovery among us of the truth of the Christian society, the one, continuous Christian society. The two movements within the Roman Church and among the Protestant churches, have a vast deal in common—they may, in the new order, meet and match and complete each other; then the ages of Papal absolutism and of Protestant individualism shall end in the new order in which Christianity shall find still greater fulfilment."

Strong words for a Protestant minister, though if they could be expected from any one sect, the Congregational is that one. Many of us had great hopes that the Unitarians would accomplish, at least to a degree, what the Rev. Smyth sees signs of realization. The Unitarians stood for liberality, freedom of thought, and all sorts of things but, of late, it seems to me their churches have acquired a chilling atmosphere, a species of frigid and unyielding philosophy, an egotistical assumption of sole liberality that constitutes a more



intolerant bigotry even than is found in most of the other sects not supposed to be liberal. So we hardly need look for much help in that direction.

Yet, with Brother Smyth, we see signs all over. One of the recent Brampton lecturers, in the pulpit of St. Mary's, at Oxford, declared that "he saw signs of a new religious order, the greatest that the world has known, drawn from all the nations and all classes, and what seems stranger yet, from all churches."

And yet another sign. In nearly all our churches we see a tendency to get away, not only in the sermons, but in the daily intercourse and life of the churches, from the purely theological, and directing preaching and all the other efforts toward improving the moral, social condition of the people. The essentially religious part is made almost subservient to, or at least but a detail of the daily social life. Few churches are complete to-day without some sort of what might be called club adjunct; though less than twenty-five years ago people rolled their eyes in holy horror because an amusement hall, billiard-room, dining-room, etc. were made part and parcel of a Unitarian church in Minneapolis, the first one to introduce the innovation and of which I had the privilege of making at least the architectural design.

That sort of thing is really common to-day. For instance, a Presbyterian minister named Scudder, in New Jersey, has gotten his people into the broadest kind of notions of that character and, I believe, is building a church accordingly. He favors all kinds of amusements for the young folks in his congregation—cards, pool, billiards, foot-ball, dancing, checkers, and such things. He wants to install a bowling-alley near the church, and he also wants a day nursery for weary mothers with obstreperous children—a place where these may be looked after whilst their tired mothers adjourn to other fields of endeavor for a little social chat or recreation. Says the reverend gentleman: "I don't see why Satan should have all the good things on his side—all the catchy music, the frolicking, the good dances, the pretty pictures and the entertaining games. I have tried to see wherein there was anything wrong in a game of ten-pins or billiards. The only thing that distresses me is that I am able so seldom to make a ten strike. Life is not a funeral procession; young people are led astray through their social natures. Satan has been too long using a lot of bait that the church might utilize to its great advantage and to the devil's eternal confusion." He recognizes the right of bubbling youth and even old age to laugh and laugh loudly. Of course, it is unorthodox and all that, but he be-



lieves in it and says it right out in meeting. And the idea is growing and growing all about us.

And now for the culminating feature of this broadening, perhaps the final step in the elimination of the barriers. A gentleman of very considerable wealth and—perhaps a peculiar combination—sound ideas anent religion and a comprehensive grasp of its influence upon our social structure, has this plan in mind and hopes to put it into tangible shape ere long: He has set himself about to find an enterprising, healthy, and lively settlement or a part of some larger city, where there have not yet been built a lot of churches. There he will establish and endow a species of institutional church, an auditorium, social parlors, billiard-room and all the usual adjuncts of a club as well as those of the regulation church. He will place it in charge, not of an orthodox minister but of some broadminded able man, perhaps a teacher but certainly a good executive. But all the affairs of this organization will be also referred to a sort of Douma, with its President and other officers, elected from among the people, and every one is eligible to membership of the association, simply by reason of his residence in that district or even his desire to form part of the society. The efforts of that society will be in the direction of social and moral betterment and a broadening Christian influence. There will be educational features for the younger folks, assemblies and discussions for the older ones, boarding places for the unattached, work for the unemployed, etc., etc., and Sundays there will be sermons by clerics or laymen, invited or offering their services, or in the absence of such gentlemen, then by the executive officer in charge. Only one subject will be tabooed and that will be anything purely and essentially sectarian. The church, the organization, will be for *all* the people and each according to his own belief, if he so wants, but externally, *de facto* at least, it will be absolutely non-sectarian. It will be the great, beautiful pasture, unmarred by fences or hedges, in which will peacefully browse the one great flock, the human family.

It is not to be a charity affair, all this investment is merely as a loan. It is expected that in course of time the organization of itself, through its enterprise and businesslike management, will be able to assume the obligation that this gentleman for the time being incurs. That first money will then be applied to a similar undertaking elsewhere, and so it is hoped it will progress, on and on in ever widening circles, sweeping down barrier after barrier before it and ever tending on the way to a larger, nobler and broader non-sectarian, real Christianity.

## THE VESPER SERVICE AND ROMAN CATHOLIC CHURCHES.

BY FRANK PIERSON TEBBETTS.

**H**OW would you like to step suddenly from the twentieth century into the Middle Ages? Are you one of those who occasionally tire of the newness and bustle which accompany the growing age and delight in the quaint customs, the primitive methods, the repose and picturesqueness of the older time? Do you enjoy the spectacle of an ancient and impressive symbolism? In fine, are you one of those for whom the past has a mysteriously potent charm?

Then come with me some clear, warm afternoon in the early fall, when the mellow, autumnal sunshine is at its best and, entering one of the great Catholic cathedral churches, take a seat well down on the side aisle from which point the best general view of the interior can be obtained. The edifice itself, aside from other considerations, is extremely impressive. Sitting there in the rich, subdued light which filters through the high, lancet windows, gazing about one at the vast, echoing pillared interior, with its wonderful wall-paintings, impressive statuary and terraced altars above which the distant roof, groined and mullioned, arches majestically; one finds himself slipping swiftly away out of the world of modern, familiar, commonplace things and into a world of things remote, unusual, and long abandoned. The place recalls to mind the cloisters of Chester, Durham, Westminster and York, the tapering spires of Milan, Strasbourg and Notre Dame. We stand in the choir of venerable Canterbury, the mother church of Christian England, among the sculptured memories of past and forgotten ages, and before the spot where, in the cold December twilight of seven hundred years ago, the martyred Becket, saint and cavalier, faced the royal assassins and rendered up his life that the privileges of civil and religious liberty might be maintained. We are in the nave of ancient Cologne, a structure over six hundred years in building, and beneath the struc-

tural accomplishments of generations of departed men, surrounded by the work of famous prelates, kings, princes and scores of other unknown builders who helped to carry the great work forward, century after century, into triumphant completion. We recall the famous cathedral churches and monastic retreats of the English Middle Ages, we live over again the religious history of Europe, following the evolution of significant social and religious changes, and we hear through the silent avenues of the centuries the sweet chanting of the old monks, arising like the faint odor of incense from cherished relics of the past.

Even the modernized versions of these Medieval temples are very interesting and suggestive. American cathedrals have departed slightly from the cross-form of the early Gothic structures and the nave has been shortened, doing away entirely with the old choir and choir-screen, the glory of so many European cathedrals. The American cathedrals are of course patterned after the English-Gothic style and the severe Norman influence which was so important a factor in the English church building of the Middle Ages survives here in the American models giving a wonderful power and dignity to the architectural scheme. To be impressed by the antiquity of his surroundings the casual visitor has only to reflect that the structure takes its name, Gothic, from the barbarian vandals who swept down from the North to destroy the glory of ancient Rome, and that the conquerors after some centuries of conversion and civilization patterned their temples of worship after the old "basilica" form of the very Romans whom they had come to conquer.

Many centuries after the barbarian invasion, when the name, Gothic, had ceased to be a term of reproach and had founded an art-cult of its own, this form of church architecture had become classic and ironically enough the hall of pagan justice had become the Christian house of God. Nor can one fail to see how peculiarly appropriate this type of structure is for church purposes. The general form of the edifice, built in the form of an imposing granite cross, of which the nave formed the main shaft, the transepts the cross bar, and the apse the head piece, must have appealed to the early builders, in the fire of their religious zeal, as particularly fitting and suggestive. The solid, ivy covered exterior, braced and buttressed, rising grandly from the roof into a maze of towers and tiny pinnacles, combining dignity and strength with grace and beauty, was suggested by the natural loftiness and grandeur of the primeval wood in which the ancestors of the architects had passed their lives. Utilizing the main part of the nave for seating purposes, filling the

long windows with rich mosaics of stained glass exquisitely soft in coloring and glittering like clustered jewels, covering the walls with masterpieces of sacred sculpture and mural painting, occupying the transepts with side altars and chapels and tombs of greatness, erecting in the apse, the tribune of the Roman basilica, the high, terraced altar with its forest of spires and cupola, finishing the entire wood and stone work of the interior, not otherwise occupied, with that wonderful hand-workmanship upon each tiny part of which some faithful monk spent a lifetime of love and toil, and finally covering all with the high, domelike roof suggesting nothing so much as the depth and shadow of arching forests—the Medieval builders produced not merely a house of worship, but a masterpiece of art, "a poem in stone," a monument to the unexampled persistence, heroism and devotion which made the triumph possible.

But meanwhile the church has been filling silently with hosts of human beings, amongst whom moves an occasional black-robed priest and hooded nun with noiseless footsteps and clinking rosary. A tiny altar boy in cassock and surplice ascends the altar and begins to light the countless candles with a long taper. The church is quite dark now except for the western windows, and the distant candles flaming gustily in the drafts of the great interior, gleam out of the northern shadows like brilliant stars. The absolute quiet of the first quarter of an hour is now disturbed by the soft tread of arriving worshipers, the creak of pews and kneeling-benches, the flutter of hastily opened prayer books and the subdued clatter of the aged, the infirm and the tardy composing themselves for divine service. Presently a file of white robed altar boys followed by the priest in ceremonial vestments, enters the enclosure at the foot of the altar from the right of the apse, the congregation rises with a vast, rustling sound like the upward beating of a thousand invisible wings, and the service commences.

The priest and his attendants come to the center of the altar and kneel beneath the heavy brass candelabra with its unsteady crimson flame and before the heroic picture of the dying Christ. The priest is a young man; as he passes under the sanctuary window the dying sun strikes gold from his short, curly hair, and we catch a fleeting glimpse of a rapt, inspired countenance, as he kneels before the altar. He begins with the opening prayer: "Oh, Lord, open Thou my mouth that I may bless Thy Holy Name; cleanse my heart from all vain, evil, and wandering thoughts; enlighten my understanding; kindle my affections, that I may worthily attentively, and devoutly recite this office, and may deserve to be heard before the presence

of Thy divine Majesty. Through Christ our Lord, Amen." The celebrant then rises and goes to the Epistle side of the sanctuary and after a few moments of prayer he seats himself in a large arm chair, surrounded by his attendants and as the congregation becomes seated the choir bursts forth into the impassioned melody of the Hebrew psalmist.

The Vesper Service is a very old institution and formerly constituted the seventh exercise in the celebration of the monastic day. The office consists of Psalms, Canticles and Lessons from the Holy Scripture suitable for the occasion. The chanting of the Psalms never fails to excite the interest and delight of the sympathetic listener. They are perhaps chiefly interesting as the spiritual expression of primitive Hebrew thought and as examples of the wonderful rhapsodies of the poet king of Israel, the greatest of the Hebrew singers. But aside from their personal and poetic interest the Psalms have for us a deep, historical significance. They conjure up for us pictures of that arid desert country where Christ worked and preached, and of the simple, pastoral people among whom He passed His life. More particularly they bring before us the men and events of that earlier day when the Hebrew race, then a tribe of homeless wanderers, was laying, under the leadership of Abraham and Joseph and Moses and the Psalmist himself, the foundation for a strong and mighty nation. Forming as they do the body of the service, the psalms greatly add to the charm and picturesqueness of the ceremony, for it seems that almost no language from almost no tongue or time could be quite so appropriate for this particular purpose.

When the choir has finished with the psalms the priest rises and in a deep, musical tone chants the "Little Chapter." "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and God of all consolation, who comforteth us in all our tribulation." He then seats himself and the choir begins the Hymn of the day. The sweet young voices fling the rich old phraseology out into the body of the great church, until, rising and falling in bay and niche it is lost to the ear amid the caverns and hollows of the vaulted roof. We are carried away for a moment by the dignity and beauty of the original Latin, but presently glancing at our prayer books, we find opposite the Latin version Cardinal Newman's beautiful rendering of the hymn into English; the first three stanzas of which are of singular sweetness:



"Father of Light, by whom each day  
Is kindled out of night,  
Who, when the heavens were made, didst lay  
Their rudiments in light;

"Thou who didst bind and blend in one  
The glistening morn and evening pale,  
Hear Thou our plaint, when light is gone,  
And lawlessness and strife prevail.

"Hear, lest the whelming weight of crime  
Wreck us with life in view;  
Lest thoughts and schemes of sense and time  
Earn us a sinner's due."

After singing the Hymn of the day the choir chants the Magnificat or Canticle of the Blessed Virgin during which the priest goes to the center of the altar and, assisted by an attendant, puts on the cope, a flowing garment of yellow reaching nearly to the ground. Blessing the incense and filling the censer which is now brought to him, he slowly mounts the steps and incenses the altar. After the Antiphon of the Blessed Virgin is said, following the incensing of the altar, the priest goes up to the tabernacle, kneels and takes out a small gold locket which he places in the center of the monstrance, a large circular vessel of gold in the form of an upright sun. Descending to the foot of the altar, he again fills the censer and incenses the Host which is now contained within the monstrance. When the choir has finished the Hymn the priest chants briefly. He then kneels, and a white veil or robe embroidered with gold and long enough to cover his hands is spread across his shoulders by an attendant. Ascending to the altar he kneels and then rising spends a few moments in adjusting the veil in such a way as to permit him to grasp the shaft of the monstrance firmly. Presently he turns wrapt in the mantle with the vessel raised and clasped in both hands and faces the people. As he raises it upward, following it devoutly with his eyes, every head is bowed and save for the measured clank of the swinging censer the silence is absolute. After a moment we steal a look at him from between our parted fingers and over the bowed heads of the congregation—a shaft of crimson light strikes diagonally across his white robe like an arrow of blood from the western window. His figure arrayed in the flowing costume of white and gold seems mystical and unreal. His face, lifted to the elevated Host is tense and transfigured by the extraordinary solemnity of the moment. The sweet pungent fumes of burning incense recalling old and sacred associations, float across to us from the

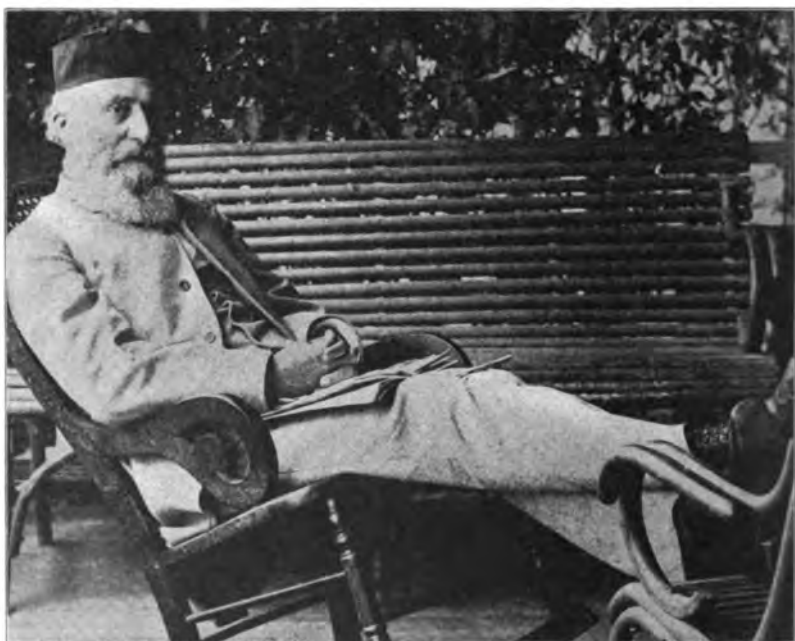


sanctuary enclosure. An altar bell strikes a soft, musical chime and almost simultaneously the great cathedral bell booms in reply. Three times interrupted by regular intervals, the chime on the altar is struck and three times the heavy boom from the distant belfry supplies the echo. Then the priest turns and replaces the monstrance upon the altar, heads are raised, the Host is replaced in the tabernacle, the priest divested of his benediction robes puts on his hat and follows the attendants from the sanctuary, the people rise and stream out of the pews into the aisles, the choir bursts forth into jubilant song and the service is ended.

## MISCELLANEOUS.

### THE AUTHOR OF PROTEUS.

*Proteus*, A Rhapsody on Man, is an extraordinary and fascinating prose-poem which indicates that its author was a remarkable personality. Selected portions of it are given on another page of this issue, and at our request Mr. Charles Kassel of Fort Worth, Texas, a personal friend of Mr. Wheelock, has furnished us with the following sketch of his life:



EDWIN MILLER WHEELOCK.

Edwin Miller Wheelock was born in the city of New York in 1829, and died at Austin, Texas, on October 29, 1901. After graduating from the Law Department of Harvard, he took the theological course at the Divinity School of the same university, and in 1857 was ordained as minister of the Unitarian Society at Dover, New Hampshire. In that pastorate he continued for five years, when, the Civil War breaking out, he resigned to enlist as a

private in the Fifteenth New Hampshire Volunteers. Later he was made chaplain and as such accompanied his regiment to New Orleans. There, in connection with Rev. George H. Hepworth, he was commissioned as a Lieutenant and detailed by General Banks to investigate complaints of abuse and ill-treatment toward plantation negroes, and subsequently was commissioned as active member of the military board to establish Freedmen's Schools in Louisiana.

The war ending, Mr. Wheelock moved with his family to Texas. Here he occupied a number of important public trusts, being at one time State Superintendent of Public Instruction, at another Superintendent of the State Institute for the Blind. For several years he was Reporter of the State Supreme Court.

In 1887, Mr. Wheelock organized a Unitarian Society in Spokane, Washington, and for two years served as its minister. He then returned to Texas and not long after began his pastorate of the Unitarian movement in Austin. He continued in that work for eight years, when the gathering infirmities of age compelled his resignation. His death occurred two years later.

Striking of person, endowed with an intellect in which the poetic and the practical mingled in rare combination, master of an eloquence which made his discourses models of impressiveness and beauty, the author of *Proteus* might have graced a distinguished pulpit and achieved a conspicuous place in literature; but he was of a retiring disposition and unambitious of applause,—traits of character deepened by the mysticism which throughout his life held for him so rich a charm. The sentiment was often upon his lips that the fittest theatre for the exercise of our benevolence and our talents is the familiar one about us, and of his own loyalty to this principle the world could ask no nobler proof than the story of his life affords.

At his death, Mr. Wheelock directed all his manuscripts destroyed. Fortunately, this little work had been printed in earlier years for circulation among friends and a few copies were found among the author's papers.

#### AN ESPERANTO GRAMMAR.

The subject of an International Auxiliary Language in general, and of Esperanto in particular has been discussed from various viewpoints in several numbers of *The Monist*. For a review of the subject considered on both its practical and philological sides we refer the readers to the following articles: An International Auxiliary Language (With Editorial Reply). By L. Couturat. *Monist*, XV, 143; Ostwald's Pamphlet on Universal Language. By Paul Carus, XIV, 591; Esperanto. By Paul Carus, XVI, 450; Philologist's Views on Artificial Languages. By Paul Carus, XVII, 610; Report of the Delegation for the Adoption of an International Language, XVII, 618.

The editor of the "First American magazine" of this international language, the *Amerika Esperantisto*, 1239 Michigan Avenue, Chicago, sends the following communication:

*To the Editor of The Open Court:*

Notwithstanding the great amount of publicity which has been given to Esperanto, the international language, I find that at this time not more than one-tenth of the people of the United States have even a vague idea of its purpose and scope, and perhaps not one in a hundred has a reasonably definite conception of it. As a sort of counter-irritant to the irresponsible criticism

which is occasionally circulated by the uninformed, I have printed for free distribution a second edition of 100,000 copies of a small primer, *Elements of Esperanto*, setting forth the grammar, word-construction and purpose of the language, and will mail a copy to any person who requests it, sending stamp for postage. While you may not be personally interested, there are thousands of your readers to whom this movement for an international auxiliary language, which now covers every country on earth, will appeal as something more than a fad, and they would appreciate your giving space to this letter.

ARTHUR BAKER.

1239 Michigan Avenue, Chicago.

#### M. JEAN REVILLE.

It is with deep regret that we are obliged to note the death on May 6 of M. Jean Réville, Professor of the History of Religion in the Collège de France.



M. JEAN RÉVILLE.

He had been the editor of *La Revue de l'histoire des religions* since 1884, and he and his father, the late M. Albert Réville, were the leading spirits in the International Congress of the History of Religions in Paris, 1900. Jean Réville was born in Rotterdam, Holland, in 1854, and was one of the Protestant leaders of France. He was a doctor of theology which in Europe is an honorary degree denoting scholarship and talents of high distinction. He occupied the post of chaplain in the Lyceum of Henry IV at Paris and was director of the Ecole des Hautes Etudes at the Sorbonne, with which he had been connected since 1886. He has written many valuable works of which the principal ones are the following:

*La doctrine du Logos dans le IV<sup>e</sup> Evangile et dans les œuvres de Philon* (1881); *La Religion à Rome sous les Sévères* (1886); *Les Origines de l'Episcopat* (1894); *Paroles d'un libre-croyant* (1898); *Le quatrième Evangile, son origine et sa valeur historique* (1900); *Le Protestantisme libéral* (1903).

#### OUR FRONTISPIECE.

Little is known about the life of Lao-tze, the ancient Chinese philosopher. The only historical reference that can make any claim to credibility is contained in Sze-Ma-Ch'ien's allusion to the sage. There we learn when and where he was born and how at an advanced age he left his country in voluntary exile. The times were troublous, civil wars had rent the empire and caused much public and private calamity. He decided to leave the place where he could foresee that conditions were destined to go from bad to worse. He resigned his position as Keeper of the Secret Archives in the state of Cho,

and left China. His fame must have spread throughout the empire, for it appears that he was known to the custom house officer Yin-Hi, who thought it a pity that such a man should be lost to China without at least bequeathing to the people the message of his philosophy. Thereupon Lao-tze wrote a book, and our frontispiece represents him in the house of the custom house officer, writing his *Treatise on Reason and Virtue*, a short book comprising only a few more than 5000 characters, but remarkable for its philosophical depth and the nobility of its ethics.

### THE WEED'S PHILOSOPHY.

BY MARTHA MARTIN.

Nay, but tell me, am I not unlucky indeed,  
To arise from the earth, and be only a weed?

Ever since I came out of my dark little seed,  
I have tried to live rightly, but still am a weed.

To be torn by the roots and destroyed—this my meed,  
And despised by the gardener for being a weed.

Ah! but why was I born when man longs to be freed  
Of a thing so obnoxious and bad as a weed.

Now the cause of myself and my brothers I plead,—  
Say—can any good come of my being a weed?

If a purpose divine is in all things decreed,  
Then there must be some benefit from me—a weed.

If of evil and suffering the world still has need  
In its path of development, then I, a weed

Must form part of that plan which in Nature I read,  
Though I live but to die just for being—a weed.

### A POEM BY BUSCH.

Wilhelm Busch was never married, and it almost seems that only a confirmed bachelor could be so satirical and at times almost frivolous as he. His muse does not care for dignity or decorum. He himself speaks of her as a country lass who carelessly dances in wooden shoes and does not stop to apologize when she now and then steps on the toes of one of the spectators;—such is the custom at rustic merry-makings.

Concerning his way of presenting things he said: "Nothing looks as it is, and least of all man, this leather bag full of tricks, not to mention capriosles and masks of vanity."

Though Busch did not idealize life but brought out in his caricatures the follies of mankind and though he himself has not felt the influence of family life, we know from one or two of his poems that the softening influence of a woman's soul was a steady guide in his life. The last poem of his *Kritik des Herzens* shows this feature of his character, and if Busch appears to the world as a crusty old bachelor we should bear in mind the tender background of the

history of his heart as characterized in this verse which is well worth translating into English.

"O thou, of all to me most dear,  
Thou sleepest now full many a year.  
While many a year alone I've pined  
Thee, dear good heart, I bore in mind.  
When thee I bear in mind, by night  
Thy faithful face appears so bright!  
Whate'er I do, thy faithful face  
Will warn me or approve in grace.  
And if my word thou wouldst deplore  
Or blame my deed,  
Hast oft forgiv'n me! I once more  
Forgiveness plead!"

#### BOOK REVIEWS AND NOTES.

LESSONS FOR THE DAY. By *Moncure D. Conway*, L. H. D. London: Watts, 1907. Pp. viii, 226.

This is a posthumous collection of sermons delivered by Moncure D. Conway in his fifties. Shortly before his death the author wrote a preface in which he states that these *Lessons for the Day* had become strange to him in his seventy-fifth year, but he let them go without alterations because he felt the identity of his person in these two different periods of his life. The character of the sermons on nature, religion, pessimism, prayer, the Arimathean tomb, Jacob's ladder, etc., may be judged from the following quotations. His sermon on prayer concludes with the words: "The man of the past offered prayers, the man of the future will answer them" (page 46). In his sermon entitled "The First Person" he says: "Love is the only God that endures forever, and work the only worship that does not sink to a ceremony." In his "Free Thinker's Vision Beyond Death" we find the following statement: "So let us live heart-whole in our thought, our work, childlike in our freedom of anxiety for the future, maternal in our devotion to every cause of truth, manly in our toil for man; and be sure death will be swallowed up in the victory we shall foresee for our race by having already won it in our own lives."

THE CHRIST FACE IN ART. By *James Burns*. New York; Dutton, 1907. Pp. xxii, 252. Price \$2.00 net.

This book contains 62 illustrations of Christ, beginning consecutively from the earliest times of Christian art down to the most modern representations. The author treats the subject in sixteen chapters beginning with the likenesses of Christ attributed to St. Luke and Veronica, then picturing some frescoes of the catacombs, the statue of the Good Shepherd, and passing over in rapid succession the earlier Renaissance, the Tuscan, the North Italian and the Venetian types of the golden age of Christian art. Most of the well-known pictures of the Italian, Spanish, Flemish, German and Dutch schools are reproduced and finally the best known pictures of the nineteenth century, including some of the latest ones.

It is an interesting book and will be useful to both lovers of art and archeologists.



Phil 24.1

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HUGGLES  
MARY CARUS.

---

---

VOL. XXII. (No. 8.)      AUGUST, 1908.      NO. 627

---

---

## CONTENTS:

	PAGE
<i>Frontispiece.</i> St. Peters with Castle St. Angelo.	
<i>A Perfect Liar.</i> G. T. KNIGHT, D.D. ....	449
<i>Muhammad, the Founder of Islam.</i> SHAIKH M. H. KIDWAI. ....	454
<i>A Letter from Rome (Illustrated).</i> GEORGE C. BARTLETT. ....	463
<i>Pigs in a Vegetarian Sunday School.</i> ALBERT J. EDMUNDS. ....	477
<i>Ethnology of Greek Mythological Terms.</i> WILLIS BREWER. ....	480
<i>A Fly's Point of View.</i> MRS. H. C. PINNIX. ....	485
<i>The Samaritans.</i> EDITOR. ....	488
<i>Recent Parallels to the Miracle of Pentecost.</i> A. KAMPMEIER. ....	492
<i>Indonesian Legend of Nabi Isa.</i> EDITOR. ....	499
<i>The Verse of the Future with Illustrations.</i> C. C. CONVERSE. ....	503
<i>Dr. Otto Pfeleiderer.</i> ....	505
<i>Sister Sanghamitta's Experience with Voices (With Editorial Reply):</i> ....	505
<i>New Marvels in Magic.</i> DAVID P. ABBOTT. ....	506
<i>A Defence of Mediumism.</i> DR. C. C. CARTER. ....	509
<i>Book Reviews and Notes.</i> ....	511

---

---

CHICAGO

**The Open Court Publishing Company**

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U. P. U., 5s. 6d.).

---

Entered as Second-Class Matter March 26, 1897, at the Post Office at Chicago, Ill. under Act of March 3, 1879.  
Copyright by The Open Court Publishing Company, 1908.

# THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.  
MARY CARUS.

"The Monist" also discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical and Sociological Questions of the Day.

## TERMS OF SUBSCRIPTION

In the United States, Canada and Mexico, yearly, postpaid, \$2.00; single copies, 60 cents. In England and the U. P. U., yearly, 9s. 6d.; single numbers, 2s. 6d.

Bound Volumes I—XVII in half leather, each \$3.00 (12s.). Postage, 1s. extra to countries in the U. P. U. Binding cases for back volumes, same style, postpaid, 75 cents (3s. 6d.). Unbound back numbers, \$2.00 per volume.

Some idea of the character of the work which "The Monist" has been doing, and of the high standing of its contributors, may be gained by reference to the seventeen years Index, just published, which will be sent on request. Price, 10 cents.

*Back numbers, unless out of print, will be supplied, postpaid, at the cost of 60 cents each.*

## TESTIMONIALS FROM THE READERS OF "THE MONIST"

"I do not believe any periodical in the world is doing more service to civilization and to this country than no other precisely renders than 'The Monist'."—Charles S. Peirce, Milford, Penn.

"Its great breadth and liberality, its high class of writers, and its able and scholarly reviews, are among its noteworthy features."—Lester F. Ward, Smithsonian Institution, Washington, D. C.

"I read 'The Monist' because it stands for something, because it gives me the thoughts of contemporary leaders, and because it is always on the side of sound scholarship."—David Eugene Smith, Ph.D., Professor of Mathematics in Teachers' College, Columbia University, New York City.

"Among the periodicals of a higher class, which I have been receiving for some years past, there is none that I read more regularly than 'The Monist'; and there is not a number in which I have not found some articles of fruitful suggestiveness. I have been so impressed with the value of the periodical that I recommended last year the purchase of a complete set for the library of our university."—J. Clark Murray, LL.D., Professor of Philosophy in McGill University, Montreal, Canada.

"I do not think that any journal in the world can rival 'The Monist,' and scarcely any other country but America can ever produce a journal like this, scientific, and still all-comprising, free-thinking and still never vague, but exact."—Dr. Huebbe Schleiden, Hanover, Germany.

"'The Monist' is certainly performing an important service. I always read the journal with interest and profit. It would be difficult to exaggerate the value of your journals and other publications for the advancement and diffusion of philosophy and science."—Prof. J. McKean Cattell, Professor of Psychology in Columbia University, New York.

"I desire to state that there are found compiled in this journal three qualities which render it superior to most other American and European reviews, namely: (1) The unlimited liberty of discussion and of thought in every branch of science pervading its pages; (2) the varied character of the articles which are published in every single number of it; and (3) the names of its illustrious contributors and collaborators from every part of the world."—G. Sergi, Professor of Anthropology in the University of Rome, Italy.

---

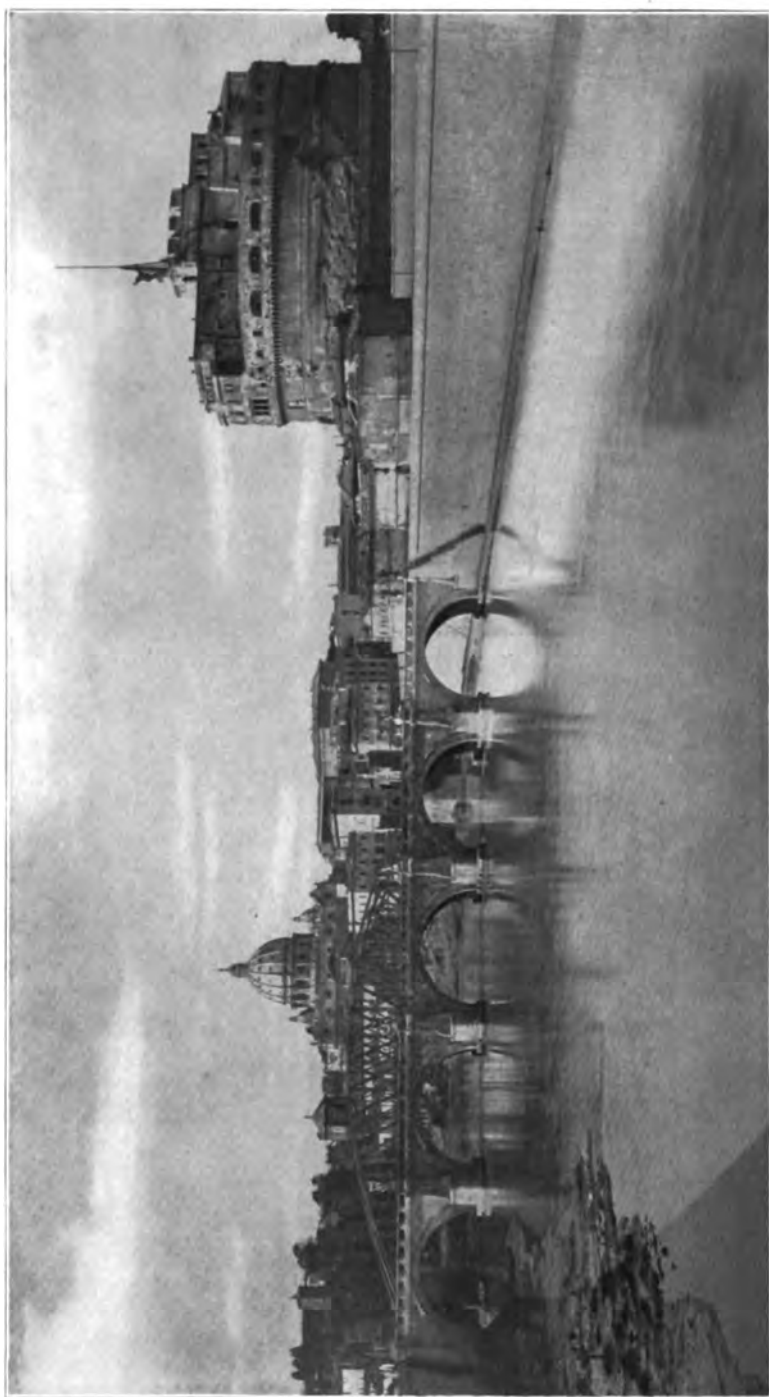
## THE OPEN COURT PUBLISHING CO.

378-388 Wabash Avenue

P. O. Drawer F

Chicago, Ill.





ST. PETER'S WITH CASTLE ST. ANGELO.

*Frontispiece to The Open Court.*

# THE OPEN COURT

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.

---

VOL. XXII. (No. 8.)

AUGUST, 1908.

NO. 627.

---

Copyright by The Open Court Publishing Company, 1908.

---

## A PERFECT LIAR.

Report of a Recent Speech Delivered by Prof. G. T. Knight, D.D., Before  
the Twentieth Century Club of Boston.

[Some time ago while glancing over one of the New England newspapers, my eye fell upon the well-known name of one of our honored contributors, Dr. G. T. Knight, professor in the Theological School of Tufts College, who had been speaking on "The Perfect Liar." The rather startling subject and the fragmentary nature of the report made me interested to have a fuller account of what it was by which (to quote the paper) "The saints were shocked, the scoffers were dee-lighted, the mollycoddles sat up and took notice, and a sage reporter of many years' experience went up to the speaker and asked, 'Professor, did you mean what you said?' " I first appealed to Professor Knight, but his speech was not in manuscript, and his notes had disappeared in the hands of one of the reporters. After further inquiry I was lucky enough to come into possession of some notes privately taken by one of the hearers, by means of which I am able to present to our readers this report which, though inaccurate in a few particulars, contains (I am assured) the substance of the Professor's remarks.—P. C.]

AS to the merits of lying, there are two schools of thought, one defending false pretensions on occasion, the other strenuous for uniform truthfulness.

The first is presented in part by Kipling, who in one of the chapters of *Naulahka* writes as follows:

"There is a pleasure in the wet, wet clay,  
When the artist's hand is potting it.  
There is a pleasure in the wet, wet lay,  
When the poet's pad is blotting it.  
There is a pleasure in the shine of your picture on the line  
At the Royal Academy!  
But the pleasure felt in these is as chalk to cheddar cheese  
When it comes to a well-made Lie,  
To a quite unwreckable Lie,  
To a most impeccable Lie!

To a water-tight, fire-proof, angle-iron, sunk-hinge, time-lock, steel-faced Lie!

Not a private hansom Lie,

But a pair and brougham Lie!

Not a little place at Tooting but a country house with shooting, and a ring-fence, deer-park Lie!"

Higher authorities than Kipling may be quoted on that side of the question. Several of Homer's gods were unqualified liars,—or should we say, thoroughly qualified?—though in Plato's opinion a lie could be of no use to the gods. He agreed, however, that it might sometimes be useful to men; and the ancient Greeks and Romans, with or without a theory, were certainly skilled in the practice of deception.

Among Christian authorities the first to defend false speaking, so far as I know, was the great theologian John Cassian. He pointed out that Biblical worthies not infrequently indulged in prevarication unto the glory of God. For instance, there was Rahab who, notwithstanding a serious blemish in her character, did great good by means of a lie; and as a reward was reckoned among the Patriarchs, and the progenitors of our Lord. Whereas if she had told the truth, nothing of all this would have come to pass, but great evil instead. So, again he says, Jacob received the blessing by virtue of a lie. And so in general "one man may be justified by means of a lie; and another may be guilty of sin unto everlasting death by telling the truth."

Of course he recognizes the dangerous character of this doctrine, and says: "A lie is to be so esteemed and so used as if it possessed the nature of hellebore, which if taken in an extreme case of disease may be healthful, but if taken rashly is the cause of instant death." In short, lying may be so necessary to the accomplishment of a good purpose as to be a duty; while truth telling in such a case would be a sin.

The Church, I may say, has not uniformly approved the reasoning of Cassian, but has perhaps equaled the pagans in the practice. In the present day, however, both theory and practice are more openly approved and advocated. For particulars you are referred to a scandalous book recently published by the Open Court Publishing Co. and called *The Praise of Hypocrisy*.

On the other hand, the rival school of ethics, insisting that word and deed should conform to the exact truth on all occasions, includes many of the most distinguished authorities of all historic times. There were Confucius and his greater contemporary Lao-tze,



Socrates and a long line of Christian martyrs who, because they would not compromise their consciences, were put to death, and in the latest centuries such as Kant and the "strict constructionists" in great number.

Without finally deciding between the claims of these two schools, people are now boasting of a real moral advance in that we no longer put men to torture, nor condemn them to hell, for consistently and sincerely holding to their convictions and refusing to belie themselves. But observe the result of this "moral advance": It is one of the ironies of history that since men have ceased to punish sincerity and truth telling, the practice of lying has greatly increased. For, the fiction habit is greatly on the increase. Think of "ten new novels a day in the English language," to say nothing of newspaper short stories, nor of what happens in other languages. Think also of commerce and politics, and society and the Church, and the "news" in the daily paper.

Ruskin's classification of customary lies is incomplete, but may help to show the variety of them. He mentions "the amiable lie of society, the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partisan, the merciful lie of a friend, the careless lie of each man to himself."

I shall not attempt to complete Ruskin's list, however far it may seem to fall short; neither shall I venture to describe the perfection of lying; nor indeed the exact occasion on which it becomes the right and duty of all of us to lie. It is sufficient to quote the authorities, among whom there are three or four well-known defenses of lying. There is that of the lawyers and diplomats, that of the newspapers, and that of the theologian. I do not include the business man, for though he tells a lie on occasion, he seldom has the gall to defend it. In fact, if he is investigated and shown up, he is likely to be ashamed of it. Many cases have resulted fatally, and other men have prudently offered a sop to the public in the shape of a million-dollar church, or a \$20,000,000 university, or the like. Sometimes the result is merely a financial panic and the child-like remark that "Teddy Roosevelt did it."

All explanations and theories, however, pale before that of the Church, which must be regarded as expert in questions of ethics, and which has agreed that we must lie whenever more good can thereby be accomplished than by telling the truth.

To be sure there are some difficulties in the application of this principle. For example: a great occasion of approved falsehood is connected with creed subscription. Unfortunately, however, this

matter is not clearly set forth ; there is a notable confusion of thought which the D. D.'s appear to be unable to resolve. Thus, false professions of belief are commonly defended on the ground that opinions are comparatively unimportant in religion. But, certainly, to show that opinions are unimportant is not the same as to show that sincerity in professing opinions is unimportant. Indeed when one thinks of what the creeds contain, he must agree that *those* opinions at least are mostly unimportant. If they were important, it might then be worth while to profess belief in them, if we could do so with sincerity. But, being as they are, to compel an intelligent man to insincerely declare his belief in them is doubly harmful and entirely unjustifiable—especially when (as in many cases the fact is) the Church requires the same man to declare that he is sincere in his profession, and that the creed which he despises is of such grave import as to be necessary to salvation.

One would suppose that good consciences would instantly detect the quality of this and reject it ; but the pretension and prestige of the authorities and the religious habits of people long accustomed to this kind of thing inhibit the conscience. So the spiritual confidence game, the churchly bunco-steering, is thoroughly successful, with great numbers of willing victims.

Of late, however, a new defense of double speech has appeared, and is said to have received Episcopal approval and to be extensively and gratuitously circulated among the needy. It calls attention to the fact that by the acute dialectic of Cardinal Newman and his imitators, the creeds are capable of being understood in a sense opposite to their original purport. Furthermore, says this ingenious author, creeds are professional affairs not properly subject to interpretation by the inexpert. And just as in law there are "legal fictions," so in the creeds there are "theological fictions," intelligible only to the elect ; and the use of them is not liable to the charge of dishonesty or perjury.

Of course, to the plain man this sounds like special pleading. He suspects any defense which is openly based on acute dialectics and the theory of professional fiction. It all seems to him mere scientific lying. He would say we need not go further in our search for perfection.

The present speaker, as before said, is content to quote the authorities ; and he will close with one more such quotation. It is remarked by the philosophical historians that, whenever a tendency in human affairs approaches its climax, there are always indications of reconstruction. And I am glad to say the times are not alto-

gether without hope. There are signs of improvement. Henry Watterson has lately said concerning newspaper lies: "People have already begun to tire of being misinformed, and will some day insist upon a newspaper that will be less interesting and more truthful, and believe me, when the time arrives, when fact shall be preferred before fiction, there shall be found editors who will prefer to grow rich telling the truth rather than to die telling lies."

He mentions only editors, but he means more. The reporters will surely furnish what their superiors require, even to the extent of reporting the facts. And we know that business men and politicians cater to the public taste. A few at least of the lawyers and diplomats are daring to tell the truth; and finally the clergy, many of whom are on the verge of starvation—whenever it becomes more profitable for them to tell the truth, they can be relied upon.

I believe then a good time is coming, a revival of genuine old-fashioned honesty and sincerity, without impossible standards on the one hand, and without unworthy compromises on the other.

## MUHAMMAD, THE FOUNDER OF ISLAM.\*

BY SHAIKH M. H. KIDWAI.

MUHAMMAD, the son of 'Abdallah and Aminah, of the noble family of Kuraysh, was born at Mecca in the year 570 of the Christian era, a few months after his father's death. It is said that his mother had learned in a dream the name to be given the child, and that this was the reason why 'Abd-al-Muttalib called his orphan grandson Muhammad—the Praised. Grief having dried up the widow's breasts, the infant, according to custom, was handed over to a foster-mother—Halimah, a woman of the Bani Sa'd family; and for this nurse Muhammad, when he had grown to be the spiritual and temporal monarch of Arabia, entertained the greatest gratitude and affection, which he extended to her offspring. After five years the child was restored to his mother, but had the misfortune to lose her when he was but six, and the care of the orphan devolved first upon his aged grandfather, and two years later, when 'Abd-al-Muttalib also died, upon Abu Talib, Muhammad's uncle and the father of 'Ali. The Prophet thus had but little experience of parental love; yet in after life he always urged his followers to the greatest filial piety, reminding them, with one of his happy expressions, that "Paradise lies at the feet of mothers." Muhammad, who grew up very strong and healthy, is said to have taken no interest, even as a child, in frivolous pursuits, telling his companions, on one occasion, that man was made for a higher object. He soon won the love and admiration of his fellow-townsmen, who, as has been said, named him the Trusty. At the age of twelve he had accompanied his uncle to Syria, and in his twenty-fifth year he was given charge of the goods sent to Damascus by Khadijah, daughter of Khuwaylid, of the house of Kuraysh; a lady fifteen years the senior of the Prophet. He showed great aptitude for business, and brought back large sums

\* This article is written by a follower of Islam who lives in Gadia, Barabanki, Oudh, India, and constitutes the substance of a preface to his pamphlet *The Miracle of Muhammad*, published by Lusac & Co., London.

to Khadijah, whose appreciation of his ability and personal charm led to their marriage. Her love grew day by day as she became better acquainted with his sterling qualities, while he was no less fondly attached to her. As her husband he was less successful in the management of her interests than he had been as her agent, but this did not in the least diminish the harmony between them.

When thirty-five he saved his country from a bloody war, which was on the point of arising out of the fixture of the sacred Black Stone; but with this exception his life, though spent usefully, did not bring him into prominence. It was not until his fortieth year that he began that public career which has left its mark upon the history of the world. He was in the cave at Hira', in the month of Ramadan, when he received the command:

"Read! in the name of thy Lord, the Creator, Who hath created man from a clot of blood. Read, for thy Lord is most generous, Who hath taught the use of the pen, and teacheth man what he knew not..."

The above is the first of the series of revelations that were made from time to time to the illiterate prophet, the first step towards preparing his spirit for the gigantic task which was to be allotted him. This, when the mandate of the Almighty came, he accepted with humble submission, and set himself heart and soul, with an iron will, to carry it out.

As charity begins at home, Muhammad told his own family, before all others, of the light that had been vouchsafed him, with the result that those who first believed in his Mission were those that knew him best, his wife Khadijah and his affectionate servant Zaid, Ali his cousin, the son of Abu Talib, and his friend Abubekr who was destined to succeed the Prophet. By the persuasion of Abubekr who was as wealthy as he was moderate and truthloving, ten citizens of Mecca were introduced to the primitive lessons of Islam; they yielded to the voice of reason and enthusiasm and repeated the fundamental creed, "There is but one God, and Muhammad is his apostle."

Not once during the lifetime of Muhammad or of these early believers did any shadow of doubt cross their mind as to the truth of what their great Teacher had told them, or as to his sincerity. The more they knew him the more they believed in him.

Well may Ameer Ali argue, from such facts, that "If these men and women, noble, intelligent and certainly not less educated than the fishermen of Galilee, had perceived the slightest sign of earthliness, deception or want of faith in the Teacher himself, Muhammad's

hopes of moral regeneration and social reform would all have been dashed to pieces in a moment."

For the next few years Muhammad was subjected to constant insults by his fellow-citizens, and his handful of followers was tortured and persecuted, so much so, indeed, that some of them had to fly to Abyssinia. Thus Bilal, afterwards the first muezzin of the Muslims, was stripped naked by his master and laid upon the burning sand with a heavy load of stones over him, and commanded to recant if he wanted his sufferings put an end to, but so strong was the influence of his faith that "*Ahadun, Ahadun*" (One, One) was the only word heard to issue from his parched lips.

The enmity of the Meccans towards Muhammad increased as time went on. One hundred camels, with a large sum of money, were offered for his head by Abu Jahl, an implacable foe of Islam. 'Omar, son of al-Khattab, pledged himself to kill Muhammad, and set out for the purpose, armed with a naked sword. On the way it was pointed out to him that he had better first look at home, where his own sister had become a convert. Betaking himself thither, he found her and her husband reading the Kur-an. So furious was he that he threw his brother-in-law to the ground, and did not scruple to strike his sister when she interfered to save her husband's life; but she, nothing daunted, owned that she had embraced Islam, and defied him to do his worst. 'Omar, abashed, asked to be told what this new religion was, with the result that he was deeply affected by the words of the Kur-an, went straight to Muhammad to make his profession of faith, and became one of the bulwarks of Islam.

His conversion and that of another leading man and valiant soldier, Hamzah, showed the Kuraysh that matters were growing serious, and greatly added to their fury. Having failed in their endeavors to tempt Muhammad, they now tried, under pain of exterminating him and his followers, to get him silenced by Abu Talib. They were again unsuccessful, and the Prophet, in spite of their threats, went on denouncing idolatry and calling the people to the worship of one God, to righteousness and civilization. The Kuraysh grew ever more enraged, and, as Abu Talib had called upon the whole of the House of Hashim to protect his nephew, they retaliated by putting the family under ban until it should give up Muhammad to be killed. Not only intermarriage, but all social and civil intercourse and even business communications were put a stop to, and the ostracized clan, in order to save itself from violence, had to withdraw to Shi'b, where it endured all the privations of a beleaguered garrison. The children of these people were famishing, their busi-



ness was at a standstill, their sufferings, in a word, were very great: yet they persevered in their friendship to Muhammad, and he himself, whenever the holy months of truce afforded him an opportunity, would sally forth to propagate his faith among the pilgrims. The ordeal lasted three long years; but at last, in the tenth of Muhammad's proclamation of his mission, the steadfastness of the clan had its reward, the excommunication coming to an end. About this time the prophet was bereft of his dearly beloved wife Khadijah and of his generous and powerful protector, Abu Talib. The death of the latter encouraged the enemies of the Prophet to redouble their persecutions, and he was forced to leave Mecca for Ta'if. But the Thakifites were no less bitter against him than the Meccans, and he had ere long to quit their city, bruised and bleeding.

Mut'im, one of those who had obtained the removal of the ban against the Bani Hashim, took pity on the wanderer and brought him to Mecca under his protection. The idolaters now adopted a new device for thwarting Muhammad: they forbade all and sundry to listen to his teaching. A man named 'Abdullah determined, however, to make the Meccans hear the Kur-an, so, placing himself in their midst, he cried out its words aloud.

The Meccans attacked him, but he continued his recitation, in spite of the blows rained upon his face and body, until they threw him out of the holy place, exultant at having forced them to give him a hearing. Such acts, which showed how firm was the conviction of those who had embraced Islam, increased the rage of the Kuraysh, and further fuel was added to the flame when Muhammad, in the course of two successive pilgrimages, obtained the conversion of seventy-five Medinans. A consultation was held and, after much discussion, it was resolved that each of the chief families should choose a representative, and that all of the latter should together plunge their swords into the body of Muhammad, dividing the guilt of his blood. Thus the Hashimites, unable to exact vengeance from the whole city, must content themselves with pecuniary compensation, the burden of which, shared amongst all the families, could be borne with ease. But God did not allow Muhammad, like some of the great prophets before him, to be cut off in the middle of his career: he escaped at night with his bosom friend Abu Bakr, and the conspirators found the person lying on the Prophet's bed, and covered with his own green mantle, to be 'Ali, another of his most devoted followers. The fugitives had to hide for three days in a cavern, an incident thus alluded to by the Kur-an: "God helped him already when he was exiled by the unbelievers, when he was

one of two in the cave, and said to his companion 'Be not downcast! Verily God is with us.' " They were pursued, but the protection of Providence accompanied them and they reached Medina in safety. Such was the Hijrah, or Flight, from which the Muslim era dates.

At Medina a brotherhood was formed between the Muhajirin, who had fled from Mecca, and the Ansar, who gave shelter to the refugees: This tie, which was closer than that of blood relationship, laid the foundation of the wholesome democratic equality that exists in Islam between man and man. Muhammad was now among friends, but his responsibilities had increased. He had to protect his fellow citizens, who had suffered such great trouble and lost so much for the faith, as well as the Medinans who, in giving them hospitality, laid themselves open to the attacks of its enemies; he had to infuse a common national spirit into his divided countrymen, to complete the unfinished work of his predecessor, not only leading people to righteousness, but also giving a concrete form to the "Kingdom of Heaven" and to teach his followers that religion was not merely an abstract mysticism, fit for the ascetic alone, but something that brings with it happiness of mind and comfort of body, but a guide to piety in this world and to its reward in the next. And, in spite of his want of schooling, he proved equal to the tasks demanded of a great general, administrator and statesman, of "the only man mentioned in history who was at once legislator and poet, the founder of a religion and of an empire" (Gilman). He valiantly repulsed the enemy's attacks, made effectual counter-moves, carried out social reforms, established legal discipline and began the fusion of the clans, at the same time that he proclaimed the Unity of God and inculcated the principles of morality.

Muhammad was forced to have recourse to the sword in order to defend his followers and their common faith; had he not done so, his disciples, to all seeming, would have been annihilated, his religion suffocated in the cradle and he himself treated in the same manner as his illustrious predecessor. Nothing appears more natural, if God in His mercy meant to humanize the barbarous inhabitants of Arabia and raise them from the abyss of immorality and superstition into which they had sunk down, than that His choice should fall upon a man full of determination and of unswerving fidelity to the task with which he was entrusted, a man endowed with a genius equal to every change of circumstances, capable of enduring hardships and of serving others without regard for his own interests, and ready to resist the oppressor even physically, if necessary, on behalf of his people.

Gibbon reminds us that "in the state of nature every man has a right to defend, by force of arms, his person and his possessions, to repel, or even to prevent the violence of his enemies, and to extend his hostilities to a reasonable measure of satisfaction and retaliation." In the case of Muhammad it was not to defend himself, but his followers and their freedom of conscience, that he had to use the sword; and this appears from the following passage, amongst others, in the Kur-an: "Permission [to fight] is given to those who are fought against, because they are wronged. . . . who are turned out of their dwellings without other reason than that they say: God is our Lord."

Muhammad was soldier, lawgiver, president of the commonwealth of Medina, but he was above all a prophet, appointed to put an end to the worship of idols, to turn men towards the one and only God, to lead them into the path of righteousness; and in fulfilment of this mission he sent embassies to Abyssinia, Syria, Persia, Egypt, Damascus and Yamamah, inviting rich and poor, kings and their subjects, to embrace Islam. And it was this duty which was again foremost in his mind when at length, as the Kur-an expresses it, truth came and falsehood, being perishable, disappeared; when, eight years after he had been forced to fly from Mecca, he re-entered it at the head of ten thousand devoted followers, according to the Kur-anic text:

"When the help of God cometh, and victory, thou seest men enter the religion of God in troops."

His first act in this hour of triumph was to proclaim the Unity of God and to destroy the idols which defiled the temple.

The conquest was also remarkable for his magnanimity towards the vanquished foe. The haughty chiefs who had sought to destroy his religion, who had persecuted its adherents and ill-treated and attempted to murder himself, were now completely in his power. "What can you expect at my hands?" he asked them. "Mercy, Oh generous brother and nephew!" they besought him. Tears came into the eyes of the Prophet when he heard them: "I will speak to you," he continued, "as Joseph spoke to his brethren. I will not reproach you to-day: God will forgive you, for He is merciful and loving. Go; ye are free!"

Two years later the Prophet, who out of gratitude for the kindness shown him at Medina in the day of his tribulation, had gone back to live there, performed the pilgrimage, it is said, with a hundred thousand Muslims; for the soul-stirring *Kalimah* was now heard

far and wide, echoing among the mountains as well as the plains, in the desert and the pasture-ground as well as in cities.

His work was now finished. He had weaned Arabia from idolatry, infanticide, legalized vice, drunkenness, gambling and a host of other evils: the simple creed of Islam was that of the whole country, the God of Muhammad was the God of its people. Hence tears filled the eyes of his disciples when they heard the verse:

"This day have I perfected my ordinances for you and accomplished my grace in you, and chosen Islam for you as your religion," for they felt that the Prophet's mission was ended and that the time for him to leave them was come. Of this he himself was also fully convinced, and warned them of it during his farewell pilgrimage, telling them that he knew not if he should ever be able to speak to them in the same place again, urging them to treat one another as brothers, and bequeathing to them the law of the Kur-an, which, he said, would always preserve them from error. Moreover, at the end, he exclaimed: "Oh Allah! I have fulfilled my mission": then, as the mighty shout "Yea, verily thou hast fulfilled it," went up from the multitudes, he added, "Oh Allah, bear witness, I beseech Thee!"

He was in his sixty-third year, the tenth of the Hijrah and the 632d of the Christian era, when the end came. He had seen it draw near without anxiety, for he had nothing to fear from death, he enjoyed the satisfaction of having given his work its finishing touch, and he left behind him a people of whom he had no reason to be ashamed. Up to his last hour the leading traits of his character were selflessness, magnanimity, sincerity and a humility not forced upon him by circumstances, but adopted by him of his own free will, when all Arabia was at his feet. "If there be any man," said he a little before his death, "whom I have unjustly chastised, I submit my own back to the scourge. If I have aspersed the character of any one, let him put me to shame in the presence of all. If I have taken what belongs to another, let him come forward and claim his own."

He considered his sufferings to be a proof of God's mercy and love, which he saw in everything. "By Him in Whose hand is Muhammad's life," said he, "there is not a believer afflicted with calamity or disease, but God thereby causes his sins to fall from him as leaves fall from the trees in autumn."

Tenderly cared for by those he loved, and with the hearts of a whole population beating in sympathy for him, he died full of yearning to meet his Creator: and his last words, spoken after he had for

some time, with uplifted eyes, silently communed with God, were: "Oh Allah! be it so . . . among the blessed on high!"

He wished his followers to say at his death, as they do to this day whenever they hear of a calamity, "Verily we belong to God and verily to him we shall return."

\* \* \*

Muhammad is one of those illustrious figures in history whose personality has withstood the obliterating influences of time; whilst, on the other hand, it has been saved from the super-humanism which credulous man attributes to his past heroes.

We can almost see the man—healthy and sound, of medium height, with broad shoulders, piercing eyes and handsome features—walking humbly in the streets of Mecca, instinctively loved by innocent children, and honored and respected by his countrymen, who surnamed him al-Amin, The Trusty.

The same man, a little ripened in age, may be seen again, on the top of Mount Hira', disgusted with the moral and religious degradation of his people. His soul soars aloft to that Being Who never remains hidden long from pure hearts.

The recluse in the cave of Hira' has become conscious of the existence of the All-Merciful and of the pitiable condition of his countrymen, and we see him, moved by the noblest feelings of which man is capable, proclaim the Unity of God, impart the doctrine of salvation and make strenuous efforts to educate his fellow-citizens and to rescue his country from the dominion of sin and error.

But all at once we see this man, hitherto so respected and honored by his countrymen, persecuted, reviled, exiled and even threatened with death. Because his conscience bade him free himself from the gross immoralities and sins then rampant, because he had the courage to make his convictions known, the benevolence to undertake the direction of his people into the right way, and because he felt that he was commissioned to call mankind towards one God, the Merciful, the Wise, the Just, the Forgiving, the Almighty and the Omnipresent—because of these things his fellow-townsmen, who had once loved him, now took a dislike to him which soon turned into hatred.

A fresh change comes after a time. Truth conquers falsehood, righteousness overcomes sin, and we see the same man, still indefatigable, despite advancing years, in the fulfilment of his mission. The poor shepherd, the recluse of Hira', has become the author of a mighty revolution, the conqueror of Arabia, the "minister of life,"



the source, under God, of the hopes of a whole peninsula. He is now revered more profoundly by his compatriots than were the great monarchs of Persia and Rome by their subjects, he is beloved by his followers above their own parents and children and wields supreme temporal and spiritual power over the Peninsula, leading hosts of men along the path of righteousness, conquest and civilization.

Gibbon characterizes the Prophet thus: "The good sense of Mahomet despised the pomp of royalty; the apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes and mended with his own hand his shoes and his woolen garments. Disdaining the penance and merit of an hermit, he observed without effort or vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feasted his companions with rustic and hospitable plenty; but, in his domestic life, many weeks would elapse without a fire being kindled on the hearth of the Prophet."

We conclude with the words of Stanley Lane Poole, another Western writer, who does not hesitate to recognize the greatness of Muhammad:

"There is something so tender and womanly, and withal so heroic about the man, that one is in peril of finding the judgment unconsciously blinded by the feeling of reverence and well-nigh love that such a nature inspires. He who, standing alone, braved for years the hatred of his people, is the same who was never the first to withdraw his hand from another's clasp; the beloved of children, who never passed a group of little ones without a smile from his wonderful eyes and a kind word for them, sounding all the kinder in the sweet-toned voice. The frank friendship, the noble generosity, the dauntless courage and hope of the man, all tend to melt criticism into admiration. He was an enthusiast, in that noblest sense when enthusiasm becomes the salt of the earth. . . . He was an enthusiast when enthusiasm was the one thing needed to set the world aflame, and his enthusiasm was noble, for a noble cause. He was one of those happy few who have attained the supreme joy of making one great truth their life-spring. He was the Messenger of the One God; and never, to his life's end, did he forget who he was, or the message which was the marrow of his being."



## A LETTER FROM ROME.

BY GEORGE C. BARTLETT.

**W**E have, at last, reached Christian Rome, "Queen of Land and Sea," and the capital of Italy. I hesitate to write of this city because every detail and every emotion of its prolonged life have



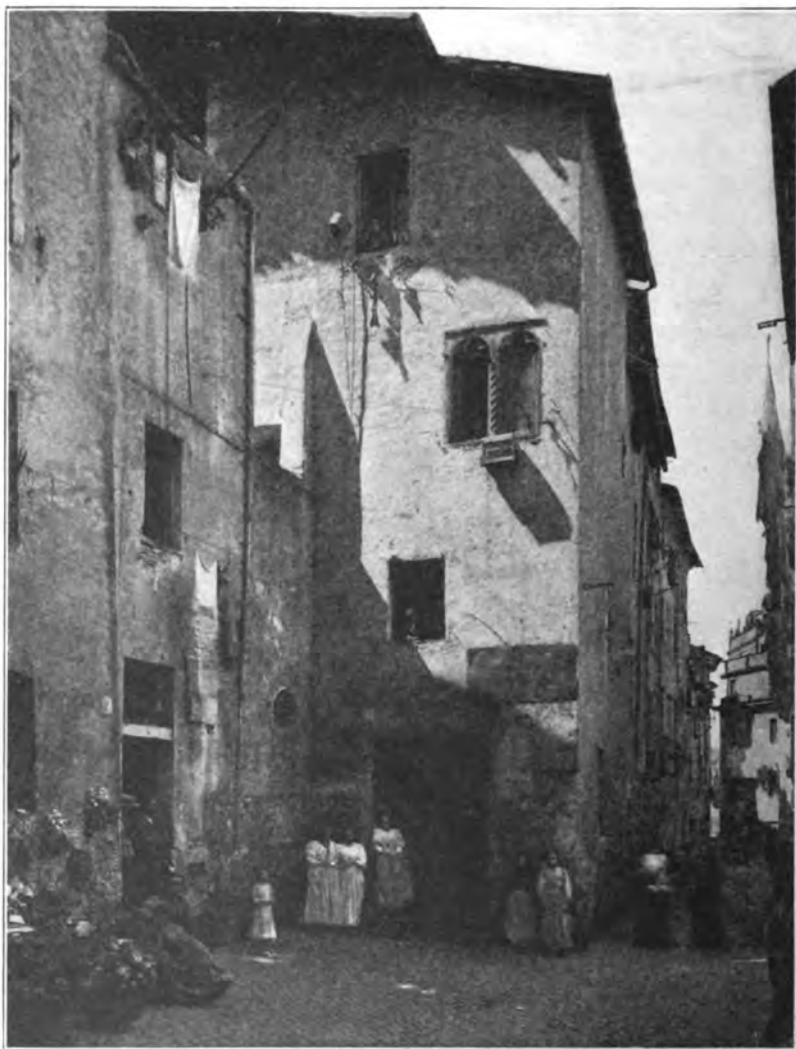
ST. PETER'S.

been told in prose and poetry, on canvas and in marble. Fearing I have made no new discoveries, I realize

"How much a dunce that has been sent to roam  
Excels a dunce that has been kept at home."

During the different ages the city has varied much in population; at the present time it has about 300,000, while under Augustus

its numbers were 1,300,000 and under Vespasian 2,000,000. Rome was an aged city when the Apostle Paul occupied apartments in the Jewish quarter. I was permitted, this day, to step into his former bedroom, and look from the same window from whence he so often



ST. PAUL'S RESIDENCE.

gazed; and I thought, did he look from out that window into the starlit heavens for a sign of the second coming of Jesus, and did he close it night after night, saying, with a heart full of faith, "It will surely be given me to-morrow, to-morrow."



FOUNTAIN OF ATLAS.

We are too early in the season to view the city in her most attractive features, for Rome particularly needs sunshine and balmy



THE FOUNTAIN OF MOSES.

weather, as she is naturally cold and rocky, barren of color, and thickly built of stone and marble; even the numerous fountains

which adorn the city have scarcely a green shrub about them, or a patch of grass; many of these fountains are beautiful works of art, especially the one where Moses is sculptured in gigantic proportions



ARCH OF TITUS.

and represented as having struck the rock, in response to which the water comes gushing forth improvising its own music and dancing fantastically in its white cloud of spray.

That deserted part of the city, sacred to the elderly ruins, no doubt looks cheerless enough at all times, but viewing it as we did through the cold mist and rain, it appeared dreary indeed. That portion of the city is called Old Rome, having narrow streets, some of them without sidewalks, while others have a narrow walk on one side only. New Rome presents a more attractive appearance with wider streets and fit pavements; the buildings average well, and the shops display a great variety of attractive merchandise. Fine jewelry, precious stones, superior photography, painting and statuary, attract the eye and pleasantly tax the brain from morning until



TEMPLE OF VESTA.

night. For ages numerous sculptors here have devoted their lives to the perfection of mythological subjects; each ambitious to create a perfect Venus—Venus as beautiful as when she came dripping from the sea; consequently we find Venuses of every age and proportion; some colored by time, others fresh from the chisel pink and white, and as fair as the morning, the hair waving over their graceful bodies, questioning eyes, fleshlike arms, dimpled hands, and looking as though Galatea-like, they were about to move,—to speak. Others have passed by their young life and days of beauty and perfect form, and are no longer attractive, save to savants, or



students of antique sculpture. Time, who never rests, has been at work changing the delicate tints of their bodies, until they have become sootish-gray, ravished and mutilated; one having lost a hand, or arm, or leg, or nose, another with thigh broken; lifeless all, remnants of petrified Venuses.

\* \* \*

Many private galleries are thrown open to the public on certain days in the week. Yesterday we visited the Villa Borghese, open to strangers on Saturdays only. It is situated a short distance from



THE VENUS OF CANOVA.

the city in a large green park, surrounded by noble trees. We were charmed with the collection, room after room being filled with the best works of the most celebrated artists; it was there that I found the one perfect woman, the work of Canova, greatest of all sculptors living or dead. His model, formerly an occupant of this villa, was Pauline, wife of Camillo Borghese and sister of Napoleon. She was a modest and beautiful woman, and report says that when some society ladies expressed their holy horror that she should have posed without clothing, she innocently replied, "Why, the room was warm."

Probably no other city is so frequented by tourists and travelers. We daily meet Americans and Europeans who are enthusiastic over what they have seen and eagerly expectant of the future.

It would require a lifetime to familiarize oneself with the Vatican, the palace of the Pope; it is the great storehouse of knowledge and of art. It is said to contain thousands of apartments, some of which are of great beauty, such as the Sistine Chapel, which is decorated by Raphael, Giulio, Romano and their scholars. The library is large and one of the finest in the world, and the space it occupies exquisite in design.

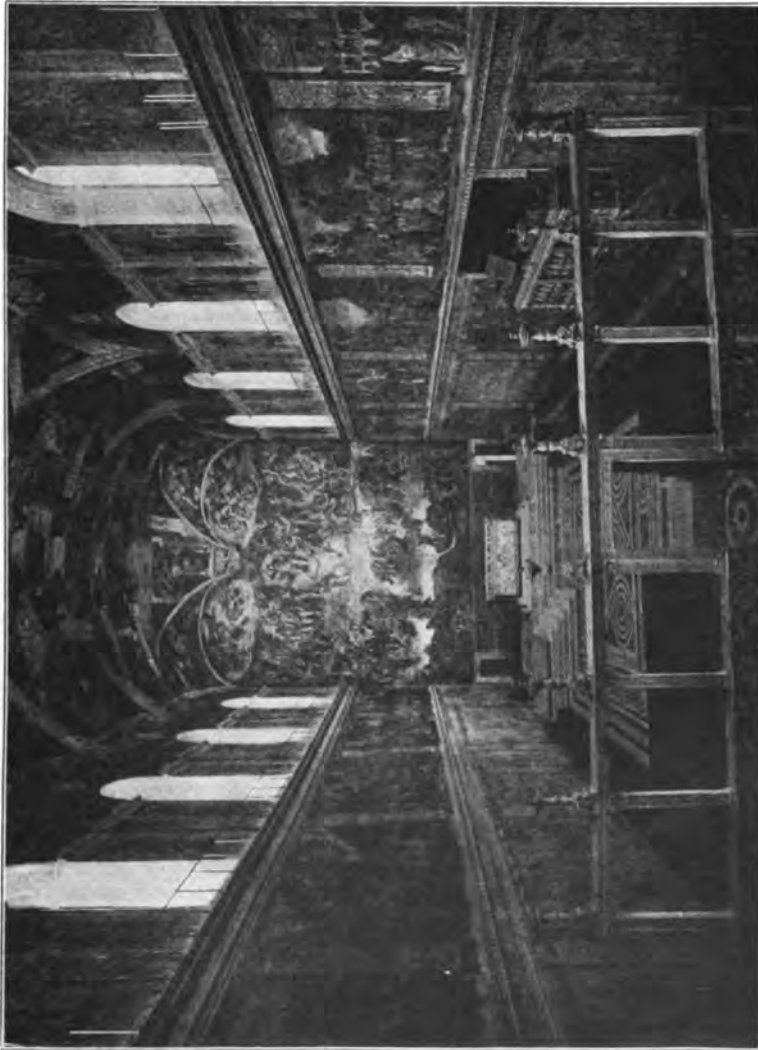


GROTTO OF THE NYMPH EGERIA.

The Vatican contains a grand museum, extensive galleries of antiquities, both Christian and pagan, and there is no end to the statuary, bronzes, vases etc. The hanging works of art, including the pictures, would, I think, cover the entire wall of China. Here is to be found every variety of paintings from the picture executed by the boy who first held a brush, up to the work of the most renowned artists. As in other celebrated galleries there are to be seen—or rather not to be seen—many old pictures, so old and dingy that pains come into one's back while bending this way and that, to so strike the light that some part of the pictures may be discernible,

and your back becomes stiff from craning and twisting about for the same purpose; all of which is hard labor without compensation.

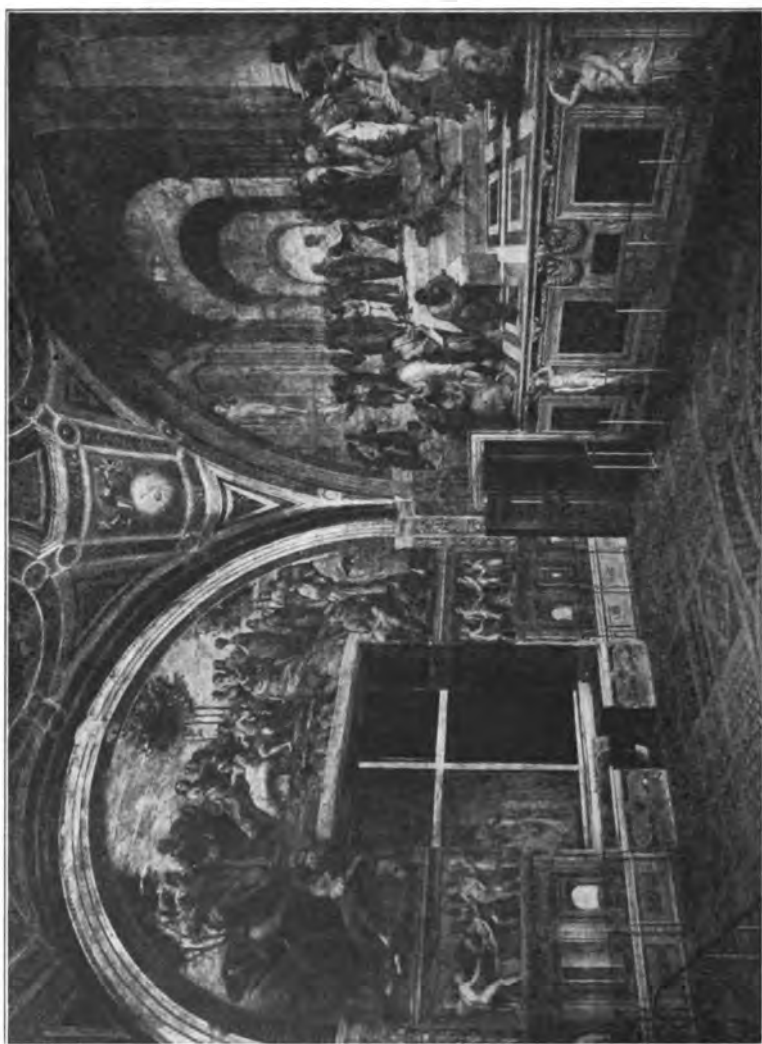
A delightful home the good Pope has in the Vatican, surrounded as he is by everything desirable that art, talent and money can collect



INTERIOR OF THE SISTINE CHAPEL.

and deposit for man's delectation. His body guard and serving attachés are dressed in striped suits of yellow, and as they move busily hither and thither they give the necessary color and life to the massive stone buildings. An extensive space is occupied by the

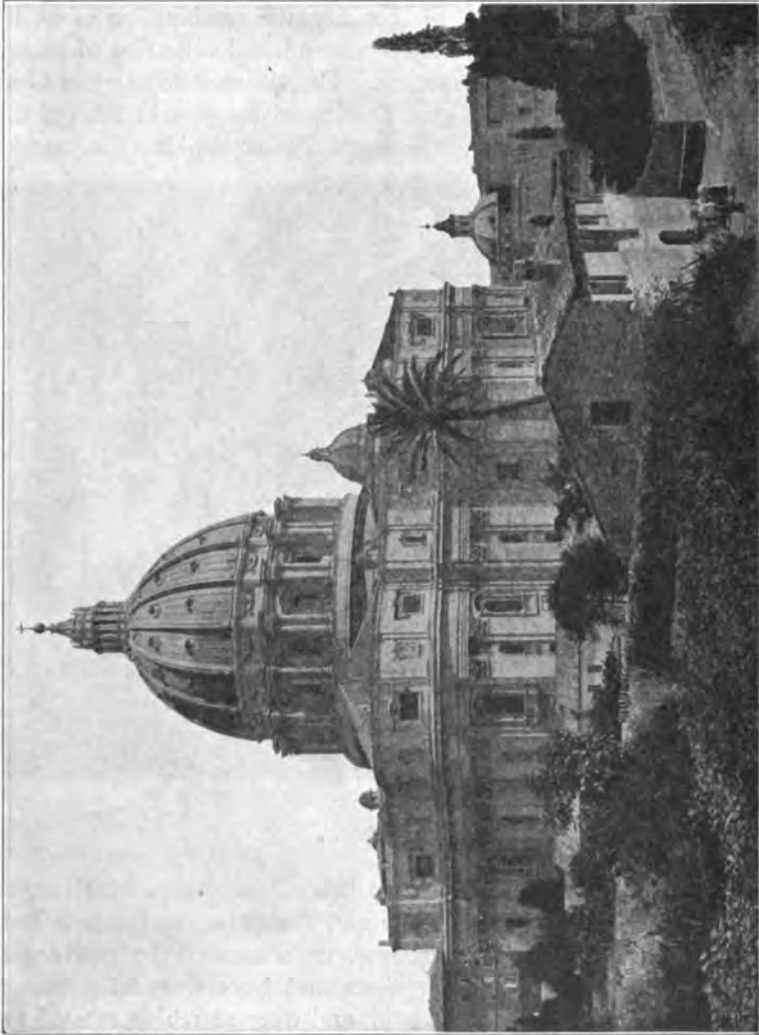
workers in mosaic; some of whom are employed in cutting out little square pieces from stone, or shell or glass; others are at work in the manufacture of the opaque glass or smalts from which the little pieces are taken; in glass alone they produce twenty-five thousand



INTERIOR OF THE CAMERA DEL SEGNATURA.

shades. In different rooms and alcoves the artists are at work cementing in place these toy bits of glass and stone, often working on the same subject for a very long time; several pieces done for the church of St. Peter's represents the work of twenty years each. The origin of the art is unknown and is past finding out, which,

alas, goes to show that even history is not lasting, but must die and be forgotten. The oldest mosaic work I have seen is in the pavements of Pompeii; it is a favorite art with the Russians, and in recent years they have excelled.



ST. PETER'S FROM THE EAST.

Rome possesses only three or four Protestant churches, the remaining three or four hundred are Roman Catholic, and the wealth they represent is enormous.

My first visit was to St. Peter's, the largest and most gorgeous cathedral in the world, and built upon the reputed grave of St.

Peter. As I pull aside the heavy leather curtained door, and, as it were, shove myself in, the first surprise is bewildering. Am I in a church, or have I made a mistake? I behold so much at the one first glance that I am dazzled, as one who looks at the sun. I pause in admiration, collect myself, and move slowly on realizing that St. Peter's is indeed the god of churches, the combination of all in one. Contained within its walls are a wonderful collection of paintings, and the perfection of statuary. The sweetest music you hear coming to, and going from you, floating above you in the golden dome and chasséing in and out among the flying cupids. One would



ST. PETER'S.  
(Villa Panfil.)

not be surprised at any moment to behold the Opera of Nero, or witness the ship scene in Anthony and Cleopatra, so much is continually going on. Instead, however, we witnessed the representation of the Crucifixion. The priests and boys were in gorgeous costumes of red, trimmed with gold, and were marching around the body of the church carrying long lighted candles, and a very large cross, looking as though made of the entire trunk of a tree, and singing as they marched to the accompaniment of the organ.

Here and there about the building are beautifully decorated little chapels, where in one room or another, and frequently in many



rooms, religious services were progressing. We attended a priests' service in one of these chapels which appeared to me as odd and meaningless as that of any Eastern worship I had witnessed. Was it owing to my ignorance of the language and of the symbols? The priests first read a few verses in a strange tongue, and knelt and rose many times within an hour; they burned incense until one could hardly breathe, and several times they drank wine; they embraced each other, and kissed certain portions of the book which at times they held over the incense; pages and servants were kept busy arranging and smoothing out their robes; they partially undressed and dressed repeatedly during the ceremonies, which were interspersed with chanting and jerky music. I did wish that some of those old white-haired priests would step forward and in plain English tell us truly just how far they had traveled on the road of religious knowledge, and all they had learned by the way. If hearts could be revealed, their secrets known to us, they would differ very much from the masquerading words of the mouth. I fear if with our eyes closed we could hear our most intimate friends relate the true story of the heart we would not recognize them.

Far different from the priests' showy exercises were those of the poor silent figures scattered over the church kneeling in quiet and out-of-the-way places trying to get from heaven that consolation which they so much needed to carry them through this world of trouble, which had left them little except hope. We were shown into the private dressing-rooms of the priests, and were fortunate in meeting a party who were influential enough to procure us admittance, with them, into the private apartments of the church where were kept the gold, silver and precious stones, as also the Pope's bejeweled crowns. In large glass cases were to be seen the presents that had been given by the people to the different popes; it was a rare collection. The Pope's jubilee is celebrated every twenty-five and fifty years, the presents given are numerous and many of them are of great value. We also examined the priests' finer robes of gorgeous colors, and embroidered with gold.

The designers and artists who decorated this cathedral seem not to object to the nude in art, in fact the tendency runs that way, as for example, one woman was chiseled so voluptuously in white marble that she attracted much questionable admiration, and the Pope fearing its influence would tend to drag men to earth rather than lift their thoughts to heaven, ordered a portion of her lovely form to be covered with metal. It is still, however, one of the most notable and admired works in St. Peter's. St. Peter's cost forty

million dollars, and it requires thirty thousand to mend its clothing each year. One hundred and fifty popes are buried beneath the church. Above the many confessionals are written in gold letters some word, or sentence, in the different languages, so that each penitent may easily find the priest who can speak in his or her own native tongue.

As I stood inside of the great cathedral and looked at its grandeur it seemed as though poverty in the world should be as a thing unknown.

[TO BE CONCLUDED.]

## PIGS IN A VEGETARIAN SUNDAY SCHOOL.\*

A TRUE STORY FOR A NEW ÆSOP.

BY ALBERT J. EDMUNDS.

THERE is in Philadelphia a vegetarian church. It was founded at Salford, Manchester, England, in 1809. The first members were largely drawn from the Established Church, and others from the ranks of the Swedenborgians, then a rising sect. Their leader was a certain Mr. Cowherd, who had been a Curate of St. John's Church, (now Manchester Cathedral) under the celebrated John Clowes (pronounced Clōz). Clowes has been immortalized by De Quincey, in the latter's essay on "A Manchester Swedenborgian." The creed of the vegetarian sect was thoroughly "New Church," as may still be seen from the current edition. It differs from Swedenborg only in minor ways, and includes a plank in its platform making abstinence from flesh and wine compulsory.

In 1817 a number of families, led by the Rev. Wm. Metcalfe, came to Philadelphia, where in 1823 they established a church on *Third Street, above Girard Avenue*. At first it was of wood, but in 1845 a substantial brick building was put up. Metcalfe died in 1862, leaving a widow (his second wife) who survived him into the present century. She died at eighty-five with her hair still almost black. She had never tasted fish, flesh or fowl in her life (1819-1904). After the founder's death the church began to languish, and for many years past has made no new converts. Every member who dies makes one less.

\* Being in the midst of printing the fourth edition of *Buddhist and Christian Gospels*, I have not time to verify the facts and dates here given; but most of them have been fixed in my mind since I was thirty, and I doubt if there is a single flaw. My authorities are: Personal knowledge; White's larger *Life of Swedenborg* (London, 1867); Metcalfe's *Out of the Clouds* (Philadelphia, 1872), presented to me by the author's widow; the *Dictionary of National Biography* (London, 1885-1904), article "Cowherd"; the old Philadelphia Directories, and other matter at the Historical Society of Pennsylvania.

In 1890 there was an agitation to move. The neighborhood, which was in the fields in 1817, was now crowded, and, worse than that, a sausage-mill had been built next door, and the steam from the engine was discoloring the tombstones. But how could the members move? The only bidder for their property was the pork butcher, and to him they could not sell. At last, however, the estate was put into the hands of an agent, and their consciences were clear. But the agent was not a vegetarian, and promptly sold out to the pork butcher. Then came the nemesis of fate: upon the very spot where a vegetarian church and Sunday school had been established for so many decades there were hams piled up to the ceiling! On Easter Sunday, 1891, the church was opened at its present location on Park Avenue, where it stands back to back with Conwell's Baptist Temple. When it was down at the original site I was a frequent attender (1887-1890), and have seen many members pass away. The present Pastor, Rev. Henry S. Clubb, is an octogenarian of original character and varied experience. A journalist under Horace Greeley, a quartermaster in the Civil War, wherein he was wounded at the battle of Corinth, the founder of a vegetarian magazine (*Food, Home and Garden*), and the promoter of all sorts of new experiments in diet, Mr. Clubb is one of the picturesque figures of our city.

On Christmas Eve, 1907, being troubled with loss of sleep due to city noises, I secured a home with a Quaker family on Corinthian Avenue. This street is perhaps the only one in Philadelphia which fulfils the artistic requirement that its axis points at a fine building. This is Girard College, whose Corinthian columns doubtless give the street its name. My Quaker friends being quiet and affectionate people, I settled down to have some genuine rest at last. Too well do I know what Shakespeare means by Macbeth murdering sleep. Alas! I soon discovered that this stately avenue, being free from street railways, was the regular thoroughfare for cattle being driven at midnight to the slaughter-house! Many a time have I been awakened by the cracking of whips, the shouts of brutal men, and the panting of distressed beasts under my windows. Last night it reached the climax. Among a herd of swine, which took at least ten minutes to pass, one pig broke its leg close to where I lay. Our household was soon awakened by its dismal yells. The victim was evidently middle-aged, for they were too hoarse to be called squeals. At the breakfast table we exchanged impressions, and one of the company informed us that the pigs were *on their way to a slaughter-house on Third Street above Girard Avenue!*

"Ah!" said I pensively, "pigs on their way to the vegetarian Sunday school."

Every word of this story is literally true. Even Mark Twain could not invent anything funnier than facts. Indeed, it often seems to me that the world itself is a huge Rabelaisian joke.

MORAL.—ON THE PHYSICAL PLANE, THE DEVIL IS STRONGER THAN GOD.

## ETHNOLOGY OF GREEK MYTHOLOGICAL TERMS.

BY THE HON. WILLIS BREWER.

THE Editor of *The Open Court* is certainly correct in his statement in the June number that other names in Greek mythology were adopted from Egypt besides those mentioned by me in my article in the May number. And I doubt if the remark can be confined to the names in the Greek pantheon. The "vases of the Egyptians" are full to the brim, and should be opened. For an entire century we have had the Rosetta stone, more to be prized than the lamp of Aladdin or the Golden Fleece, yet our lexicons show no traces of its revelations, and our literature has been little enriched by this unveiling of Isis. Thus, while the remark of Herodotus, that the Hellenes derived the names of nearly all their deities from Egypt, was made very long ago, we read with surprise in the last edition of the *Encyclopædia Britannica* that the name of Herakles is obtained from the goddess Hera and the word Kleos or "glory"; to which explanation all the traditions of this man-god are strictly opposed. No less singular is the general and ancient assertion that Psyche derives its name from a "butterfly," Aphrodite from "sea-foam," etc., while as to the war-god Ares speculation runs riot.

P-Syche seems to me clearly the Egyptian word Saa'h, which Budge renders "spiritual body"; and seems to have been precisely the vulgar concept in our day of a ghost, as, indeed, it had the same in the day when there was "something rotten in Denmark." P-Saa'h is "the ghost" of a dead person, in Egyptian eschatology, and was a phantom within which the Ba or "soul" survived, and went about; the Ba being usually depicted as a bird with human head. The word Pa-Sa'h in Hebrew is rendered "Pass-over," and I sometimes think that if we take the Exodus of Bene Isera-El as an allegory of a descent into the Ma-Debar or "from Speech" (the Egyptian is "new speech" or Mada-Bar) we might better



understand the spring observance of the return of the sun from its passover with the Aabera-im or "passers-over" ("Hebrews") in the Aaber-ah or "ferry-boat" (2 Sam. xix. 18); but that is a delicate subject.

Ares the warrior would seem to me the same as 'Orus, the Greek for 'Heru, whom we usually read as "Hor-us"; and so the Greek Hera is the feminine. Perse-us seems to me P-'Eres or "the 'Orus"; and the Gorg-on was the Egyptian word Korea'h or "night," with her Makes or "knife," whence Medus-a.

'Heru was the avenging son of As-ar or "Osir-is," but had the general attributes of a deity of light; and 'Heru means the "Above"; and so Ba-Aal the Palestinean name of Deity means "in the Above." 'Heru was an older name of Deity than Asar, who in later times became the father of the avenging 'Heru, by As-t, "Is-is." In one of numerous concepts of him we have 'Heru under the name Akel or the double lion, guardian of Sun-rise and of Sun-set. At Tanis or Zoan the famous warrior 'Heru of Edfoo was depicted as a lion.

Now 'Heru-Akel or the lion 'Heru must be Her-Akel-es. The Greeks readily drew their Herakles of the lion-skin from the Tyrian Melach-Areth or the "skin-king," not, in my judgment, Malech of the Kar or "city." The religion of the Tyrians and Hebrews was the same, in great measure, and so his name Molech extended beyond Jerushalem and beyond Jordan. But different localities applied to this lion-god different titles. The Egyptians received him back from Palestine, by way of Jerushalem, as 'Hi or Bes; and 'Hai in Hebrew means "beast," and as 'Hi-El he built (or rather was worshiped at) Jer-i'ho. As Bes he evidently gave name to or took name from the city Je-Bus. In the hills further south he seems to have been called Je-Hud-ah; and in Idumea the name *Æsav*, or English "Esau," was applied to him perhaps from the Egyptian words Aash-Af or "much-flesh"; but he was Seair-ah or "hairy." Nearer the coast we have him as Shimesh-on, anglicized as "Samson"; Shamash or the "Sun" having for consort De-Lil-ah, which is not strictly Lill-ah or "night" so much as it is the Egyptian Ta-Lel-et or "stroller," "wanderer," and connecting with the Akkadian sucuba called Lil, who as Lal-ath or "near-to-be-delivered" was wife of Phi-Ne'has and mother of Ai Chabod; Phi-Ne'has in Egyptian meaning "the black," and Chabod is the Egyptian *ḥaibit* or "shadow," who as Io-Chebed was mother of Mosheh. A-Besh-Alom, who polled his hair every year, is the "shameful-youth" who deposed his father, and belongs to this "hairy" hero-concept. At Gibe-ah we have him as Sha-Aul,

or "Saul," the Usho of the Phœnicians, and the Ushu-Gal or "exceeding-big" of the Akkadians and Chaldeans, also rendered "ogre."

His name Je-Hud-ah interests me. Tamar made him a Buz or "laughing-stock," but Bo-Aaz was perhaps an old name of him at Beth Le'hem, where he is "drunk and down" when Ruth came to him "in Lat," as Lot's daughters came to him after the Gomorrhah or "sheaves" were dealt with. It is singular that, taking Je-Hud-ah as the lion-god 'Heru-Akel, I must be the first to tell you that an oracle written after the Macedonian times told that the sceptre would not depart from Je-Hud-ah till Shil-oh came, and that the reverse of Shil-oh is Ho-Lish or ho-Lis, which in both Greek and Hebrew means "the lion," and A-Lesh-Ander of Macedon was the "lion-man" of this Hebrew oracle, since there is no x in Hebrew, and the play is good.

Howbeit, the old "beast-god" ruled in Hebrew story till supplanted; and, as Ba-Aal or Molech, children at Jerushalem were sacrificed to him to the days of Jeremiah. But what could you expect in a land of giants and ghouls, of Aam-Alek or "blood-sucker people," but that a giant-killer would be the popular ideal or idol? At Je-Bus there was a rock, shaped somewhat like a "skull" or Gol, and so they told that the man-god David killed a giant named Gol-Jath, and brought his head thither; but Gol-Gath became avenged on the son of David when the Gospels came to be written.

Prometheus seems to be the Egyptian Pe-Rom attached to the Greek word Theos; Pe-Rom meaning "heaven-man" or "the man" in the later Egyptian (Herod. 2:143). Phoeb-os seems Pa-Hab or "the messenger," a name of "Thoth," and he was the "wise" or Re<sup>kh</sup>—the Latin Rex, the Greek Arch-on—and Re<sup>kh</sup> is also "counsellor"; but, as the <sup>h</sup> and <sup>s</sup> are interchangeable in Egyptian, Re<sup>kh</sup> is perhaps the Hebrew word Rosh or "head," "first."

Poseidon, lord of the waves, seems to me not Egyptian, but the Chaldean words Apsi or "the Ocean" and Adon or "lord"; but the Latin sea-god Nep-Tune seems the god Tu-Nen of Memphis, a name of Pata<sup>ch</sup> or "Ptah"; hence Neb Tu-Nen, "lord of rest," perhaps, suggests Noa<sup>ch</sup> or "rest," and Tannin or "sea-monster" (Gen. i. 21), and Nun or "fish," in the Hebrew.

Ha-des seems ho-Dua-as, or in Egyptian "the Dua-t," the future world. The Latins called its king Pluto, which seems the Egyptian Pe-Lu-t or "the Gate" of Osir-is, as if he sat at the gate; but there was a secret place in the Dua-t for Osiris, who was judge of the dead, called Top<sup>het</sup>, which was perhaps the "Tophet in the valley of Ben Hinnom" at Jerushalem, and Hinnom was probably the

god <sup>k</sup>H-Num, the Jupiter Pluvius of the Egyptians, for drought was evidently the chief motive for the sacrifice by the Hebrews of their children to the fire-god; but the old waterer <sup>k</sup>H-Num became in Greece the cup-bearer Gan-Nym-edē, while the Nile or <sup>c</sup>Hapi became Hebe, and from Baa<sup>h</sup> the lord of the "inundation" or Baa<sup>h</sup> we seem to have Bakch-os, whom the Greeks identified with Osir-is; and both went to and returned from Ho-Du (Esth. i. 1), hence their Greek name Dio-Nyss-us is fair Hebrew for Adon-Iessa or the "risen-Lord." Hades or Osiris as judge earned a gloomy repute among "the quick and the dead," and the timid betook their prayers to shrines of the gentler sex, as well as to saintly intercessors; hence most religions have populated earth and heaven, not only with divinities, but even with "doctors of divinity." The Hebrews did not personify their She-Ol or the Egyptian "great-Lake," She-Ur, though at one time I suspected this was done, as their first Malach and Meshia<sup>h</sup> was the imperious Sha-Aul, who as the "desired" or <sup>c</sup>Hamed-eth gave name to the Arabian Mo-<sup>c</sup>Hammed; but there seems to have been a disposition to identify him with Jove or Jupiter, for his Gevi-eth (1 Sam. xxxi. 10) or Gupāth (1 Chr. x. 12), rendered "body," is suggestive, while its final burial at Zel-aa suggests Zel or the "Abyss"\* (Jonah ii. 3); besides which the word Malach seems the Chaldean Mulgi who was lord of the Abyss or Under-World, though the word Maleach or "worker," "angel," "messenger," in Hebrew, is equally probable. Suten or "king" in Egyptian suggests the Hebrew "adversary" or Satan, for the Jewish hierarchy detested "kings" as much as the Athenians and Romans, and yet the Egyptian word <sup>c</sup>Hen, rendered "majesty," "prince," and their Neter <sup>c</sup>Hen or "prophet," evidently gave the Hebrew word C<sup>h</sup>ohen or "priest."

De-Meter at Athens, the Latin Ceres, is admitted, I believe, to be the Egyptian Mut or "mother," or Ta-Mut or "Earth-Mother," applied to all the phases of "Isis." She was, however, in Egypt, the aggrieved and sorrowful Earth, and her legends are humanlike; whereas "Hathor" or <sup>c</sup>Het-<sup>c</sup>Heru ("house-of-Horus") is celestial, and connects with sun worship; hence aspects of brightness and levity and love were associated with her; the Greek Er-os being a form of her name, and of course Hera, while the Hebrew word Her-ah or "to conceive" seems from her name and impress. She and "Horus" are alike associated with Horiz-on, and our Oris-ons

\* See Zechariah, i. 8, where the man on the red horse stood between the the Hadas-im that were in the Ma-Zul-ah or "Abyss," and these "devils" were sent to walk to and fro in the Earth (Job. i. 7; ii. 2; 1 Peter v. 8).

and Mat-ins still include in them supplications to the great Mut; just as, when Pharaoh repented, Mosheh went with (not "from") him, and ia-Aatar to Jehovah (Ex. viii. 26; x. 18), who speaks (Zeph. iii. 10) of his Aathar Bath-Phuz as fetching offerings from beyond the rivers of Ethiopia, for Hathor's name seems to have acquired this meaning from her votaries; and this Greek form of her name is of kind with that of "Horus" when the Joel (iii. 14) speaks of the valley of 'Har-Uz.

A-Phrodite, as I stated in the May number, seems certainly Pha-Raa-Da-t or Pha-Raa-Tut, "gift-of-the-Sun" or "vestal-of-the-Sun." The Greeks identified Aphrodite with "Hathor," but a Hetera at Athens was a "courtesan." Vestals in some Egyptian temples were called Neter Tut or "divine handmaid," and Ma-Tuta at Rome thus perhaps derived name. The "cow" or Aha, a type of fecundity, became the Greek Io, and Hathor was often depicted as a cow; and the solar character of Theseus and of David may be suspected from the fact that each had Ægal-ah or "heifer" as wife, for we may here suspect Hathor, the horned Aashtor-eth. Shimesh-on's first wife was Th-Oan-ah, not "occasion" (Judges xiv. 4), and the Egyptians called this Syrian goddess Aan-ath, depicting her with a panther-skin, and she had a temple at Thebes, but was perhaps the same as Tan-oth or "lament," the daughter of Je-Petha'h (Judges xi. 40), since the usual aspect of the wife of Pata'h at Memphis was Se'het the lion-head goddess, called also Mer-en-Pata'h or "beloved" (Mar-y) "of Pata'h." And Pata'h was the Hephæst-os of the Greeks, whose wife was Aphrodite. Tyndar-us the father of Helen seems to get name from Ta-en-ta-Rer-t or "Tentyra" ("Dender-ah"), chief seat of the cultus of Hathor: so that Helen and Hathor are the same.

But there is much of this subject, and it might tire the reader to go further.

## A FLY'S POINT OF VIEW.

BY MRS. H. C. PINNIX.

'MOTHER, what sort of an animal is that two-legged creature?" asked a youthful fly of the maternal insect. "I notice that that sort never goes on all-fours."

"That, my child, is the most sagacious of all the lower animals. An all-wise Creator seems to have endowed him with instincts nearly allied to reason, to the end that he may provide for all our wants. But for the biped man, the great race of insects, of which ours—the fly race—is the crown and capital, could not exist. It is a part of the scheme of things that this lowly creature should toil his whole life long in our service. He contributes incidentally to the maintenance of the plebeian insect races. The flea, the bedbug, and other members of the numerous parasite family, he allows to pasture upon him. But it is for the fly alone that he puts forth his strenuous efforts—that he toils through summer's heat and winter's cold."

"Do you suppose that God made him just for that?"

"Why, of course my child. I don't like the tone of your question. It is too skeptical. Of course all the domesticated animals—horses, dogs, cats, men, etc.—were created for our benefit."

"They seem to take up a great deal more standing room in the universe than we do," suggested the young person.

"The size counts for nothing, my dear. It is brain—intellect—soul—that constitutes the difference between us and these creatures."

"Who knows but that men and women (that is what you call the females—isn't it?) have minds and souls too?"

"Why, whoever heard of such a thing?" gasped the mother fly.

"They exhibit reason," persisted her offspring.

"Instinct you mean, my dear. You cannot compare their work—their architecture, for instance—with that marvel of constructive ingenuity, the honey comb. The bee, although an inferior creature

to Us, still belongs to the great insect family, the only created beings endowed with reason and intelligence."

"But this creature you call man has erected some wonderful structures."

"None that will bear comparison with the work of the coral polyp. The island upon which we live was built up by that intelligent insect. When he had established the foundations, then man came and made ready for Us—the end and aim, the perfect flower (to speak in metaphor) of Creative Effort. It is for Us that man erects these enormous edifices you see around you. He was endowed with instinct to that end. You will appreciate the beautiful design of it when you note in every dwelling house, however large or small, an apartment called the kitchen. My child, that kitchen was built that food might be prepared in it *for Us*. Food is prepared in it, three times a day, *for Us*. *For Us* man sows and reaps, and gathers into barns; *for Us* he slaughters his nearest kinsman, the hog, and that nobler animal, the cow, serving up their remains in appetizing dishes to appease our hunger."

"How do you know all that—know that God made all these men and women just for our benefit—to minister to our wants? They are much bigger than we are."

"There you go again. My child, I must supervise your reading a little more. Somebody has been putting notions into your head."

"I believe that these two-legged animals are just as much the objects of God's care as we are, and I don't believe that they were all created just for our benefit either."

"I shall have to speak to your father about you. He is a very wise fly and can explain things better than I can."

"I hope then that he will be able to explain the yearly deluge that sweeps millions of us out of existence. It recurs with the periodicity of the equinox (I wonder if there is any connection between them). The female of these bipeds arms herself with a small tree—"

"A broom," corrected the mother fly.

"A broom then, although it looks like a small tree to me. She dips this broom or tree into a small ocean of soapsuds—after that, the deluge. Whole generations of us are swept away in the cataclysm of one house-clean. Wherefore? I say—that is, reasoning from your premise, regarding the fly as the objective point of nature's efforts. I should think that she would be at more trouble to conserve what she has been at such infinite pains to produce."



"The ways of Providence are past finding out," replied the pious mother fly.

"I don't believe we are as high and mighty as we think we are," observed the daughter insect. I cannot believe that all these magnificent buildings were constructed just for us to speck. Why should I believe it? Who knows? Who has been told by the Great Architect—the eternal Noumenon behind ever-changing phenomena—the meaning of it all? Into whose ear has He whispered the great secret? Who knows that a fly is wiser than a man? Who knows but that there are higher intelligences yet—beings as far beyond Us as we are beyond the humble creature man? Somewhere among the innumerable islands of the illimitable ocean there may be more God-like beings than the Fly."

"Impossible. The very thought is blasphemy. You take the *raison d'être* out of things when you degrade the Fly from his supreme position—when you make him other than the climax of creative effort. The universe is inexplicable otherwise."

"These men and women may have more reason than you give them credit for. They may have souls. They seem to have a language."

"Not intelligent speech like ours. The horse neighs, the cow lows, the dog barks, and man jabbers. Only flies discourse understandingly."

"How do you know that? Do you suppose a man or a dog understands our language? They probably consider it just a buzzing."

"I haven't the patience to argue with you. Go and study your catechism and learn what all the flies from time immemorial have taught and believed in, and never let me hear you again presume to set up your opinion against the cumulative wisdom of your ancestors. I very much fear that you are a degenerate fly."

## THE SAMARITANS.

BY THE EDITOR.

THE character of the nationality and religion of the Samaritans has been a problem for centuries. They are said to be the ten tribes of Israel mixed with Gentile immigrants, and they possess the Pentateuch in a form which shows some slight but important differences from the reading of the Jewish Pentateuch. They recognize Moses as their prophet and believe in Yahveh as the God of Israel.

The Pentateuch of the Samaritans is now being edited by Dr. A. von Gall, and since the edition is critically made with a great number of text references we may expect that it will be of great use to archæologists, Hebrew scholars, and historians.

Articles by Dr. Wm. E. Barton on the Samaritans and the celebration of their passover on Mt. Gerizim, have appeared in former issues of *The Open Court*. Dr. Barton has been in Nablous, the capital of Samaria, and counts the High Priest of this ancient sect among his friends. It will be of interest to our readers to know that another scholar, who has also traveled through Samaria and studied most carefully Samaritan history, literature, and present conditions, has written a book on the Samaritans which is within our knowledge the best source of information on the subject. The author, Dr. James Alan Montgomery, is Professor of Old Testament Literature and Language at the Philadelphia Divinity School, and his book is an expansion of a lecture course which was delivered as a series of the Bohlen Lectures.\*

The book is characterized by the author as follows:

"In large part this work is a digest of the labors of many scholars for over three centuries; in so far it is the result of painstaking investigation in a widely scattered and recondite literature. At the same time, while he has made no pretence at original hypotheses,

\* *The Samaritans; the Earliest Jewish Sect*. By James Alan Montgomery, Ph. D. Philadelphia: John C. Winston Co., 1907. Pp. 358.

the author believes that he presents ampler treatment of the subject as a whole than has yet been attempted. The difficult problem of the origin of the Samaritan sect has been here discussed in the light of modern criticism as a preliminary to the subsequent history. Their own Chronicles have been carefully explored for historical data, illustrating or adding to the foreign sources which up to within fifty years have been almost the sole means of information. The Jewish, Christian, and Muslim references have been collated, and a digested treatment of the Talmudic references is offered. The Samaritan theology has been treated formally and at some length, with a full apparatus of citations to the literature, especially the Liturgy, the theological importance of which has hardly yet been recognized."

The book is a stately volume of 358 pages containing twelve chapters, relating how the Samaritans had been forgotten, and how their existence was rediscovered. We find a description of the land and the ancient city of Shechem. The author introduces us to the life of the modern Samaritans, but the most interesting part of the book is Chapter 4 on "The Origin of the Samaritan Sect." The Jews looked upon them as Gentiles and called them Kuthim or Kuthæans because the Assyrians repopulated the country from the land of Kutha. They are said to have worshiped their own Gentile gods, but lions came among them and soon they were anxious to worship the god of the country. Thus it is said that they combined Gentile paganism with Jewish Yahveh worship. Josephus's descriptions of the Samaritans are self-contradictory and so are all those derived from Jewish sources. We learn from them only that a hatred existed between the two races in spite of their kinship. Judging from the Assyrian inscription of Sargon, 27000 natives were deported while the rest of the population, which is stated to have consisted of 60,000 landed proprietors, remained at home. There is a probability that more than one deportation took place, but the character of the country remained Israelitish and the religion appears to have always remained purely Mosaic. There is only this difference, that the Samaritans worship on Mt. Gerizim, the Jews on Mt. Zion, and in this very point the Samaritans follow the older tradition, for the exclusive worship on Mt. Zion dates from the temple reform under Josiah. The confession of faith of the Samaritans most assuredly contains nothing pagan. It reads thus:

"We say: My faith is in Thee, yhwh; and in Moses son of Amram, Thy Servant; and in the Holy Law; and in Mount Gerizim Beth-El; and in the Day of Vengeance and Recompense."

Their belief in a day of vengeance and recompense is not contained in the Jewish scripture but, according to the Talmud and other sacred traditions, the Jews believe in it as well as the Samaritans and the Christians. The hostility between the Jews and the Samaritans originated when Cyrus allowed the exiled Jews to return from the Babylonian captivity and restore the temple at Jerusalem. The Jewish reformers were very strict and enforced with great severity the statutes of Josiah's reform (commonly characterized as the Deuteronomy), thus causing quarrels among the Jews which resulted in driving out those who would not separate themselves from their Gentile wives. The discontented fled to Samaria, and the Samaritan, who would not accept the doctrine that Yahveh could only be worshiped on Mt. Zion in the temple of Jerusalem, received the discontented Jews with great hospitality. It would lead us too far to follow here the details of Samaritan history, and recapitulate the charges of the Jews against them as well as the views of the Christians. It will be sufficient to remind our readers of the part which the Samaritans play in the New Testament. There we find that in a disputation Jesus is called a Samaritan by the Jews (John viii. 48), where the word seems to be a synonym of fool. They say: "Do we not well say that thou art a Samaritan, and hast a devil?"

Jesus when traveling through Samaria is refused admittance, but he himself uses the Samaritans to point out a moral to the Jews. Of the ten lepers that were healed there was but one who returned and expressed his gratitude to Jesus, and he was a Samaritan. Jesus said: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." The original of this last word reads *allogenes* which is commonly referred to the members of another tribe within Israel translating the Hebrew *sar*. Thus the word is weaker than "foreigners" and implies that Jesus regards the Samaritans as Israelites. There is perhaps no more popular parable in the New Testament than that of the Good Samaritan which has given a good ring to the name "Samaritan" for all time. The Christian attitude toward the Samaritans finds expression in the conversation of Jesus with the Samaritan woman. Says Dr. Montgomery:

"The latter enters into a theological argument with the mysterious stranger: 'Sir, I perceive that thou art a prophet. Our fathers worshiped on this mountain, and thou sayest that the place to worship is in Jerusalem. Jesus says to her: Woman, believe me that the time is coming when neither on this mountain nor in Jerusalem shall ye worship the Father. Ye worship what ye know not, we

worship what we know; for salvation is of the Jews.' This theological depreciation of the Samaritans is exactly that of the Jewish Church, although deprived of all malice. The assertion of the peculiar privilege of the Jews was also the doctrine of the Christian Church, which followed its Master, being abundantly expressed by the broadest-minded apostle, Paul, e. g., Rom. iii. 1ff."

The Samaritans are dwindling away rapidly, and it is the last moment that we can still study their religion and traditions in living examples. They are at present about seventy souls. The main part of the population in Samaria consists of Mohammedans, Jews and Christians. The time is near at hand when the sect of the Samaritans will have died out.

Dr. Montgomery's book contains further the history of the Samaritans in the Hellenic period, under the Roman emperor, under the Christian rule in the time of Constantine, and finally under the sway of Islam. He describes the Samaritans at home and abroad, collects the opinions of others scattered through Josephus, the Talmud and other rabbinic literature. He describes their theology, their belief in God, angels, Moses, the patriarchs, priests and prophets, Mt. Gerizim and their eschatology. Small as the Samaritan Church is, it is split up into still smaller divisions but in spite of the tradition of Simon Magus, the rival of Simon Peter who lived in Samaria, gnosticism had exercised but small influence upon their development. Samaritan history has passed through several languages, the Hebrew, Aramaic and Arabic, and its literature is quite extensive. The text of the Samaritan liturgy which is preserved in the British Museum fills twelve large quarto volumes of two thousand pages, and more matter can be found in other libraries of Europe. The Samaritans do not call themselves Samaritans except in a particular sense by attributing the meaning of the name to "observers" of the law. They usurp for themselves the old name of Israel, and in order to avoid the name "observers" (viz., of the law) in the Old Testament the word *Shomeronim*, the Jews call them Kuthim or Kuthæans or Kuthites. Dr. Montgomery's book contains a number of interesting illustrations, among them charts of the country, groups of Samaritans, Mount Gerizim, Samaritan coins and medals, Joseph's Tomb, Jacob's Well, rock cut inscriptions, the sacred scroll of the Pentateuch, etc.

The book will be interesting to any one who wishes to keep informed on the development of Judaism and Christianity, and will be indispensable to those who make a specialty of the significance of the Samaritans.

## RECENT PARALLELS TO THE MIRACLE OF PENTECOST.

BY THE REV. A. KAMPMEIER.

AT times in the history of the Christian Church, the desire has sprung up, that the so-called "gifts of the Spirit," prophecy and "speaking with tongues," for which the primitive Church was noted, be renewed again. This desire was always coupled with the thought that it was only the fault of the Church if these gifts disappeared, and that this was brought about by the worldliness of the Church and the lack of spiritual fervor and life. Such views and desires have then brought about occurrences similar to those stated in the New Testament. As examples of such movements, to renew the "gifts of the Spirit," I mention the Montanism in the second century and the Irvingites or the Catholic Apostolic Church, as they called themselves, in the thirties of the last century.

Similar occurrences happened again last year in Germany in certain circles of the "*Gemeinschaftsbewegung*," a pietistic movement to awaken more religious fervor and belief in the German State Church again.

The occurrences are very interesting from the psychological standpoint and also because they furnish a better interpretation of all those New Testament passages treating of the "speaking with tongues" (for it is of this alone I will speak) than all commentaries combined. Take up any commentary to find out what the "speaking with tongues" was, and after reading through pages and pages of different views cited, you will be about as enlightened as you were at the start.

I base my report upon two numbers of the *Christliche Welt*, March 12 and 19, 1908, a German liberal religious paper, which gives extracts from the reports of eye-witnesses as they appeared in different pamphlets and daily papers, and also extracts from pam-



phlets and papers circulated among those communities in which the renewed gift of speaking with tongues occurred.

I shall not quote the accounts of different eye witnesses on the character of the religious meetings in which the "gift of tongues" reappeared. These reports tell about such meetings in Kassel and its vicinity and other places in Germany. The character of the meetings according to these reports was generally that of a genuine old-fashioned revival and camp-meeting such as all are acquainted with in this country. There was much fervent praying, emotional singing, admonitory addresses, followed by joyous clapping of hands, shoutings, groanings, stammerings, confessions of sins etc. People fell to the ground and struck themselves with wild gestures. Some had visions and believed they saw the blood of Christ flowing; women embraced each other and shouted: "I have found the Lord Jesus." Others cast off articles of luxury, laying them upon the platform, and having thus renounced the sin of vanity joined hands in a religious dance. Everywhere reigned religious frenzy and hypnotic influence. But the most peculiar part of all this exaltation was the reappearance of speaking with tongues. Accompanied by strong convulsions of the body and nervous excitations, falling down upon the floor, first one, then more, broke out into inarticulate and unintelligible sounds, which formed words, then short sentences. The first impetus to this speaking with tongues among those people was given by two Norwegian young women who were brought to Kassel by an evangelist by the name of H. Dallmeyer. One of them had the gift of speaking with tongues and the other of interpreting them. Wherever they went the same phenomena appeared. One witness believes that he heard a sentence like this: "*Shello mo dal bad bad nots hikrei.*" Another this sentence: "*Sangela singela sing sing, mangala mangala mang mang.*" A third describes the sounds he heard as reminding one of the Polish language, because of the many consonant combinations, *tsch*, *rz*, and *tz*. A philologist belonging to the society who is acquainted with fifteen languages, thinks that he heard a simple uneducated man speak Spanish and Provençal. Before the speaking with tongues starts, as reported, a peculiar hissing and gnashing of teeth is heard.

The words and sentences spoken of course need interpretation. This is done either by the speakers themselves or by others. Here are some examples: "You deceivers, you bow down with the knees but not with the heart!—Who does not depart from sin is damned.—All people of the earth live in whoredom, gluttony, drinking, pride and avarice; I am a holy God. They will cry: You mountains

cover us, but there will be no escape. The storm is coming, soon there will be a decision.—There are people here who have stolen apples, who have taken money when in military service; who have not paid their bills. The whole hall is full of thieves. I will reveal more yet, I will cut sharper yet, I will write your sins upon your foreheads.—You still love your gold and your cow and your house more than me. Do you not know that he searches hearts and reins and knows everything that you think this minute?—There are some here who are bound to the flesh.”

Any one of course will say that these revelations contain nothing very peculiar and important. About this later.

The speaking with tongues also occurs in singing. Some say that entirely unmusical voices suddenly sing all right, that even while singing a change of voice occurs, that one who sings soprano suddenly sings alto. Yes some have even been reported to have performed chorus-singing in four parts.

A preacher by the name Paul, who publishes a paper, *Sanctification*, tells how he received the gift of singing in tongues. (No. 110, Nov. 1907 of his paper. Bramstedt Bros., Elmshorn.) He says: “A great number of hymns and melodies were given to me. Heaven must be over rich in songs. But what I spoke and sang, I could not understand, since I had not yet received the gift of interpretation. But instead I had received another remarkable gift. I could state that I sang in tongues well-known church-hymns. I sang the song “*Lasst mich gehen*,” thus:

“*Shua ea, shua ea*  
*o tschi biro ti ra pea*  
*akki lungo tari fungo*  
*u li bara ti ra tungo*  
*latshi bungo ti tu ta.*”

“Any one can see,” says Paul, “how remarkably these words rhyme. And what is more remarkable, there is more rhyme in this song in tongues than in the German words(!) When I made this discovery, I could not but praise God.”

In regard to the interpreters of tongues we are told that some see before them the letters or writing which contain the interpretation; others hear the interpretation; again others understand the dark sayings directly. It sometimes happens though that a saying can not be solved.

How do the speakers with tongues come to this peculiar ability? We are told that a speaker with tongues tells a fifteen year-old

girl she will also receive this gift. And sure enough, in the next meeting her tongue suddenly breaks out in the wonderful language. Even at home the girl can not refrain from speaking in tongues. But not all get this gift so suddenly. Some must pray and wait for it long. We are told in their pamphlets that an American, Barratt, had to wait not less than 39 days for the supernatural gift, and that he wrestled in prayer for it uninterruptedly one day for 12 hours. And what did he experience in those 39 days? One day "something remarkable took place" in his jaws, but the real speaking did not yet set in. Another time he had "a wonderful sensation throughout the whole body." He then begged "a spirit-endowed Mrs. D. to lay her hands on him," but "the power" did not come. "Soon after this," he relates, "I experienced the previously noted convulsive motions in the muscles of the throat and my jaws took a firm hold, only stronger than formerly." Then after another meeting he once more prayed till late at night. Again he besought, and this time one of the brethren, for intercession and laying on of hands. He says, "Exactly in that moment the power of God began to work in my spirit. I fell into a swoon like Daniel (Dan. x. 8) in the face of this divine revelation. About half past twelve o'clock I sat directly upon the floor. Now my jaws and tongue were loosened, but no sounds came." Finally, after he had asked a Norwegian brother and the above-mentioned Mrs. D. for further intercession, "he succeeded" in speaking with another tongue.

A tilemaker in Gross-Almerode (a town in the vicinity of Kassel, where religious meetings were also held) first experienced a spasmodic feeling in his neck which pulled his head backwards. He had to lie down on a bench; then finally the speaking with tongues broke out in him. A shoemaker of the same place received the gift after a deep fervent prayer during the night; five times he spoke loudly with tongues; and then with a blissful feeling he went to rest.

But the most interesting are the observations which preacher Paul in Steglitz near Berlin made about his own case before he could speak with tongues. Paul was so impressed by the news that in America and Norway the power to speak with tongues had again arisen, that he went to Norway. What he saw there moved him to make a special study of the first letter to the Corinthians which speaks of the gift of tongues. From this he gained the conviction that he also should receive this gift. But when he read an article in an American missionary paper (Methodist), which said that nobody could know in truth whether he really had experienced "Pentecost"

till he had spoken with tongues, he was certain that he himself who had been baptized with spirit and fire, must also speak with tongues. From now on "he strove with his whole heart" towards that which God had in store for him. He patiently waited till God would give him the gift. He writes:

"I could not expect any help in this matter from any man, nor did I wish to. I did not therefore ask that any one should lay his hands upon me, as the apostles did. No, there was God's promise in his word, and he himself was there to fulfil his promise in me; and thus it came that I hungered and thirsted for the gift. I can not describe how strong this desire became."

In this frame of mind he held "nights of prayer" with other brethren. Meanwhile his lower jaw was now and then "touched so that it moved."

Finally the long desired thing happened: "On the 15th of September, in the forenoon meeting the power of the Lord came upon me and continued its work on my body throughout the whole day, as often as I was in the meeting. . . . In the evening we (seven brethren together) had another prayer meeting. Between 10 and 11 o'clock the effect on my mouth was so strong that my lower jaw, tongue and lips moved as if to speak, without any effort on my part. I was fully conscious at the time, entirely at rest in the Lord, deeply happy, and I let all this happen without being able to speak. Even if I attempted to pray aloud I could not, for *none of my German words fitted into the position of the mouth. Likewise no words of any other language I knew fitted the positions which my mouth now assumed.* I thus saw that my mouth was speaking silently in a strange tongue; and I perceived that it would yet be given to me to utter words correspondingly. About 11 o'clock most of the gathering returned to their homes, especially such as had to go to work early in the morning; and thus there only remained with me two brethren, one of whom was Rev. H. When we prayed my mouth again began to move, and I noticed that all I lacked was the ability to give sounds to the movements of my lips. I looked up to the Lord that he might vouchsafe it and soon I was moved to speak. But now something wonderful happened. It seemed as if a new organ was forming in my lungs which brought about sounds that would fit into the position of my mouth. Since the movements of the mouth were very rapid, this had to happen very quickly. In this way a wonderful language arose in sounds that I had never spoken before. I had the impression according to the tones, that it might be Chinese. Then came an entirely different language with an entirely different

position of the mouth and wonderful sounds. Because we had just had missionary meetings that day on behalf of China and the South-Sea Islands I naturally thought it might be a South-Sea language. I do not know how long I spoke thus—surely some minutes. Then I had to break out in German in praise and worship of my God. I was sitting during all this, nevertheless my body was shaken by a great power, though in nowise unpleasant or painful.”

The writer of the articles in the *Christliche Welt*, P. Drews, says very pertinently: “We need no better description of the gradual origin of speaking with tongues than this one. Every psychiatrist sees phenomena in this which are known to him as hysterics. Hysterical persons likewise fall into this peculiar speaking with tongues. They also form words which have no sense, repeat them, change them and thus utter single sentences, just as here described. A psychiatrist to whom the matter touched upon was given for examination, especially designated the words above mentioned, “*sangala, singala* etc.” as typical. He has a whole collection of such peculiar formations of words and sentences which he has collected from hysterical persons.—Neither is the origin of the phenomenon any riddle to the psychologist. It is the phenomenon of auto-suggestion and suggestion by others. Because the whole mind of Paul and Barratt (and surely also of many others) was fixed upon this one point, “speaking with tongues,” more and more other ideas were barred out of the mind, and finally—apparently with entire spontaneity, they began to speak with tongues. It is well known that such nervous excitations are contagious. If a girl begins to cry convulsively in some class in school, soon the whole class of girls will break out into tears. Very interesting in this respect is the communication of a disinterested observer of a meeting in Kassel. He says that his equally disinterested companion had felt that by remaining longer under the influence of this suggestion he himself would have been obliged to yield to the contagion.

The psychologist likewise understands very well how the “interpretation” comes about. In states of great excitement thoughts which occupy the interpreter’s mind at other times and are familiar to him, enter into his consciousness and find expression in the form of speech. The “interpretations” given above show in fact no great wisdom; but reflect the daily thoughts of these pious and devout people.

That “foreign” languages are heard even by a philological ear, is not surprising. Sounds reminding one of actual languages are likely to be expected. And if the hearer is convinced of the divine



nature of the phenomenon he will be the more inclined to accept it as genuine linguistic matter.

To be just, I will say that in some localities where these things occurred they did not meet with general approval and were criticized as surpassing the bounds of Christian sobriety. Some even criticized the phenomena as caused by the Devil. But as the communities among which these things happened are made up of believers in the divine revelation of the Bible who are opposed to any scientific study of religion, Bible and Christianity and the *Lehrfreiheit* in the theological department of German universities, such criticism has no force. Accepting the "gift of tongues" in the New Testament as some supernatural gift, they concede that such gifts can reappear, but they feel instinctively that something is wrong with those phenomena; they are ashamed of them and wish that they had not happened. Guided by the thought: "What will outsiders say?" they take about the standpoint of Paul who, according to 1 Cor. xii-xiv, also looked upon speaking with tongues as something supernatural (which was very natural considering the time in which he lived!) and spoke with tongues himself, but criticized the extravagant growth of the practice in Corinth as not tending to edification and from the standpoint of the unbeliever, who would consider it as madness. (Compare also Acts ii. 13: "They are full of wine.") Does this not throw an interesting light on the mixture of the irrational and rational in the origins of Christianity?

Those other critics who considered the speaking with tongues as coming from the Devil, used this argument. They said: "Daniel, Paul, John in the Apocalypse, when receiving the divine revelations fell on their *faces*, but the speakers with tongues in Kassel etc. fell on their *backs*, ergo it was another spirit that moved them, i. e., the Devil."

It is sad to see to what extent the slavish holding to the Bible as an infallible direct divine revelation, and the rejection of a scientific handling of religion, can lead.



## INDONESIAN LEGEND OF NABI ISA.

A STRAY CHRISTIAN ECHO AMONG NON-CHRISTIAN PEOPLE.

BY THE EDITOR.

STORIES travel from place to place and the exchange of thought among different nations has since time immemorial been much more lively than was formerly assumed. We know that the Buddhist Jataka tales, which are childhood stories of the Buddha, traveled from India to Greece where they reappeared as Æsop's fables, and so the story of the Bodhisattva who became Buddha was retold in Christian countries where Bodhisat was changed to Josaphat, under which name he was made a saint of the Catholic Church.

But Christian stories also traveled into Buddhist countries, although the traces of the influence of Christianity were mainly obliterated just as the name of Buddhism has disappeared in the West, leaving only dim echoes, but we know that Nestorian Christianity was an established religion in Tibet and that more than one thousand years ago it was a religion officially recognized by the Chinese government. The Nestorian monument, one of the oldest Christian monuments in existence, was written in the Chinese language and recapitulates the main tenets of Christianity, still testifying to the pristine glory of Christianity in China. It stands in a country where now the people and the government are so vigorously opposed to Christianity that all missionary efforts seem hopeless. But echoes of Christianity have also reached the East Indian Archipelago, and it is strange to find a story of the prophet Jesus retold in the style of the Buddhist Jatakas, which has reached the island of Java not through Europeans but through natives. The Dutch masters of Java do not neglect the intellectual traces that can be discovered among the natives. They have carefully investigated and described the temple ruins of Borobudur, but have also studied the languages

and dialects of the country of which there are not less than fifteen, and have collected the literature of the Javanese.

We find among a collection of Indonesian folk stories translated by T. J. Bezemer, professor at the School of Forestry in Wageningen, a story which is entitled "A Legend of Nabi Isa," which means the "prophet Jesus." The very form of the name indicates that the story comes from Syria and was originally told by Semites who are in the habit of calling a religious man a prophet or *Nabi*, and "Isa" is the common form of "Jesus" in Western Asia. The story itself attributes to Jesus the character of a man who in his quiet wisdom and perfect goodness deals justly with other people while they suffer by their own avarice and egoism. We need not point out the resemblance of the character of Jesus to that of Buddha, nor that the story reminds us also of the folk legends of southern Germany. They appear like repetitions of ancient pagan tales, in which some god, be it Thor among the Teutons or Krishna among the Hindus, walks on earth and sets the people an example of righteousness and kindness.

This story did not reach Java through Europeans and missionaries. It must have been told and retold by natives of Syria, India, and Java, and became naturalized among the islanders. Our author, Professor Bezemer, discovered it there among other stories of Indonesian lore, and included it in his volume of *Volksdichtung aus Indonesien* (The Hague, 1904).

#### A LEGEND OF NABI ISA.\*

When Nabi Isa was traveling around the country to proclaim his religion there came a man to him who said, "Lord Nabi Isa! I wish very much to become thy disciple and follower." Then Nabi Isa answered him, "Very well!" and they went on their way together.

Nabi Isa had three loaves of bread which he had taken along as provisions for the journey, and these he gave to his newly acquired disciple to carry.

When they came to the bank of a river Nabi Isa said, "Let us first rest a little while and eat the loaves. I will divide them. One I shall eat myself and one is for thee. The third thou shalt take care of until I am hungry again." These words filled the disciple with great joy.

Afterwards Nabi Isa went to the river to quench his thirst. When after a short time he returned to his follower the latter in-

\* Translated from the German of T. J. Bezemer by Lydia G. Robinson.

formed him that one of the loaves was lost. Nabi Isa listened in silence and asked for no further particulars. Later on as they were wandering in the forest they saw a hind with two fawns. Nabi Isa called one of the fawns to him, and the little thing came at once. He slew it and roasted the flesh in order to partake of it with his disciple. A little was left, and when he had pronounced a charm over it the animal came to life again through the power of God and ran after its mother.

Now Nabi Isa continued his journey with his disciple into another city where he saw hundreds of cows. He bade his disciple seize one of them. He then slew the cow and roasted the meat, and when it was finished they enjoyed it together. Soon, however, the owner of the cow came up with a great crowd of other men to seize Nabi Isa and his disciple, because it was thought that they had stolen the cow. Nabi Isa at once addressed the remnant of meat, "Live again through the power of God, and arise." The cow came back to life and joined the other cattle. The owner and his companions were greatly astonished and said, "These two holy men are extraordinarily versed in the arts of witchcraft."

Now they came to a sandy plain where they stopped a while. Nabi Isa took a little of the earth which was mixed with sand, and divided it into three small piles, to which he said, "O Sand, through the power of God be changed into gold," and it happened according to his words.

Then spake Nabi Isa to his disciple, "I will divide this gold into three little piles. One part is for me, one part is for thee, and the third part is for the one who ate the lost bread."

When the disciple heard this he said very submissively, "O Lord Nabi Isa, now will I honestly confess that it was I who ate the missing loaf."

"Very well," answered Nabi Isa, "take this share of gold, and my share too I give thee, but at the same time I dismiss thee from my service. Follow me no longer."

So Nabi Isa went away from that place and left the disciple behind with his gold. The latter now wished to sell it in order to obtain provisions for his wife and children. But not long afterwards two Bedouins came up with drawn swords and said to him, "O thou beggar of a monk, these three piles of gold certainly do not belong to thee. Whence hast thou stolen them?"

The disciple answered, "I swear unto you that this gold came from Nabi Isa who gave it to me, his follower." But the Bedouins answered him fiercely, "We do not believe what thou sayest. Thou

hast certainly stolen this gold, and for that deed we shall cut thy throat."

Then the disciple said, "O Bedouins, I beseech you let us divide this gold among the three of us."

The Bedouins answered, "Well then, we will accept this proposal." Then because they were very hungry they said to him, "But listen friend, thou must take a little of this gold and exchange it for bread in some *dessa* where it can be had."

The disciple was greatly pleased at this and went at once into the next village taking a little of the gold with him to buy bread. But on the way he said to himself, "After I have bought the bread I will put poison in it, and when the Bedouins have died from it the gold will again be mine." Meanwhile the Bedouins had agreed between themselves that when the disciple came back with the bread they would cut his throat and then divide the gold between them.

About an hour later the disciple came back bringing two poisoned loaves of bread with him. Hardly had he handed it to the Bedouins when one of them drew a sword and cut off his head. Then they began to eat the poisoned bread, but had barely finished it when they fell over and lay by the side of the disciple, three corpses together.

On the following morning Nabi Isa came by with a large company of disciples. When he saw the three corpses lying there he said to his followers, "Behold the gold! It has become the destruction of all these men who were led astray by avarice. Therefore, my disciples, always bear in mind these warnings:

1. Pray to God and honor Him as the Lord who made Heaven and Earth.
2. Be content with that which the Lord has given you.
3. Give alms, food, and clothing to the pious needy ones who beg in the temple.
4. Work for the embellishment of the temple, and give mead and oil for its use. So will the Lord God reward you with good fortune in this world and in the next."

## MISCELLANEOUS.

### THE VERSE OF THE FUTURE, WITH TWO PROPOSED ILLUSTRATIONS.

BY C. CROZAT CONVERSE.

The Parnassian poet, when the gods practised poetry and physic, never—it is said—gave a prescription in rhyme; and the Verse-Of-The-Futurist, when inditing recipes for the sane, will—I think—be under this Parnassian influence; finding Apothecarus Hall and the muses as separable as did the English poet, Keats, who—in his Hyperion—removed his pen from even the restrictions of ten-syllabled blankverse, apparently fearing—as, it is said, the Parnassian poet feared—the perverting effects of rhymed medicine or, of Hyperion, cut to meter. Or, let this Futurist take encouragement from Aristophanes's spondaic exuberances, in evidence in that poet's grandest verse.

De Maistre's dictum that—"thought and language are only two magnificent synonyms"—may be cited in the Futurist's favor. For, if man thinks his words before he speaks, he surely does not think in rhyme,—as every speaker who thinks must confess—rhyme being weaker word-play than the sanest, simplest mental acts, the strongest verse: such—for example—as Shelley's:

"Life, like a dome of many-colored glass  
Stains the white radiance of eternity,  
Until death tramples it to fragments;"

which clearly would not be saner, if rhymed, or its syllables wore the ten-uniform.

Matthew Arnold truly says: "For poetry the *idea* is everything." Then let the idea be expressed euphoniously, and not put in metrical harness, which artificializes it. Let it be expressed as in Homer's lines, to which, Arnold says, supreme praise is due:

"So said she; they, long since, in  
Earth's soft arms were reposing;  
There, in their dear land, their  
Fatherland, Lacedæmon."

The easy rhymester would walk the streets for hours in laboring to versify and metricize this idea, and—perhaps—take the liberty the poet Burns relished of giving one-syllabled words two syllables.

If thus mended, to meet the demands of his muse, the Futurist may felicitate himself on being enabled to take his English *in puris naturalibus*.

## THE OPEN COURT.

## THE CLOUDS.

BY C. CROZAT CONVERSE.

Idlers of sky:  
 Idleness apotheosized.  
 Sculpture-ghosts, taking forms  
 Of life-dreams in marble.  
 Self-conscious;  
 Self-serving;  
 Fancying the world's eyes  
 Only, and ever, on them:  
 On them in adulation.  
 Scurrying everywhere;  
 Eager, ever and everywhere,  
 To hide some rising star from view,  
 As envious mortals would hide rising souls:  
 Quite as blindly;  
 Quite as ineffectually.

Idlers of sky:  
 Spoiled sky-children.  
 Sulking;  
 Frowning;  
 Weeping.  
 In their esteem Sun and Moon  
 Were born of the world's need,  
 For light to show  
 No charms save theirs.

## THE WIND.

BY C. CROZAT CONVERSE.

The wind is a devil:  
 A whining, whistling, gibbering devil,  
 Crying threateningly at the door.  
 His vassals, the rain, hail, sand and snow.  
 Razing the helpless village;  
 Showing no mercy  
 To babe or widow,  
 Sick or needy.  
 Frolicking with frost and fire,  
 In Bacchic orgy;  
 Finding sweet music  
 In burning, crackling timber;  
 In snapping, bursting girder;  
 In plunging, crashing car,  
 And smothered death-groan.  
 A fellow-feeling has he for Mammon;  
 A devil's respect for plans of gain.  
 Mayhap he thinks the city's throng,  
 Of high and low seekers for gold,  
 Inhumanly rival his human deeds.



An over-handed devil  
 Is this "prince of the power of the air";  
 Working without man's mean disguise.  
 An honest devil is he—as devils go;  
 Seeming to be what he really is:  
 Noisy, rough, capricious, remorseless:  
 A prince, indeed,  
 Of limitless wantonness.  
 A prince for that man  
 Who bends the knee  
 To all gods of pretense:  
 A prince to fawn to  
 As worthy of Satan's crown.

#### DR. OTTO PFLEIDERER.

With deep regret we learn from a cablegram of the death of Dr. Otto Pfeiderer which took place on July 20. As *The Open Court* goes to press nothing is yet known of the details of his illness. Professor Pfeiderer was one of the leading theologians of Germany, and combined deep personal piety with the spirit of fearless research. In fact he has been one of the leaders in investigations with regard to the history of the primitive Church and the origins of Christianity. He has written important books on philosophical topics, but his three latest publications have been on the origin and development of Christianity, *Die Entstehung des Christentums*, *Religion und Religionen*, and *Die Entwicklung des Christentums*. A translation of the Introduction to his last work on "The Evolution of Christianity," which is really a condensation of Professor Pfeiderer's whole position, appeared in *The Monist*, of October, 1907. Another important article by Professor Pfeiderer appeared in the same magazine in the last two numbers of 1904, under the title "The Christ of Primitive Christian Faith in the Light of Religio-Historical Criticism." Dr. Pfeiderer has many friends among students of religion in America and was a prominent figure at the Congress of Liberal Religions held at Boston last summer.

#### SISTER SANGHAMITTA'S EXPERIENCE WITH VOICES.

*To the Editor of The Open Court:*

After reading in *The Open Court* an article entitled "The History of a Strange Case," I am prompted to tell you something that I have never told any one before. I too have heard voices in my own ears. When I was a child and until recently, I have heard voices coming from within my brain, similar to those emanating from the head of Mrs. Blake; however with this difference: I never heard what is commonly supposed to be communications from the dead. Sometimes these voices annoy me; it is as though I was in a crowd of people all talking at once, and being obliged to listen, I become weary.

Only in three instances has anything of importance been communicated to me through these voices; the first time was when a voice in my ear told me in clear loud tones of an accident that had happened to my mother. At this time I was in California and my mother in Mexico, and the voice told me of the accident on the same day it happened. Another time was on the occasion of

the death of a friend living in another state; this communication was made at the hour of her death. The third occurrence was recently: this last voice told me that a man who was sick in my house at the time, would die on such a day and hour;—and he passed out exactly on the day and hour mentioned.

Sometimes the voices I hear are confused murmurs, other times distinct words. I have oftentimes heard a sob followed by a mirthful laugh, and then terrible oaths, etc.

I offer no further explanation than the belief that in some abnormally formed brains sound reservoirs exist and act upon the sensory organs of the head as the wind plays upon an æolian harp. However, I would like to hear some scientific explanation of this fact.

SR. SANGHAMITTA.

#### EDITORIAL COMMENT.

In reply to Sister Sanghamitta's information I will briefly state that the experience of hearing voices is not uncommon, although it must be regarded as abnormal. The interesting part of her report consists solely in the fact that some communications through these internal voices were verified even in the detail of the exact time.

Internal voices originate through noises in the ear and are assumed to be due to an abnormal condition in the blood circulation. Since no investigation can be made with a living brain, while post mortem examinations are of no avail, nothing particular is known as to the definite seat and mode of operation of these phenomena, but it is natural that in persons of lively imagination, these rumors may assume the sound of words that are heard with more or less precision. They fall within the same category as visual hallucinations, and so far as I know the larger part are coincidences. If any information communicated by such internal voices proves to be not true, they are regarded as hallucinations and forgotten. A small part turns out to be more or less true, and if true at all it is not uncommon that some auto-suggestion which is natural even to clear-headed persons renders it definite in every detail even to a determination of time to the very minute.

Auditory and visual hallucinations are very important factors in the history of prophecy and seance. We may assume that many stories reported to have been extremely puzzling to critical observers, may very well be literally true. They are, however, easily explained through our better knowledge of the physiological operations of the nervous system.

The case of Mrs. Blake, however, is somewhat different. The phenomena investigated by Mr. Abbott do not concern internal voices which she heard, but external voices which she was able to produce in some way or another, and which came from her ear, thus suggesting to Mr. Abbott the theory that her Eustachian tube connecting the innermost ear with the throat must be abnormally large so as to enable sound-waves to pass through it and be audible although her lips remain unmoved and closed.

---

#### NEW MARVELS IN MAGIC.

BY DAVID P. ABBOTT.

Of late there has been considerable publication of the secrets of magicians, which has reached the public at large. There has also been a certain amount of exposing, conducted from the stage, by persons who could not earn their

salaries by the legitimate presentation of the art. Accordingly, any pronounced advance in the art has been welcomed by magicians generally. Performers are continually looking for improvements in their art, and are diligently



searching for new principles of which they can make use. I wish to call your attention to some recent astounding advances in magic which have taxed my curiosity, for I find myself at a loss how to explain them. I mean the living

skull, the automatic card riser, the enigmatic cube, and other contrivances of Joseffy. In each case this man seems to perform what other magicians have only dreamed of accomplishing. With his card riser the spectators may bring their own packs, choose the cards freely; no threads are used nor is there any visible connection with the goblet that contains the pack, and yet any card

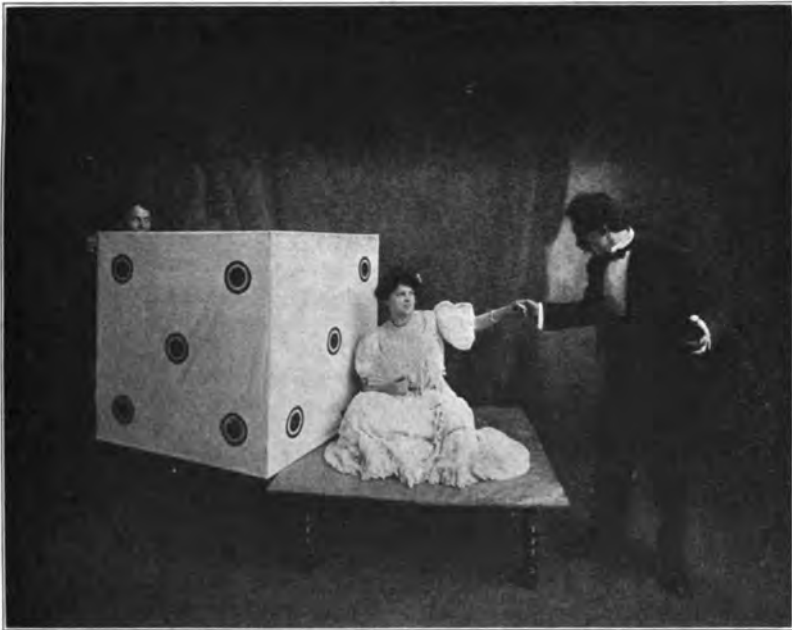


will rise at Joseffy's command at any time. The "living skull" is made of copper and may be placed on any article of furniture. There is no thread or outside connection yet it carries on conversations with its master by clicking its teeth the required number of times when asked a question.

The enigmatic cube is first a one-inch cube which Joseffy produces from the air, and it is then seen to grow while in his hands to a two-inch, a four-

inch and a nine-inch cube. This he now sets in full view upon his table, where it is seen to grow slowly to a size of three feet and six inches. The wizard now lifts this cube, from under which steps a beautiful young lady who starts to run up the stage. The master snaps his fingers, when she instantly stops and disappears in a sheet of flame in full view of the spectators; and in her place is seen a gigantic bouquet of real roses, which are plucked and distributed to the audience.

When such apparent marvels can be accomplished by the magician who uses nothing supernatural, and who claims nothing of the kind, it should be a lesson



to all in credulity. That the usually clumsy tricks of so-called mediums should be attributed to the supernatural, certainly seems an absurdity, after witnessing such marvels.

Certainly, if the performance of a medium requires the assumption of the supernatural on account of the mystery, then this far more mysterious appearing performance requires the same assumption in a far greater degree. This we know is an absurdity, for even the performer makes no claim to the supernatural.

---

#### A DEFENCE OF MEDIUMISM.

*To the Editor of The Open Court:*

Your cock-sure attitude on the subjects of telepathy and spiritism arouses in me a mingled feeling of amusement and indignation. It is evident that you have not carefully studied mediumistic phenomena at first hand. Will you

please give me a brief explanation as to how the medium received the information imparted to me in the following instance?

The medium was apparently in a normal condition and spoke to me in an ordinary conversational tone.

I dreamed one night a peculiar dream, in which two dream personalities took part. One of these persons spoke to me in a certain peculiar manner. The only record made of the dream at this time was that of a single word written in a diary.

Four years afterwards, I went one morning to see the medium. She told me of deceased relatives, etc. Then she said to me, "You heard (a certain peculiar manner of speech)" [paraphrased] "the other night, didn't you?"

I replied, "Yes, I did."

"Yes," said the medium, "they tell me you heard (this peculiar manner of speech). It was a (certain kind of a person) to see you." I asked the medium if she could tell me who this person was, but she said not, that it was just some one who was attracted to me.

I said nothing more about the matter to her. She made no mention of the other dream personality, nor of the most peculiar occurrence in the dream, which I do not mention in this letter. Positively, I did not say a word about this dream to any one for some weeks after its occurrence. I did not give the medium any hint whatever about having had a dream. I was not thinking of it when I went there. You will notice that I said very little indeed to the medium, when she referred to the dream. I did not want to give her any help whatever.

Do you know of any person on earth, not a medium, who can tell me anything about a dream I have had, and not mentioned to any one, as in this case?

I had met this medium for the first time a few months before. She, at that time, named and described some deceased relatives. Of course, it is possible she might have known of them, but for certain reasons I doubt it. I did not see her again until this second interview.

Your article on "Unexplained Mystifications" is one of the most illogical I have ever read. In it, you argue for the very things that you claim do not exist. How can you disbelieve the existence of ghosts or apparitions in spite of the testimony of hundreds of people who are at least on a par with yourself intellectually, such as are recorded in the *Proc. Soc. Psych. Research of London*? I, myself, while awake and well, have seen two apparitions. You might as well tell me that there is no such thing as a steam engine.

In referring to the case of Mrs. Blake you say it is remarkable that she was not much better posted on the personalities of her visitors and on their relations with the spirit world. Just so, a fraudulent medium is generally very well posted in such details, while a genuine medium will fail in desired particulars in the most disappointing manner. The medium I consulted could tell me next to nothing of the one I cared most about and whose death was the most recent and well known. Let any true and honest person show any mediumistic powers and they immediately become, in the opinion of certain wisecracks, the most cunning and unscrupulous rascals, with the most marvelous capacity for deception.

Do you not know that the most famous mediumistic phenomena is too remarkable to be accounted for by fraud. The man who says that me-



diuimistic phenomena is to be accounted for by fraud is a bigoted and ignorant fool. Gross ignorance only can account for his attitude. Certain mediumistic persons keep their power a secret as much as possible, so they will not be vilified by such persons.

I can say that I know a good deal about fraudulent methods by reading and observation. I wish you would explain my experience in *The Open Court*. I gave full details to Professor Hyslop.

Do you not know that the S.P.R. has been unable to carry on investigation of many marvelous cases because of lack of means, except in the most limited way? Do you not know that all religion is founded on mediumistic experiences and dreams?

I have a good friend who is just like you and worse, so do not take offense at my style. I am a subscriber (for my sister).

DR. C. C. CARTER.

LANCASTER, OHIO, June 16, 1908.

#### EDITORIAL REPLY.

I can hardly be expected to furnish an explanation for an experience of yours on a statement which appears to me onesided and insufficient. Your views are set forth with great force, but I fear that I do not appreciate your arguments. However, I shall be glad to publish your communication in *The Open Court* and submit the case to the judgment of our readers.

---

#### BOOK REVIEWS AND NOTES.

PAN-ISLAMISM. By *Shaikh Mushir Hosain Kidwai*. London: Lusac, 1908. Pp. 76.

The author of this little pamphlet is a barrister-at-law in Gadia, Oudh, India, and late secretary of the Pan-Islamic Society of London. He is very devoted to the cause of Pan-Islam and has been the recipient of the Usmania order conferred upon him by H. I. M. the Sultan of Turkey, in recognition of his services in behalf of Islam.

The Shaikh has visited many European cities including Berlin and Vienna and several Moslem countries, and has given grave consideration to the study of different constitutional and religious subjects. He is contemplating the preparation of a book on the subject of Mohammed as a social reformer, and is the author of a pamphlet entitled *The Miracle of Muhammad*, part of the introduction to which appears on another page of this issue. Mr. Kidwai has contributed to the *London Times* and *Post* and writes frequently for the Indian papers. He hopes soon to visit Japan and perhaps also the American continent.

---

FREEDOM AND FELLOWSHIP IN RELIGION. Edited by *Charles W. Wendte*. Boston: International Council, 1907. Pp. 651.

Under the title *Freedom and Fellowship in Religion* the International Council of the Fourth International Congress of Religious Liberals has published the report of the Boston Congress held in September, 22 to 27, 1907. The book contains an account of the Proceedings as well as the main speeches of all prominent delegates. It is richly illustrated and it will be interesting

for many to see the portraits of the distinguished guests and speakers. In a word, the publication is a worthy document of a memorable event in the recent history of religion.

---

EINLEITUNG IN DIE AKADEMISCHE PÄDAGOGIK. Von *Dr. Hans Schmidkunz*.

Halle a. S.: Buchhandlung des Waisenhauses, 1907. Pp. 206. Price, 3 m.

Any one interested in the principles of German universities and the methods of academical education will find a valuable book in Prof. Hans Schmidkunz's "Introduction into Academic Pedagogics"; and his comments on university life in general may be valuable even to those who wish to adapt German methods to Academic conditions.

He treats first, pedagogy in general, and then pedagogy in the universities. He devotes special chapters (pp. 42 to 69) to the main characteristics of university life, and having proposed his general theories he concludes with their relation to practical application.

---

H. Cushing Tolman, of the Vanderbilt University of Nashville, Tenn., has published a new translation of the Behistun Inscription, containing a few specimens of the original Persian text, and a great number of critical notes. He has made this new version upon the basis of a recent re-examination of the rock, and he has succeeded in presenting it in a clear and readable English text. We will add for those not versed in Persian lore that it is one of the most important documents of history being a statement made by Darius himself as to his government, his principles of government, his religious convictions, the story of his accession to the throne, and also his advice to other kings who would rule after him.

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.  
MARY CARUS.

---

---

VOL. XXII. (No. 9.) SEPTEMBER, 1908.

NO. 628

---

---

## CONTENTS:

	PAGE
<i>Frontispiece.</i> Moses by Michael Angelo.	
<i>Tolstoy's "Five Doctrines of Jesus."</i> DAVID CLARALLAN. ....	513
<i>Buddhist Parables and Similes.</i> MRS. RHYS-DAVIDS, M. A. ....	522
<i>A Letter from Rome.—Concluded.</i> (Illustrated.) GEORGE C. BARTLETT. ..	536
<i>Buddhist Meditations</i> (Poetry). Communicated by the EDITOR. ....	551
<i>Messiah—Christos.</i> RABBI SIGMUND FREY. ....	562
<i>Russian Universities.</i> C. R. ....	567
<i>Bhikku Ananda Metteya.</i> ....	573
<i>The Spirit's Call</i> (Poem). SINCLAIR LEWIS. ....	574
<i>Book Reviews and Notes.</i> ....	574

---

---

CHICAGO

The Open Court Publishing Company

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U. P. U., 3s. 6d.).

---

Entered as Second-Class Matter March 26, 1897, at the Post Office at Chicago, Ill. under Act of March 3, 1879.  
Copyright by The Open Court Publishing Company, 1908.

# THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.  
                  { MARY CARUS.

**"The Monist" also discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical and Sociological Questions of the Day.**

## TERMS OF SUBSCRIPTION

In the United States, Canada and Mexico, yearly, postpaid, \$2.00; single copies, 60 cents. In England and the U. P. U., yearly, 9s. 6d.; single numbers, 2s. 6d.

Bound Volumes I—XVII in half leather, each \$3.00 (12s.), Postage, 1s. extra to countries in the U. P. U. Binding cases for back volumes, same style, postpaid, 75 cents (3s. 6d.). Unbound back numbers, \$2.00 per volume.

Some idea of the character of the work which "The Monist" has been doing, and of the high standing of its contributors, may be gained by reference to the seventeen years Index, just published, which will be sent on request. Price, 10 cents.

*Back numbers, unless out of print, will be supplied, postpaid, at the cost of 60 cents each.*

## TESTIMONIALS FROM THE READERS OF "THE MONIST"

"I do not believe any periodical in the world is doing more service to civilization and to this country than no other precisely readers than 'The Monist'."—Charles S. Peirce, Milford, Penn.

"Its great breadth and liberality, its high class of writers, and its able and scholarly reviews, are among its noteworthy features."—Lester F. Ward, Smithsonian Institution, Washington, D. C.

"I read 'The Monist' because it stands for something, because it gives me the thoughts of contemporary leaders, and because it is always on the side of sound scholarship."—David Eugene Smith, Ph.D., Professor of Mathematics in Teachers' College, Columbia University, New York City.

"Among the periodicals of a higher class, which I have been receiving for some years past, there is none that I read more regularly than 'The Monist'; and there is not a number in which I have not found some articles of fruitful suggestiveness. I have been so impressed with the value of the periodical that I recommended last year the purchase of a complete set for the library of our university."—J. Clark Murray, LL.D., Professor of Philosophy in McGill University, Montreal, Canada.

"I do not think that any journal in the world can rival 'The Monist,' and scarcely any other country but America can ever produce a journal like this, scientific, and still all-comprising, free-thinking and still never vague, but exact."—Dr. Huebner Schleiden, Hanover, Germany.

"'The Monist' is certainly performing an important service. I always read the journal with interest and profit. It would be difficult to exaggerate the value of your journals and other publications for the advancement and diffusion of philosophy and science."—Prof. J. McKeen Cattell, Professor of Psychology in Columbia University, New York.

"I desire to state that there are found compiled in this journal three qualities which render it superior to most other American and European reviews, namely: (1) The unlimited liberty of discussion and of thought in every branch of science pervading its pages; (2) the varied character of the articles which are published in every single number of it; and (3) the names of its illustrious contributors and collaborators from every part of the world."—G. Sergi, Professor of Anthropology in the University of Rome, Italy.

---

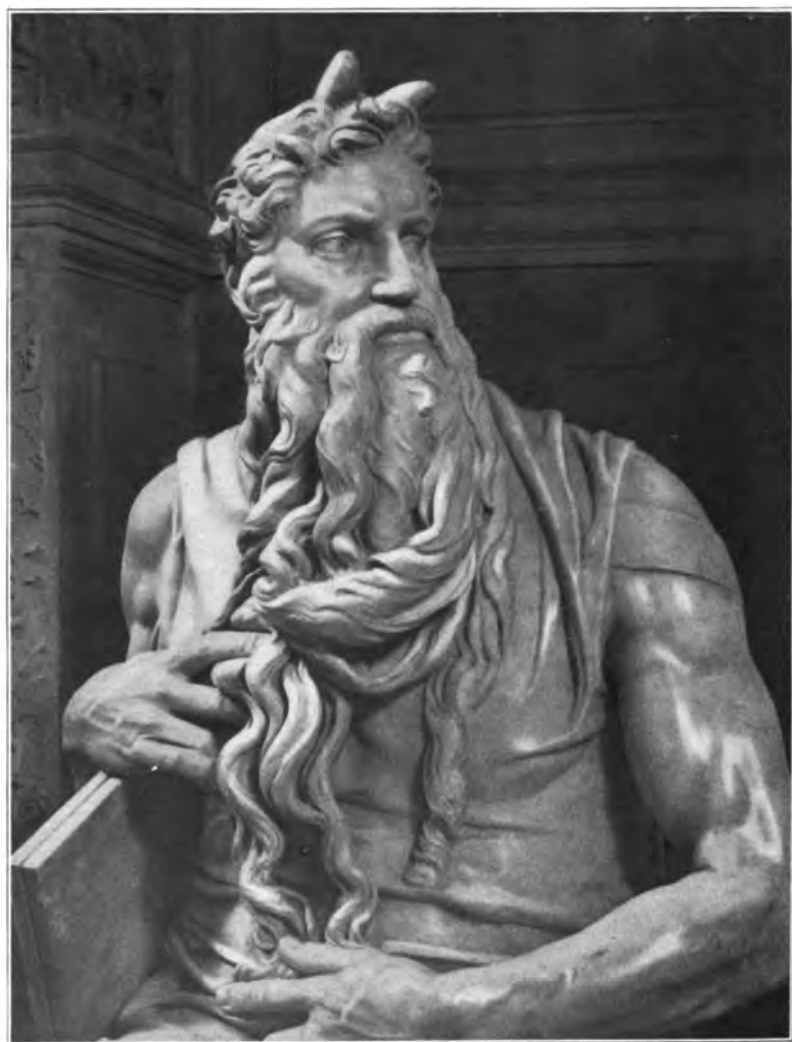
## THE OPEN COURT PUBLISHING CO.

378-388 Wabash Avenue

P. O. Drawer F

Chicago, Ill.





MOSES BY MICHAEL ANGELO.

In the Church of San Pietro in Vincoli, Rome.

*Frontispiece to The Open Court.*



# THE OPEN COURT

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.

---

VOL. XXII. (No. 9.)      SEPTEMBER, 1908.      NO. 628.

---

Copyright by The Open Court Publishing Company, 1908.

---

## TOLSTOY'S "FIVE DOCTRINES OF JESUS."

BY DAVID CLARALLAN.

IN one of the Jungle Books, we read of an Oriental whose political knowledge of his own India was matched by his knowledge of European statecraft, whose influence was paramount at home and weighty abroad; a man of vast wealth, culture and learning, honored, rich in friends, yet who, at the height of power and mental vigor, forsook all that which the world holds dear to become a mendicant hermit on an isolated mountain top. A kindred spirit is Tolstoy. He has tasted life's pleasures and honors to the full; he possesses wealth and genius; world-wide fame is his portion. After weighing them all he has found them wanting. In a life of absolute contrast to what it once was, in a life simple and pious he has found content.

Would Kipling's Eastern potentate have sought isolation and obscurity and poverty had they been his daily portion in youth and early manhood? Would Tolstoy have found solace and content in a peasant life had that life been his from infancy? We may well doubt it. We ought no more to let his teachings form our entire life's guidance than we ought to isolate ourselves on a mountain top. Only such truths as are mixed with his errors, only such help as he holds out to us in our own misguided efforts to find peace, should we cherish reverently, after reverently disentangling them from bias and exaggeration.

In "My Religion" as in every one of Tolstoy's subjective works, these errors and truths are blended. But the blacker the shadow, the more radiant the sun light which it seeks to obscure. The fallacies in the great book are so palpably fallacies, the truths are so unmistakably truths, that while the reader mentally rejects the former with a smile, he is forced to examine the value of the latter. Like the prophets of old—notably like the first Isaiah and like Jeremiah—

Tolstoy is impracticable, one-sided, intolerant of the good of civilization because of its concomitant evil. The sins of the powerful and rich, the sufferings of the weak and poor—these constitute for him as they did for those older reformers, all life's problems. Glory, wealth, ambition are confounded with the evils that all too often accompany them;—poverty, toil, ignorance are confounded with the virtues to which they are often linked. Tolstoy sees social disease in its ugliness as few have seen it. With his whole heart and soul, with every faculty strained, he seeks to convince suffering humanity of the remedy that lies in the grasp of all as it lay long unheeded in his own. Is his remedy indeed potent? Has he indeed found the panacea universal in those five doctrines of Jesus whose fulfilment, as he reiterates, will establish God's Kingdom upon earth?

The world at large, even that sympathetic world which hails in the Russian Teacher, the greatest ethical force of our day, believes not. Like his exaggeration in "What is Art?", like his absurd condemnation of all method and discipline in the "Yasnaya Polyana School," so Tolstoy's strong, earnest almost prayerful precepts in "My Religion" are at best one-sided, are often untenable, at times not only illogical but even childish. And yet it is in this very one-sidedness that the great force of the man lies. He perceives the swing of truth's pendulum only in one direction toward *Ethics*; but perceives it in that direction so clearly, seeks so earnestly and devotedly to make others see it also, that he forces those who in their turn see but the other half of truth,—the intellectual and the materialistic,—to rouse themselves to full and complete being; he makes them see the value of doing and loving no less than of knowing and enjoying. Perhaps more than any other living man, Tolstoy is helping to shatter the shams of civilization. He may seek to shatter civilization itself as a thing of evil and valueless; but civilization is made up of more than shams. It is made up of some living forces which Tolstoy in his oneness cannot see. These forces (science, art, education) his battering rams have no power to graze, let alone to demolish. Truth's pendulum has swung from right to left, from love to knowledge, from spirit to matter, in spite of the greatest of the prophets of old—it will so swing in spite of the greatest of the prophets of to-day.

An examination of Tolstoy's own doctrines in "My Religion" should precede an examination of what he considers the salient teachings of Jesus. The first of these purely Tolstoyan doctrines may be condensed into the words: "Thou shalt not be a member of polite society." Instead of laying stress on a child's use of knife and fork,

on cleanliness, good manners, on the dozens of little niceties that accompany a so-called proper bringing-up, stress should be laid on the child's neglected spiritual training, on its insight into the rights of others, its insight into its own insignificance. Tolstoy would have inculcated in the child a sense of kinship with its fellows. He would have the hours which are now spent in giving children a respect and craving for social superiority, devoted to that genuine Christian teaching which bids us see in the meanest a brother. "Serve thy God with half the zeal thou servest thy king" might well express the plea Tolstoy justly makes. Another strikingly true statement is the urging upon us to live not for the present for ourselves, but for posterity. As we owe all we have of accumulated knowledge, beauty, of personal vigor and ability to the ancestors passed away, so we, in turn, should struggle to set aside present desires and benefits, should strive to contribute something to the well-being of generations to come.

Tolstoy's attitude toward the Church—toward dogmatic religion—though just in the main, is in one respect too harsh. He is right when he concedes to it no present influence upon science, which it once nurtured; upon art, which it once exclusively fostered; upon statecraft, which it once directed as it willed; upon social reforms, which in its noblest days it engendered. He is right when he sees it divested of its pristine glory. But when he asserts that it "has nothing left but temples and shrines and canonicals and vestments and words," he is indeed too sweeping. The Church, weak as it is, is not lifeless: More even than settlement workers, as much surely as secular charitable organizations, do churches of every creed further the work of hospitals, orphan homes, and other institutions which bring relief to the old, the infirm, the sick and the destitute. The Church does not alleviate mankind's intellectual ills, it does not battle with ignorance and vice as perhaps it should; but it does mitigate ills as great, the physical ills which still are more pressing than the intellectual. And furthermore to many a weary soul, those very dogmas which Tolstoy despises, the sacraments, the superstitions even, constitute life's only blessings. That the Church has exalted dogma above deed has diminished but has not annihilated its activity. It is still the "believer," not the "enlightened," of to-day who is the chief alleviator of human misery.

One of Tolstoy's extremely rare forceful utterances is his denial of atheism—his definition of religion: "*The principles by which men live is their religion.*" Another brief and compelling utterance is his denunciation of spiritual authority—the sanctioning as *divine*

our merely *human* teachings. Once it was, he scathingly observes, the Hebraic Code which regulated man's every petty act by a decree introduced with the binding words: "And the Lord said unto Moses." Jesus, seeing the abuse of such precepts, noting the petrification of even the spiritual teachings of the Old Testament by these ordinances, denied the validity of all forms and ceremonies and sacrifices. And now, says Tolstoy, Christ's own followers, in the spirit of the Pharisees of old, have set up a new set of so-called divine ordinances, have replaced the Pentateuch's: "And the Lord said unto Moses" by the Gospel's: "Thus saith the Holy Spirit"; and that with as little of divine sanction. The prophetic denunciations of Isaiah against the priests of Jerusalem more than 2500 years ago, are being reiterated to-day by Tolstoy. Away with forms and ceremonies; away with the letter of the law; obey its spirit.

This law whose spirit we should follow, this guide of his own later life's actions, Tolstoy finds in five commandments culled from the Sermon on the Mount. He would make these five doctrines the guides of the lives of others. He would, to apply his own definition of religion, make them the principles by which men live.

The first of these doctrines he condenses into the simple statement: *Be not angry*. The words in the Sermon on the Mount supply all the commentary needful (Matthew v. 21-26): "It hath been said unto you, Thou shalt not kill; whoever shall kill shall be in danger of judgment. But I say unto you that whosoever is angry with his brother. . . whosoever says to his brother '*Raca*' [worthless fellow] shall be in danger of the Sanhedrin; whosoever says '*Fool*' shall be in danger of '*Gehenna*.'"

There is no doubt that anger and its allied vices—revenge, contempt—are at the root of much that prevents the coming of God's Kingdom, of Peace on Earth. The doctrine "Be not angry" is one which not only should but which could be, a daily impulse to individual betterment. Its practicability need not be questioned. We do not teach our children arithmetic that each one may become a Euclid; or music with the hope that each one be a Mozart. If from childhood up, as much attention were given this doctrine as is given to music or arithmetic, if we were to adhere with gentle insistence on our children's despising no one—their inferiors in either knowledge, ability, or position,—perfection of goodwill may not be attained (what perfection ever is?)—but an approximation to it might be. We seldom suffer our anger to rise against those whom we consider our superiors,—we would never suffer it to rise (no matter what the provocation) against a king, a genius, a master of men.

And just as we would quietly endure such a one's command, such a one's error even, so it is certain that the most abject among us would not arouse our anger or violence if we had no contempt for him, if we had instead only the pity and forbearance Tolstoy would have deeply inculcated into our natures. The fact that in the Gospels themselves, Jesus is often pictured as giving way to anger, is made to call his antagonists "hypocrites," "a generation of vipers," "deceivers,"—the fact that this gentlest of prophetic teachers is made to curse the unfruitful figtree, to drive the money changers from the temple—all this need not be adduced (as it sometimes is) as an argument against the practicability of the doctrine. The abuse put upon the lips of Jesus is probably an addition to his original words. But even were it not, it would not impair the validity of a command that all should at least *strive* to obey.

The second command is "Not to commit adultery." The main, irrefutable interpretation that a man guard the sanctity of the marriage relation even though that relation has not been sanctioned by law, is the essential point. The addition made by Jesus to the original seventh Mosaic command: "He that looks at a beautiful woman with evil desire has already committed adultery," is a statement that may well be questioned by even the severest moralist. Ethics can concern itself only with the result of evil thinking, not with the thought itself. Purity of deed despite temptation is the highest purity. Jesus himself said: "There is more rejoicing over one sinner who repenteth than over nine and ninety just men who need no repentance." Analogously, there is greater virtue in subduing an evil desire than in having none to subdue. Let a man but obey the spirit of this second doctrine of Jesus, to be faithful throughout to the woman who is his wife before God, and there will be no need to examine the moral struggles and conquests over temptation which made his faithfulness in deed possible.

The third command: Not to take an oath, is one that appeals not to great moral forces but merely to a sense of fitness, to wisdom and to prudence. "Let your yea be yea—your nay, be nay." "*Ein Mann, ein Wort.*" If a man breaks his simple word he is as likely to break an oath. The precept is just and wise. But is it so important as to be placed with essential principles that should govern our lives? The question it would seem is not whether you swear upon Bible, upon sword, by a life you hold dear, or merely say yes or no. The question after all is: Do you *keep* your oath; do you *keep* your word. The old Mosaic precept "Thou shalt not lie" cov-



ers the point at issue, though surely greater beauty and strength are added by the words of Jesus "Let your yea be yea—your nay, nay."

The fourth of Tolstoy's five doctrines of Jesus is the famous: *Resist not evil*. "It hath been said unto you, an eye for an eye, a tooth for a tooth, but I say unto you; Resist not evil, but who shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whoever shall compel thee to go a mile, go with him twain. Give to him that asks thee and from him that would borrow of thee, turn not thou away." Tolstoy has replaced for the currently accepted meaning of this characteristic teaching of Jesus a very ingenious and to many an attractive and plausible interpretation. The Russian master's condemnation of our entire social system, his absolute conviction that law-courts, tribunals of justice, and police officials are incapable of checking or correcting crime—in a word, his intolerance of all authority, has made him discover in this beautifully clear command to bear and forbear and renounce, an ordinance against human justice. He allies "resist not evil" with the kindred precept "Judge not that ye be not judged—Condemn not that ye be not condemned." "Resist not evil" he would have us understand as "Do not arrest an evil-doer; be not a judge in a court of justice; do not condemn any one to punishment." And yet, after pages of argument and illustration to sustain his novel standpoint, Tolstoy invalidates it himself. In his own rendition of the Scriptures, after eliminating all he holds contrary to the original teachings of Jesus, Tolstoy retains the forceful words, addressed evidently to those in authority: "Do not judge *falsely*." Not the forbidding of human courts of justice, but the forbidding of injustice itself seems to be the point Jesus emphasized in this connection. We must accept, as Tolstoy does in his own life, the old, more ideal if more unpractical meaning of the command ordaining the non-resistance to personal animosity or greed. Obedience to this accepted version would of itself abolish judges and police-officials. True, we may not realize this ideal to the full either. Indeed it is very questionable whether we ought to try. The impossibility of doing more than merely approximating obedience to the command, Tolstoy himself inadvertently demonstrates by adducing an exception to it. His law is "Resist not evil by violence." His exception is: "Resist evil even by violence if it is done to a child." This is the breach that allows of the enemy's entering the ideally guarded citadel. Why resist only evil done a child? Is there not other weakness than a child's which should be aided? Does not *all* weak-



ness, whether an aged man's, a woman's, an oppressed caste's, a wrongfully invaded nation's, cry out to the brave and strong for succor? Better the mandate of our aggressive President: "Resist evil. Resist it with all the force that is yours—intellectual, moral, material—Fight it, if need be, with sword and gun." It is not the non-resistance to *evil*, it is the resistance to *good*, it is the *indifference* to good, that prevents the Kingdom of God from being established on earth. "Resist not evil." It is a beautiful precept, true for the weak, the crushed by life's hardships, the hopeless of success, the conquered in life's battle. For them it is full of truth, peace-bestowing. But it is not a command for the active, for the soldiers of humanity, for those who strive for righteousness with might and main, with brain and brawn, with word and deed. Be sure you are right and then struggle to attain it. Abraham Lincoln was the soul of gentleness, but he was the soul, too, of justice. He would have borne, perhaps unresistingly, all evil done himself personally. Evil against truth and right as he saw them, he would never have failed to withstand. The fourth command of Jesus in the spirit he himself fulfilled it, is not, "Resist not evil *absolutely*," but is "Resist not the evil done to thee *personally*." So a brave but humane soldier would strike down the foe to his country's liberty, though he would bear manfully even the unjust degradation or punishment imposed upon him by his superior officer.

"It has been said unto you: Thou shalt love thy neighbor and hate thine enemy. But I say unto you: Love your enemies, bless them that curse you; do good to them that despitefully use you and persecute you; that ye may be the children of your father in Heaven; for he makes the sun to shine on the evil and on the good and sends rain on the just and the unjust. For if you love them that love you, what reward have you? Do not even the publicans the same? And if you salute your brethren only, what do you more than others? Do not even the heathen so? Be therefore perfect even as your Father in Heaven is perfect." To this fifth command Tolstoy also gives a very ingenious interpretation induced not by the words themselves, but by his own perpetual propaganda against warfare. The word "neighbor" in this passage Tolstoy would render "fellow-Jew"; the word "enemy" he would render "non-Jew," "enemy to one's country." "*Do not make war*. Look upon all men as your compatriots"; that is the great Peace-preacher's proclamation, his interesting if unwarranted exposition of words clear as crystal surely in their beautiful idealism if ever ideal has been clearly expressed. War is an evil; injustice to a nation *can* be righted by other means.

Jesus would have thundered or gently pronounced against it had not the very thought of so hideous a thing as slaughter been foreign to his mind. Do but read the words without bias, and you will find no hint at other than mere *personal* animosity. "Love your enemy. Bless them that curse you, do good to those who despitefully use you. . . . For if you love [only] them that love you, what reward have you?"—The word "love," an exaggeration, an idealizing rather of the words "do good" is expounded by Jesus himself. Feeling is lifted into the realm of action. "Bless them, do good to them that hate you." You may not be able to love, but you can do good; you need not hate. "Love thy neighbor as thyself." Not the *emotion* in its surging motherhood, in its conjugal or filial self-surrender, is enjoined by this command, but the *act* of love is uncompromisingly commanded. *Do for thy fellow man as for thyself*; that is the clear unmistakable meaning in Leviticus.—"*Do even for thine enemy as for a friend*," that is the tender meaning as clear and as unmistakable in the Sermon on the Mount. It is therein that Jesus outstripped in human sympathy the noblest article in the Mosaic Code, it is therein that he definitely and absolutely rendered universal that epitome of the Law—the Golden Rule,—enunciating a generation before by the gentle Hillel: "Do unto others what you would have others do unto you."

Fellow-feeling for the sinner, compassion for the outcast. That one positive doctrine of Jesus which contains in essence all the rest is his glory: "Love thine enemy"—"I am come to save the lost sheep of the house of Israel"—"Forgive not seven times only but seventy times seven"—"Let him that is without sin cast the first stone."—Words such as these, so tender, so full of deepest human sympathy, are genuinely typical of what was better than all his doctrines, more inspiring than any of his words; typical of what was the *life* of Jesus: joyous in the simple joys of the people; commending labor; surely like Paul of Tarsus, an artisan himself; independent of creed or tradition; but above all imbued with regenerating love for the blackest of sinners; "I am come to seek the lost sheep of the house of Israel." In that one sentence, I find all the originality, all the love *made deed* which raises Jesus above even those glorious prophets of old whose spirit he kindled anew.

Hillel taught the doctrine of love as Jesus did. But it remained a doctrine—"Do unto others as thou wouldst have others do to thee," was an answer given in a school of learning. "Love thy neighbor as thyself" was proclaimed in scholarly discussion as the epitome of the Mosaic *Law*, and a law—a dead letter it remained, as it remains

to-day to most. "I *have* obeyed the decalogue, I *have* loved my neighbor as myself," asserts the zealous rich young man when Jesus urges obedience to these commands as the one road to salvation. But the youth's possession of great wealth when there was poverty to be alleviated, was refutation ample that he had not obeyed the law. Love of his fellow man was only a doctrine, not a principle. It is the deed, not the word that proves the love. It is the life of Jesus, not his doctrines, that made him the force he was—his love of his fellows had become deed. And similarly it is the life of Tolstoy, not his exposition of the five doctrines of Jesus, that has made him "the greatest ethical force of the century." His love of humanity has become deed.

From the teachings of those human beings whose weak lips have been touched with divine flame, error is bound to drop away in the course of centuries. The evil done by great men has died after them—the good done "revives, goes to work in the world," is deathless. The denunciations ascribed to Jesus are discarded by his spiritual followers. Even if he really spoke them, they will be long forgotten when his love of the poor outcast will still stimulate generation after generation to a higher duty.

Into five mainly negative doctrines does Tolstoy condense his Christianity; into two does the earlier nineteenth century prophet—Thomas Carlyle—similarly condense his. "Take it," here is the Britain's doctrine of non-resistance: "Take it, thou too ravenous individual. Take that pitiful additional fraction of a share which I reckoned mine, but which thou so wantest. Take it with a blessing. Would Heaven I had enough for thee." This expresses the half of Carlyle's Christianity. Listen though, how the other as needful half rumbles thunderously from his lips, and then mark the contrast of the two men: the one, a life-satiated noble descending from social eminence to preach poverty, passivity;—the other, a life-palpitating peasant, struggling upward from social obscurity, to preach energy, achievement: "Produce! Produce! were it but the pitifullest infinitesimal *fraction* of a product, produce it in God's name. 'Tis the utmost thou hast in thee; out with it then. Up! Up! Whatsoever thy hand findeth to do—do it with thy might. Work while it is called to-day, for the night cometh wherein no man can work."

Without such a doctrine,—a doctrine of activity—express it as you will, no code of ethics is complete. Tolstoy even more than Carlyle, demonstrates by deed, its validity. Tolstoy, more than did Carlyle, practices what he should, however, also preach:

*"Love—Pardon—Work."*

## BUDDHIST PARABLES AND SIMILES.

BY MRS. RHYS-DAVIDS, M.A.

IT does not appear that the historians of any ancient literature have made a special study, comparative or otherwise, of the illustrative imagery contained therein. Parables, figures, similes have been considered incidentally to style and matter. It may be that separate treatment has been comparatively neglected through choice; it may be that choice will change. In any case the wide field covered by those general investigations precludes the possibility of any special analyses. But it is only yesterday, so to speak, that witnessed the commencement of a comparative treatment of the folk-lore story or fable, and of its analogues in, or travels to, different countries. The proverb has already received some separate consideration. To go no further back than 1904, there lies before me Colonel Gerini's monograph on Siamese Proverbs and idiomatic expressions,<sup>1</sup> many of them having survived unchanged from the date of their importation through the vehicle of Buddhist literature. Incidentally again, several figures and similes come into this interesting work. But their day of independent consideration may yet be said not to have come.

There is nevertheless no hard and fast line to be drawn between the fable and parable on the one hand, and the simile and metaphor on the other. Every child knows that the first two are told to make interesting some lesson that is good but dull, or strange, or both. But the last two may be considered as fables and parables condensed. It is quite easy to condense the latter into the former or to expand the former into the latter. Nathan's dart, "Thou art the man!" feathered with the touching story of the ewe-lamb, might have been compressed into, "For even as a rich man who, to give sup to his guest, were to slay, not from his own flocks, but the one

<sup>1</sup> *Journal Siam Society*, 1904.

ewe-lamb of his poor neighbour, so hast thou, to whom" etc.<sup>2</sup> The simile might even have been condensed into a word, "O thou Wolf!"—an epithet not less pregnant of rebuke than that in a later message, "Go ye and tell that Fox..."<sup>3</sup> Such expressions as "lion-hearted," "unlicked cub," are, so to speak, midget composite photographs, which it is interesting to compare with similar pictures in remote, if not wholly alien literatures; "monkey-hearted" (*kapi-citto*), for example—an Indian mind-picture for capriciousness or curiosity—and again *migabhūtena cetasā*<sup>4</sup>—"become in heart as a creature of the wild," applied to those who had renounced all worldly worries. All such expressions are capable either of calling up in the memory familiar fables or anecdotes, or of being easily expanded into tale or instance. And hence, whether we expand or condense, the more briefly worded imagery seems to possess a claim on investigation differing, at most, in degree from the better recognized claim of illustrations that are more fully embodied.

As an aid to those who may wish to pursue investigation on these lines where the harvest is specially rich, the present writer has just completed, for the Pali Text Society's *Journal*, a thematic index to the illustrative passages in the Sutta Pitaka. This collection—the heart of the Buddhist canonical scriptures—includes the four great collections of discourses and dialogues attributed to the Buddha, the Jātaka, and several shorter poems, including the Dhammapada and Sutta Nipāta, which are now fairly well known to European readers. A moderate acquaintance with Pāli, and the assistance of such translations as are yet made in English and German of these thirty volumes, will place the materials at the disposal of the investigator. And he or she will scarcely be disappointed. One literature will differ from another in fertility and aptness of imagery. But a literature which, in the first centuries of its being, grew, not at the point of style or pen, but in the mouths and ears and memories of its compilers, is likely to woo hearers and court remembrance by way of attractive images. And if, at the same time, those images have found expression in the vernacular of the regions where the literature took birth, and not in any diction reserved for priest or poet, if they are redolent of natural and social environment, if the greater part of them are employed to bring into

<sup>2</sup> Sam. xii.

<sup>3</sup> Luke, xiii. 32.

<sup>4</sup> Pronounce *chitto*, *che'tasā*. *Miga*, specifically antelope, means generally all wild things, e. g., *siha migarāja*, the lion king of the beasts. "Deer-hearted" would here be misleading, fearlessness being essential to the state of mind referred to.



relief an impressive body of ethical doctrine, deeply felt and earnestly disseminated, the results of such an inquiry should prove interesting in several ways.

The simile or parable, for instance, is there to throw light on some point by way of analogy.<sup>5</sup> "I have made a simile for thee that thou shouldst understand my meaning," the Buddhist teacher is often made to say. And sometimes the Buddha adds the words—a simile "that is original and spontaneous." Being, as in sooth they are, such as "come home to men's business and bosoms" even across the seas and centuries, they can serve this, their original purpose, not ineffectively with readers of to-day. Their deep-lying esthetic effect on those countries and cultures, where they were imbibed as an integral part of traditional doctrine, can of course by Christians be only imagined. But we can also try to imagine to what an extent, for Christians, the teachings of the Gospels would be remote, abstract and colorless, had they never been assimilated through the medium of those eighty to ninety similes, that range from the lamb and the lilies to the hen and chickens and the cup. We shall then be at a better point of view to understand something of the corresponding perennial charm which has won for the teachings of Gotama the Buddha their age-long hold over all the countries of their adoption.

This fact, again, that the imagery used is true to nature, drawn from the life, from the natural scenes and every-day life of a certain area of ancient civilization, indicates the high value that lies in these materials for the historian. It is well known how hypothetical are the conclusions of scholars as to the dates assigned to the great literary works of ancient India, from the Vedas to the Mahābhārata, and as to the areas within which they were compiled. Much of the evidence for such conclusions as can be made, depends on incidental allusions in one compilation compared with those in another. And these allusions occur very largely in illustrative imagery. The lion and tiger are instances, and so are the lotus and the palm-tree (fan-palm or palmyra). In the Rigveda, supposed to have been compiled before the Aryan immigration, lion-hunting is mentioned, but the tiger is not alluded to; the lotus (*pundarika*) is named thrice, but there is no mention of the palm. In the later Atharva-veda, the tiger rivals and tends to supersede the lion, as the chief of wild beasts. In Buddhist imagery, the tiger is scarcely mentioned.<sup>6</sup> The

<sup>5</sup> The generic Pāli term for illustration, *upamā*, is nearly parallel to the Greek *analogon*; *upa*, towards, *mā*, to think.

<sup>6</sup> Only in the explanatory stanzas *added later* to the longer Jātakas does such a verse occur as, "All hail, ye lions and ye tigers fell."



lion is still the lordly, lonely, fear-inspiring creature, and to him is now given the title "king of the beasts," a name he retained throughout the journeyings of fables from East to West, and which invests him, even at that early epoch, with the mythical halo of a remote half extinct creature. Lotus and palm are not infrequent in Buddhist imagery, but their poetic prominence is slight compared with later treatment. The Ganges, again, its "four great river tributaries," and "river" generally form one of the most frequent illustrations in the Sutta Pitaka, the older Vedas being silent on the subject. Snow mountains, as well as a season of snowflakes and frost, are sung of in the Rigveda as *choses vues*. In the Buddhist imagery, the snowy summits greet us once more, but only as distant visions. "Like to the snowy peak the good shine far." The magnitude of the Himalayas—"Himavā king of the mountains"—is referred to in anthologies, but when brooks "up in the mountains" are spoken of as rushing down in spate to fill the rivers running to the ocean, the agency called in is not melting snows, but, in the idiom of the plain and the little hills: *deve vassante* (Jupiter pluvius), the rain.

A classification of such incidental allusions will go far to locate a literature in the place and period of its origin. It has been carried out in the case of Vedic literature in Zimmer's *Altindisches Leben*, but similar analyses are yet needed for the Upanishads and the Pitakas, on an equally thoroughgoing system.<sup>8</sup>

Once more, the various forms in which the illustrative imagery of the Pitakas is expressed are not without interest for comparative literature. Pali lends itself easily to compound adjectival phrases. "Wise as serpents and harmless as doves" could in Pali find expression in phrases like "crow-wise" (*kākapañño*)—a term alluding to the story of a very unwise bird,—and "having-forest-gloom-darkened-eyes" (*vanatimiramattakkhi*). Both simile and metaphor, however, occur as substantives and as distinct phrases:

"He is the radiance supreme"....

"To fellow-men a torch-bearer  
Ever hath honored been by me"....

"As the dewdrop slips from the lotus"....

<sup>7</sup> Dhammapada, verse 304.

<sup>8</sup> Analyses covering only part of the field, either in subject matter or in sources consulted are Dr. Fick's admirable *Soziale Gliederung im nordöstlichen Indien*, based on the Jataka, and the author's "Early Economic Conditions in Northern India," *Journal Royal Asiatic Society*, Oct. 1901, and *Economic Journal*, Sept. 1901.

"Even as the carter who has strayed . . . into a rough track broods over his broken axle" . . . .

"Like to a lump of foam borne down by this Gangā river."

The great majority of illustrations, whether in prose or verse, take the form of the last three instances. But in about a dozen cases the illustration is given as a story of "once upon a time." These all occur in the three or four great "Gospels" reckoned as among the oldest,<sup>9</sup> and, through some unknown cause, have not been included in the great collection of tales known as Jātakas, or Birth-stories.

Of other illustrations, a few are given in what may be called the method of the object-lesson, as when the Buddha takes a pinch of sand, a handful of pebbles, or holds up his hand unwavering to make some comparison in magnitudes or in conduct. Thus he is shown as visiting his son, Rāhula, whom he left as a baby, and who early joined his father's order. Washing his feet with water brought by the youth, Gotama leaves a remnant of water in the pan, throws it away, turns the pan upside down, then back again, with each action admonishing his son how small, how thrown away, how topsyturvy, how empty, is the religious profession of those who can deliberately tell lies without shame.<sup>10</sup>

Of those classed above as constituting a great majority, upwards of a dozen are, in form, so like the parables in the Gospels that it may be of interest to give an instance in full. This may be called the parable of "the border town and the messengers"<sup>11</sup> and it is prefaced by another illustration, which is also included among the Jātaka tales.<sup>12</sup>

A bhikkhu inquired of first one brother and then another, by which way (of meditative discipline) insight might be purified. Discontented with their diverse replies, he appealed to the Buddha, who forthwith answered: "'Tis just as if, friar, a man who had

<sup>9</sup> Digha, Majjhima and Sanyutta Nikāya's, e.g., see that of the landsighting bird sent from the ship, in *Dialogues of the Buddha* by Rhys Davids, p. 283.

<sup>10</sup> Majjhima Nikāya Sutta LXI.

<sup>11</sup> Sanyutta Nikāya, vol. IV, p. 194. Pali Text Soc. Edition.

<sup>12</sup> *The Jātaka*, ed. by Cowell, ii p. 184. The others, contained in this and the Majjhima Nikāya, may be entitled The Anthep and the Digger (the seeker after salvation); The Herd of Deer, the Bog and the Guide (the saviour); The Trapper and his Snare (the snares of evil); The Wound and its Treatment (the good physician); The Plowman (the Work of the Teacher); The Burden and its Bearer (the body); The Escape of the Fugitive (the World and Salvation); The Way of the Pilgrim (comfort in difficulties); The Knife of Insight; The Chariot of Righteousness; The Floating Log and the Bather (the dangers in the way).

never seen a judas tree (*kinsūka*) were to ask, what is a judas tree like? and were told by one and then another: 'It is dark like charcoal,' 'It is red like flesh,' 'It is white like the acacia,' 'Its foliage is like the banyan's'. . . . each replying as the tree looked at that season. Even so have these good brethren declared insight to be purified according as each man's disposition had made experience thereof.

"'Tis even, friar, as a border town, having strong walls and towers and six gates, with a wise and prudent gatekeeper, keeping out strangers, welcoming friends. Thither should come from the East a swift pair of messengers, asking for the lord of the city. They are told, he sits in the midst at the crossways. And they twain, having delivered in very truth their message, regain the way by which they had come. And other swift twin messengers come from the West, and from the North, and so deliver in very truth their message, and so depart.

"Now I have made a parable for you, friar, that you might discern my meaning. And this is the meaning. The town is this body; the six gates are the six senses, the gatekeeper is consciousness;<sup>13</sup> the messengers are calm and insight; the lord is mind;<sup>14</sup> the message in very truth delivered is Nirvana; the way is the noble eightfold Path."

There can of course be no question of multiplying instances long or short, where space is limited and the field so rich. Even that richness, when spread over the forty-five years assigned to a ministry interrupted, it would seem, only by sickness, gives a record that is nearly as scanty in proportion as are the brief logia chronicled of the three years' ministry of Christ. But if the attempt be made to picture merely a day in the life of the Sage, as revealed in the Pitakas, it can be seen how naturally the imagery used by him springs from the scenes that will have met his eye. We can picture him setting out, while the day is yet cool, from his cell (*vihāra*) in some park, his leafhut in forest glade, his cave on the hillside, with little bowl and staff, like the humblest of his disciples:

" . . . gentle and slow,  
Radiant in heavenly pity, lost in care  
For those he knew not save as fellow-lives,"

till, perhaps, he gains the riverside, where flows Mahi, Achiravati, or other tributary of the Ganges, or great Gangā herself. Nearly

<sup>13</sup> *Sati*; to have *sati* is to be *conscious sibi*. *Sati* and *hiri* together are the equivalent of our "conscience."

<sup>14</sup> *Vinñāna* or cognition. (Feer's text omits the South quarter.)

a century of similes group themselves along the banks. There is the broad-bosomed stream, mighty in power like the current of human desires, in which the heedless are borne away and sink; against which the strong-hearted "upstreamer" fights his way. Eastward, sea-ward bound flow those great streams; a host of diggers could not turn them westward, nor kings or millionaires turn back the heart of him whose "face is steadfastly set towards Nirvana."<sup>15</sup> See that log drifting past! As its chances of reaching the sea, undelayed and intact, so are those in the career of the convert, as one of the parables shows in detail. Crossing the stream is also a fertile source of imagery: the hither shore of perils and the further shore of the "fearless" desired haven; the brave and timid swimmers; the strong causeway<sup>16</sup> and the frail woven raft. The temporary use of the raft, prompting the rescued man to leave it stranded and not bear it away, is likened to leaving the beginnings of mere law-prompted living and "going on unto perfection."<sup>17</sup>

The fisherman busy with hook or net, the dumb<sup>18</sup> gasping fish, the wriggling eel and prudent tortoise, the dreaded crocodile and *susuka*, the sheaves of cut reeds, the floating masses of grass and bubbles of foam, the overhanging trees, all render service to the Man who saw.<sup>19</sup> But not all the calling of the man wishing to cross, would ever induce the inexorable law-bound further shore to come over to him, just as no priest ever taught righteous conduct by invocations to Indra and his compeers.

And now the cowherd, having in his charge the cattle of a whole community, as in Alpine pastures in the summer time, brings his herd to the ford to manœuvre a safe crossing. The Teacher watches, and points out some eleven qualities, lacking which no herd deserves his trust, no bhikkhu is worthy of his calling. And the plaintive calves and anxious mothers remind him of the need his newer disciples have of him and of his care for them, a more famous simile being that of child and nurse.

Adjoining the pastures is the *khetta*, or arable ground of the community, into the young corn of which bullocks stray and are

<sup>15</sup> Literally, "whose heart has long been set towards detachment, self-control" etc. (the simile occurs in different settings).

<sup>16</sup> *Setu*. No bridges are mentioned.

<sup>17</sup> Heb. v. 1. "Leaving things *quâ* lawful, let alone what are lawless," are the words in the original; as it were, "getting beyond 'Good' and 'Bad.'" See Majjhima-Nikāya, Dr. Neumann's translation, I, 223.

<sup>18</sup> Fish are repeatedly so characterized, a rendering now, I believe, disallowed (ἐλλοπος ἰχθύς) in the famous lines of Empedocles.

<sup>19</sup> Simile for "the Teacher."

chastised, pointing a moral. Here again a great crop of rural images greets us. For the laity, the *khetta* is the world of teachers and all in holy orders, the field, that is, of opportunity for pious acts. For the teachers the hearts of all men are the field where they may plow and sow seed. And the seed, as in Christ's parable, meets with various fates, and again, seed, when representing the person, not the thing taught, is of varying soundness.

The farmer, while his plowmen and their oxen rest and dine, challenges Gotama to show he has earned his bowlful by plowing, and the ready response comes entirely in metaphor.<sup>20</sup> The farmer, be it noted, is a Brahman; a token that the age is anterior to the proscription, for that caste, of agriculture and trade.

He enters one of the gateways of the town, gates compared as in Bunyan's allegory, to the avenues of sense, and we get another swarm of figures, from the street, the house, the market place. The wheel of cart or chariot follows the hoof like dogging retribution; and revolves about its linchpin, as beings in birth cycles are bound to their karma. The rich man's well-trained carriage thoroughbreds, the *rāja's* well-trained elephants come often into the pictures of an ethic of self-mastery, as does the sensitive temperament of the high-bred horse compared with the dulness of the plodding hack. The chariot of righteousness, driven by the Dhamma, by Reason, or by the Master, supreme charioteer, goes its way along the road that is called Straight, to the land of No-Fear, its syce, Right-Views, running before. The king's seven relief posting chariots, in readiness for a forced journey, are as the seven grades in the study of the holy life.

Soldiers in armor marching by suggest the armor of righteousness, as they did further west to St. Paul. And the evil doer they hale before the *rāja* is not man's only enemy that can "break through and steal." At the "crossways," the nucleus of the town, are shops (*āpana*) and workshops: the beef-butcher, as well as the mutton-butcher, is there, for these were days long before beef was tabu. The wheelwright planing knobs and blemishes out of his tyres; the fletcher molding his arrow points; the goldsmith applying the ordeal of fire to his precious metal; the potter, with his oven, his molds in two parts, his brittle wares, is here; and so are the dyer, the painter, the house-builder, the cooper, the leather dresser, and the florist. "Even as a painter paints in colors frescoes of human shapes on panel, wall or cloth, so does the worldling cause to come into being the constituents of yet another rebirth."

<sup>20</sup> Translated in Rhys Davids's *Manual of Buddhism*, S. P. C. K.



Children playing then as now with sand or mud, jealously guarding what is "mine," and a minute later knocking it no less earnestly to pieces, afford a picture of the power of self-analysis to dissipate the glamor about an object craved for, and the craving itself as well. The growing babies learn to do without leading-strings, and, from experience, to dread the fire, in these, as in Western similes, and more, to point a moral for adult disciples. These, if unwary are further compared to the mouse, whose imprudent move is looked for by the *bilāra*—pussy's Pali name—waiting on the rubbish heap. And the watch dog, chained to his post, then as now, might be bribed by a thieving tramp, as conscience is deceived by sense. If, again he winds his chain round the post, getting shorter range instead of longed-for liberty, he affords an ironic simile of that hankering after some form of after-life which did but bind the craving soul more closely to the bondage of life. For after-lives could only be conceived in terms of life as known.

If we halt with the Master at a house, another large family of images detach themselves to meet us;—the house itself, if that of a "house-father" in humble circumstances may be constructed, as were those of our Saxon forefathers a thousand years later, "of planks and withy string courses, of rushes and mortar,"<sup>21</sup> enclosing a portion of space." Equally definite were the constituents of bodily form with its, so to speak, enclosed portion of mental element.<sup>22</sup> The roof terminated in a *kūta*, or peak, a figure for a culminating doctrine, virtue or vice. Looking into the doors of two houses set close together illustrates the power, attributed to the saint, of divine power of vision as well as ordinary sight.

Fire, whether within the house or without, as servant or as master, plays a great part in these similes. Its luminance, its dependence on fuel, its power, the danger of it, and its insatiableness, are primitive conceptions appealing to a doctrine which extols the splendid function of the wise and good, insists on the universality of causation, and emphasizes the might of the passions.

The adjuncts of the household fire, the copper or brazen pots and pans, have also to play their part in metaphor, the various coatings defacing the polished surface being likened to the five great Hindrances of the bright, arduous, efficient life of the pure in heart: sensuality, ill will, sluggishness, worry and doubt. The polished surface of the *ādāsa* or mirror illustrates the importance

<sup>21</sup> Majjhima-Nikaya, 28th Sutta.

<sup>22</sup> A passage in the Upanishads, the current mythology, consigned mind, at death, to space, viewed as a fifth element.



of *reflection*, the word-play being identical with that possible to European languages. More distinctive is the metaphor of the wardrobe, or clothes-chest whence the choice of special suits or "robe-pairs" (*dussayuga*) for different occasions, is used to illustrate the well-ordered, well-stored intelligence.

The imagery grouped about the women busied round the hearth reveals a patriarchal state of society, with all the standpoints implied therein. The brethren diffident in their faith are compared to the newly-wed daughter-in-law's nervousness on entering her father-in-law's household. The housewife testing with finger and thumb the rice she is boiling, is said to have in common with all her sisters, a two-finger intelligence.<sup>28</sup> And the ways of women are likened, for caprice, crookedness, wantonness, seductive power and all the rest, to the path of a fish in the sea, the bends of the river, a public house or highway, to fire and flood, to the cat and other monsters. All such lore is of course Indian or Patriarchal, rather than Buddhist. Very few such similes have been fathered on the great Sage, who was quite impartial, in his appreciation of great intellect and high character, as to distinctions of sex. The degree to which women were at this time showing great unrest beneath the patriarchal regime and interest in the religious movement seething around their doors, does not come into our subject. Our central figure has regained the quiet of the woodland paths, and is either dining or taking siesta beneath a tree.

Some thirty to forty images are occupied with trees, from the folk-ethics, which compares treachery to a friend with lopping off the branch that gives you shade, to the doctrinal image of the tree's long growth as resembling that endless succession of rebirths, which the wise man, like the woodcutter, was concerned to terminate. Fruit as a simile of attainment, and the analogy of "the sere, the yellow leaf" is of the East, no less than of the West. A more distinctively Indian simile is that of such plants as the reed, the bamboo and the plantain perishing on attaining fruition, as the evil-doer is punished by his own deeds. But perhaps the most distinctively Buddhist imagery where trees play a part, is that used by the Master in discoursing to his leading disciple, Sāriputta, on the five states in which living beings exist: hell, the animal kingdom, the world of "shades" or ghosts (*pitti-visaya*), human life and life in some heaven. The first two are by the Teacher likened to a burning pit and to a pit of filth, into either of which the weary foredone traveler unforeseeing falls. The third is as a tree on barren soil, scanty

<sup>28</sup> A simile idiomatic in Italian.

of foliage, beneath which some such poor wayfarer finds no respite from the heat. The fourth is as the dense shade of a flourishing tree, where he would find great relief. The fifth is as a lofty terrace, where before a fine house the exhausted traveler sinks on a comfortable couch in great content. But,—and here the Buddha passes beyond the accepted beliefs—there is yet another state, likened to a lotus pool of cool translucent water, where, emerging from a fearsome forest, the wayfarer could plunge in, bathe, and drink, and then, heat, thirst, fatigue and anguish all appeased, could sit in blissful ease in that same wood erstwhile so impenetrable. This is emancipation, Nirvana;—the “rest remaining for” him or for her who has seen the one thing needful, and flung all hindrances to it aside.

It is but natural that to teachers practising the “simple life” of the open air in a subtropical climate, this image of sweet clear calm cold waters should possess peculiar attraction. It recurs over twenty times, and pictures forth various good things: not only emancipation, but also the doctrine itself, the emancipated one himself, the wise man, insight, rapture of contemplation, purity of heart, shallowness or depth of character.

Equally has the breezy silence of the mountain’s breast lent impressive similes to Buddhist teaching. The granite peak unshaken by the tempest, the inexorable heights, the Homeric horror of a mountain imminent and toppling to its fall, the broad brae supporting its forest trees, the lengthening shadows stealing over the plain, are applied, respectively, to the unfaltering arahat, to the grim facts of life and death, to the pressing facts of evil, to the benevolent patriarch, and to the remorseful conscience. But the similes most impressively felt seem to be those of the wider view, whether the idea illustrated be the expanded concepts of a higher ideal, the Lucretian consciousness of security above peril and turmoil, or the nobler vision of a world-saviour, looking down with pity and yearning.

\* \* \*

For the student who will treat of this fascinating theme in a book, it will be possible, not only to do more than just scratch the surface, but also to deal with it from the comparative point of view. He or she will be able to winnow out the metaphors common to the folk-lore and folk-philosophy of India which inevitably found their way into the canonical literature of the then paramount school of thought, and lay them beside others from the great store of the world:

"Still waters run deep;"

"Noisily go the little rills:  
Silent goes the great deep."<sup>26</sup>

"It is hard for thee to kick against the pricks,"

"Ye would cleave a rock with your head...  
Ye have thrust your breast upon a stake."<sup>27</sup>

And the residuum, whether original, or annexed from the teachings of other ancient Indian schools, can be further distinguished, either as resembling images used in the religious and ethical teachings of other lands and other ages, or, so far as appears, as peculiarly Buddhist in form, in application, or in both.

Both Christian and Buddhist writings, for instance, have impressed the impartial elements, and the solicitous brooding hen into their service. But with a difference: "Love your enemies,...do good to them that hate you—that ye may be the children of your Father...for he maketh his sun to rise on the evil and on the good"... "Even, Rāhula, as men cast what is clean and what is unclean upon the earth, into the water, air, fire; and the earth,... or the fire is not annoyed, does not repudiate, nor bear disgust, so should you practise this earthlike,...firelike disposition, nor let your heart be gripped by any contact as nice or not nice. Practise love Rāhula,...pity, sympathy, disinterestedness"...<sup>28</sup> The sublimity in the passionate yearning of the Saviour of men over the stubborn city exalts the homely metaphor of the anxious little hen to its own height. The Buddha takes her in an early stage of her motherly cares, and concerning a subject where earnestness is not so poignant. "Let a brother, if he have done his utmost in right training, not be anxious as to the result. He will surely come forth into the light in safety. Even as a hen who has duly brooded over and sat herself round her dozen eggs, may yearn, 'O that my little chicks may break open the egg-shell...and come forth into the light in safety!' Yet all the while those little chicks are sure to do so."<sup>27</sup>

These comparisons from the esthetic standpoint would certainly prove not the least fascinating part of this book that awaits its author. Where, in Buddhist or other literatures, can we plunge so gallantly into the color and sound, the stress and bustle of agitated mass-movements, as we do by the help of its similes, into the first book of the Iliad, with its buzzing bees, its wind waves in the corn, its refrain

<sup>26</sup> Sutta Nipāta, verse 720.

<sup>27</sup> Samyutta-Nikāya, i. 127.

<sup>28</sup> Majjhima-Nikāya, i. 423.

<sup>29</sup> Buddhist Suttas (S. B. E., xi) 233.

of roaring breakers, its crests of fire running over the slopes? How different is the wealth of quiet elemental beauty in the Gospels: "The wind bloweth where it listeth".... "Then shall the righteous shine forth as the sun".... "I am the true vine".... Can any Christian possibly eliminate the personal equation in which these pictures lie enframed? Can she, with what Matthew Arnold called the "Indian virtue of detachment," discern elemental, or other beauties, subtly or broadly sketched in the imagery clustering about Buddhist ethics? Let her anyway, or him, not make too hasty a survey of figures that have not twined themselves about the growth of childhood. As a parting valediction I will translate one or two elemental pictures. In the former is a soberer loftier version of one of Heine's half sublime half ironical, wholly rhapsodical figures in the Nord-See.<sup>28</sup> "Men may use manifold speech towards you brethren, rough and smooth, kind and cruel. But ye have, towards every one of them to cultivate these thoughts: we will not let our heart be disturbed nor evil sound escape our lips, kind and compassionate will we abide, our heart affectionate, free from secret malice. And such a man will we irradiate with loving heart, and going beyond him will we irradiate the whole world with heart of love, broad, deep, unbounded. If a man sought with spade and basket to dig up and remove the whole earth how should he succeed? for deep and immeasurable is the earth. Well then, say ye, we will suffuse the whole world with a heart like the great immeasurable earth. And if a man came with paints and sought to paint pictures on the sky, how should he? for formless and invisible is space. Well then say ye: we will suffuse the whole world with a firmamental heart, grown wide and infinite. And if a man came and sought to dry up Ganges with a torch, how should he?... Well then say ye: we will suffuse the whole world with a heart like Gangā, deep and infinite, free from wrath and ill-will"....

"All the means that can be used as a basis for well doing are not worth the sixteenth<sup>29</sup> part of the emancipation of the heart through love. That takes all those up into itself, outshining them in radiance and in glory. Just as whatsoever stars there be, their radiance avails not the sixteenth part of the radiance of the moon. That takes all those up into itself, outshining them in radiance and

<sup>28</sup> Readers will recall the fiery writing on the darkening sky of the Norway pine dipped into Etna: "*Agnes, ich liebe dich!*" The following two groups of figures occur in Majjhima Nikaya, 21st Sutta, and in Iti-vuttaka, a title meaning "The little 'Thus-saids'" (of the Buddha), the latter group recurring separately in other books with varying application.

<sup>29</sup> A reference to lunar measurement of time.

in glory. Just as in the last month of rains, at harvest time, the sun, mounting up on high into the clear and cloudless sky, overwhelms all darkness in the realms of space, and shines forth in radiance and in glory. Just as at night, when the dawn is breaking, the morning star shines out in radiance and in glory. Just so all the means that can be used as a basis towards well-doing avail not the sixteenth part of the emancipation of the heart through love. That takes all those up into itself, outshining them in radiance and in glory."

## A LETTER FROM ROME.

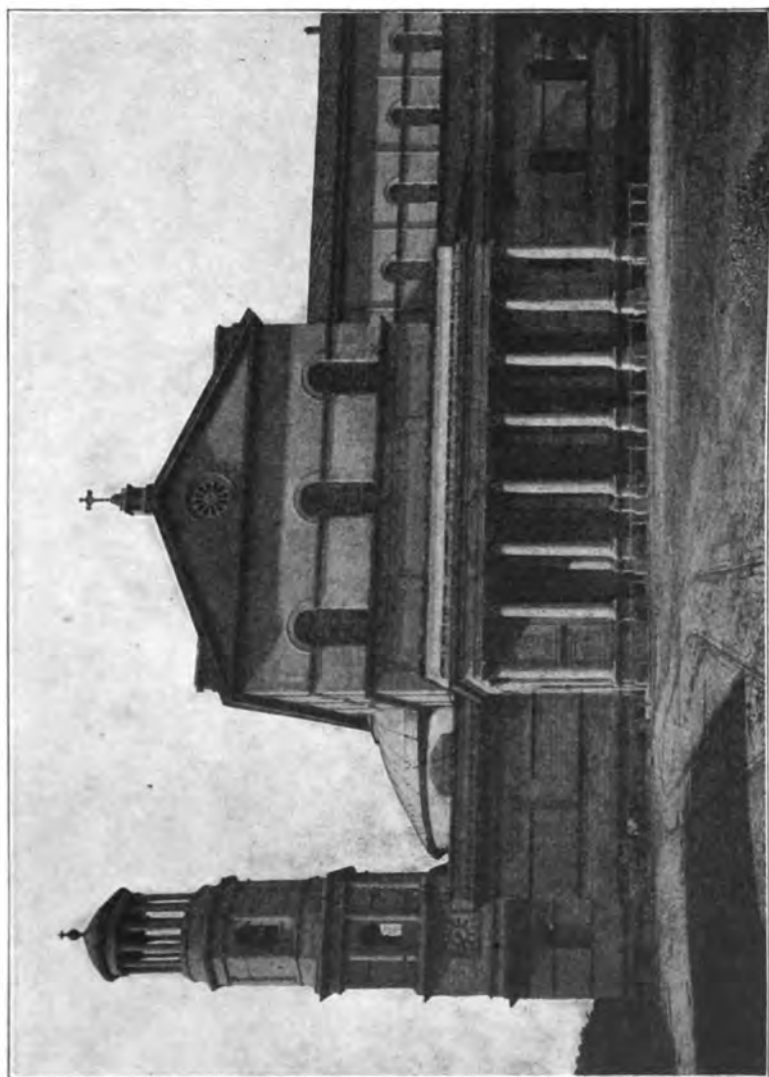
BY GEORGE C. BARTLETT.

[CONCLUSION.]

The church next in importance to St. Peter's is, I think, St. Paul's, which was erected, and remains a fitting monument over the assumed grave of that apostle. Never were two cathedrals more unlike, each showing a distinct individuality, having graduated from entirely opposite schools, and their tastes differing as to dress ornaments and proprieties. St. Paul's is modest and unassuming, full of hidden treasures, without sham, glitter, or deception. St. Peter's rather resembles a gorgeous ballet that is so beautiful and dazzling in its splendor that it shortens the breath and for the moment blinds the eye. St. Paul's makes one think of the Madonna, pure, full of heavenly exaltation, without show, but full of rich jewels that encircle the heart instead of flashing on the hand. It seems to offer salvation in the future, rather than amusement for the present. It rarely needs mending, for its rich garments were made to last, while St. Peter's spangles are continually dropping off. St. Paul's does not powder or paint, while St. Peter's rouges freely, and wears a false tooth or two although gilded with gold. St. Paul's is lovely and kindly, and invites all nations and races to worship within its walls, as it was built by the contributions from many nationalities and by men differing in religious beliefs. The original St. Paul's was burned, and to rebuild it the world at large was asked to contribute, and it quickly and nobly responded, as it always does, and, strange as it may seem, generous contributors were the so-called infidel Pasha of Egypt, who donated the alabaster pillar of the high altar; the heretic Emperor of Russia who sent a malachite altar, granite pillars were from the Emperor of Austria, among which is the one celebrated by Wordsworth when it stood on the Simplon, and which Napoleon intended for the triumphal arch of Milan; the King of Holland gave 50,000 francs, and one of the most liberal



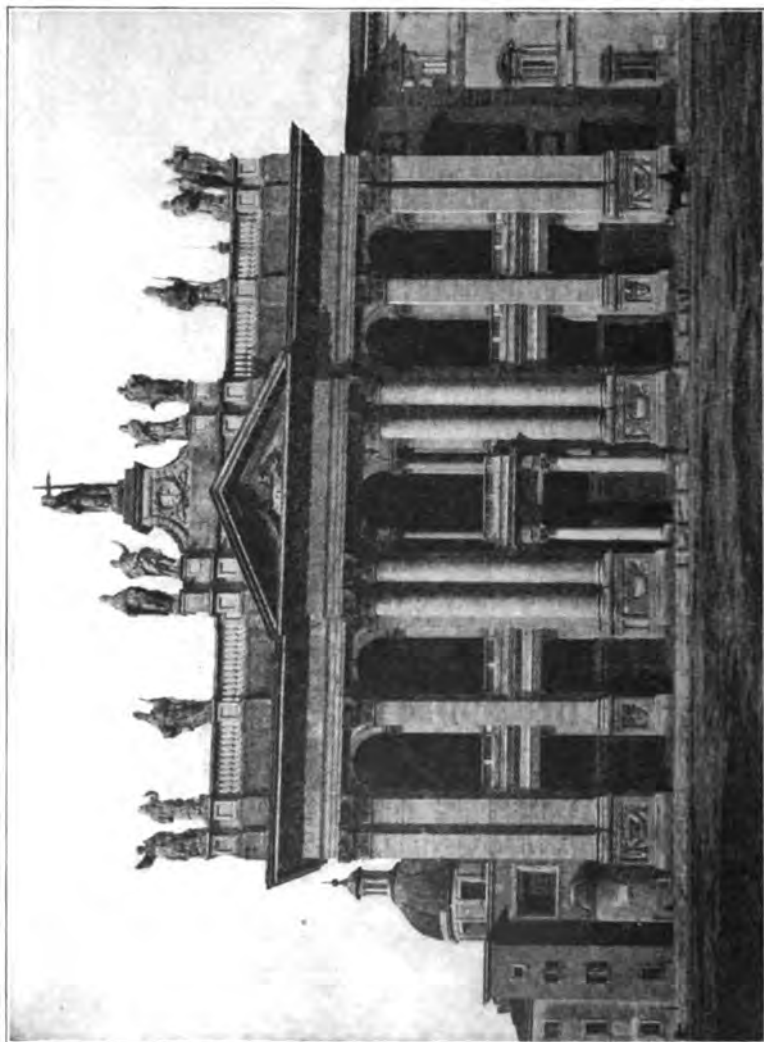
donors was a Jew—the Jew, misrepresented, the ever persecuted Jew,—who nevertheless is always coming to the front in generous and noble deeds although continually shoved back by the Gentiles.



ST. PAUL'S OUTSIDE THE WALLS.

We much admired a finely fitted-up chapel, a cozy little spot, where the king and his family worship; it belongs I believe to the church Santa Maria Maggiore, a celebrated church; the ceiling of which is gilded with American gold. Another church of interest was

the St. John Lateran that contains the *Scala Santa* or "Holy Stairs," which are said to have been brought from the palace of Pontius Pilate at Jerusalem. Men and women are continually climbing these stairs on their knees, and praying as they go up to view the likeness



ST. JOHN LATERAN.

of Jesus which hangs at the top and is said to have been made by St. Luke when he was twelve years old.

The churches through Italy contain, or pretend to contain, all kinds of relics of Jesus and his time; the guides at the churches

show the very pillar to which he was tied, his cradle, swaddling clothes, towel, thorns, parts of the reed, the cross, the sponge, the spear, etc. Somewhere in India we were shown with great ceremony



SCALA SANTA.

a piece of stone or marble on which was the impress of a large foot; this, we were told with due solemnity, was the foot-print of Mahomet; it is hardly necessary to say we did not believe the miracle. I was somewhat surprised in Rome to go through very

much the same experience, being shown a like piece of stone with a similar impress which we were told was the foot-print of Jesus.

There are a few monks of an ancient order living in an old church in Rome, who have a most curious receptacle for their dead companions, which consists of a room about one hundred feet long by fifty feet wide; the burial earth was brought from Jerusalem, which makes it doubly sacred ground. The monks are buried in this room, places being partitioned off to accommodate four or five in each section; after a special length of time the skeleton is dug up, dressed in its former wearing apparel and placed upright in its



CHRIST'S HEAD ATTRIBUTED TO ST. LUKE.

alloted place against the wall. Others are placed in a reclining position, each holds a card in its lifeless hand upon which is written his full name and a brief memoir. After remaining thus for a season their bones are taken apart and each one marked with the name. The different bones are then used to decorate the walls and ceiling making all kinds of odd and original designs with them, but as the walls and ceilings are now completely covered the bones are piled up like so much cord wood, the skulls looking out from the corners. While the decorations are quite ingenious they do not

produce a happy or cheerful effect. There are only four or five monks left of this peculiar order, and they are old and will soon join their brothers. By the decree of the King their death ends the order. But that ghostly room no doubt will be shown as one of the curiosities of Rome as long as the walls last, and forever it will be remembered by all who have looked inside its doors.

\* \* \*

The Pantheon and hundreds of churches throughout Italy are interesting because of their antiquity, paintings, statuary, and graves of the noted men and women who rest there.

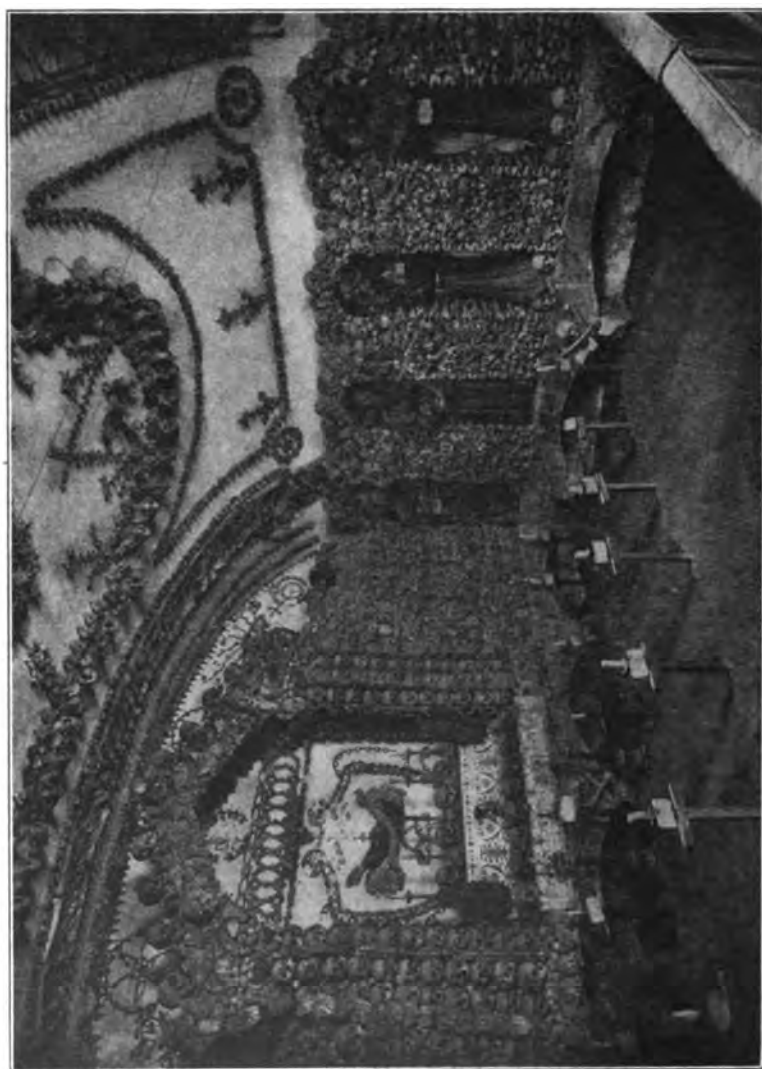


SANTA CROCE OF JERUSALEM.

We were at Rome during the Carnival season, and were pelted with flowers, oranges, and missiles as is their horrible custom. We looked in at one of the Carnival masked balls, and found it exceedingly lively, resembling somewhat our "French Ball."

The Italians seem to delight in paying all honor to the King and Queen and members of the royal family. We had the pleasure of visiting one of the palaces of the late Humberto, and it was refreshing to leave for a while the musty ruins of old Rome and enter a modern dwelling house where did reign supreme, youth, beauty, and culture; where the painting and statuary were modern, fresh

and attractive. Any bright day some of the royal family can be seen driving along the "Corso," thousands of people raising their hats as they pass. Victor Emanuel holds the reverence and love of



CEMETERY OF THE CAPUCINS.

his people still. He was buried at the Pantheon and to-day we inhaled the fragrance of flowers which had just been laid upon his tomb.

While driving along the Appian Way we stopped at a place



where the ashes of the dead repose,—a columbarium. It is a subterranean sepulchre. In the niches of the walls many urns are placed containing the ashes of the cremated with inscriptions written upon them by relatives and friends. They build similar places in India which look like large dry wells; they are not for the dead, however, but for the live pigeons. When the sun makes it uncomfortably hot for the birds they fly down this brick-lined well—the columbary. Each bird has a little cool aperture, and knows its own home. And so they live their dove life of love, alternating between sunshine and shade.



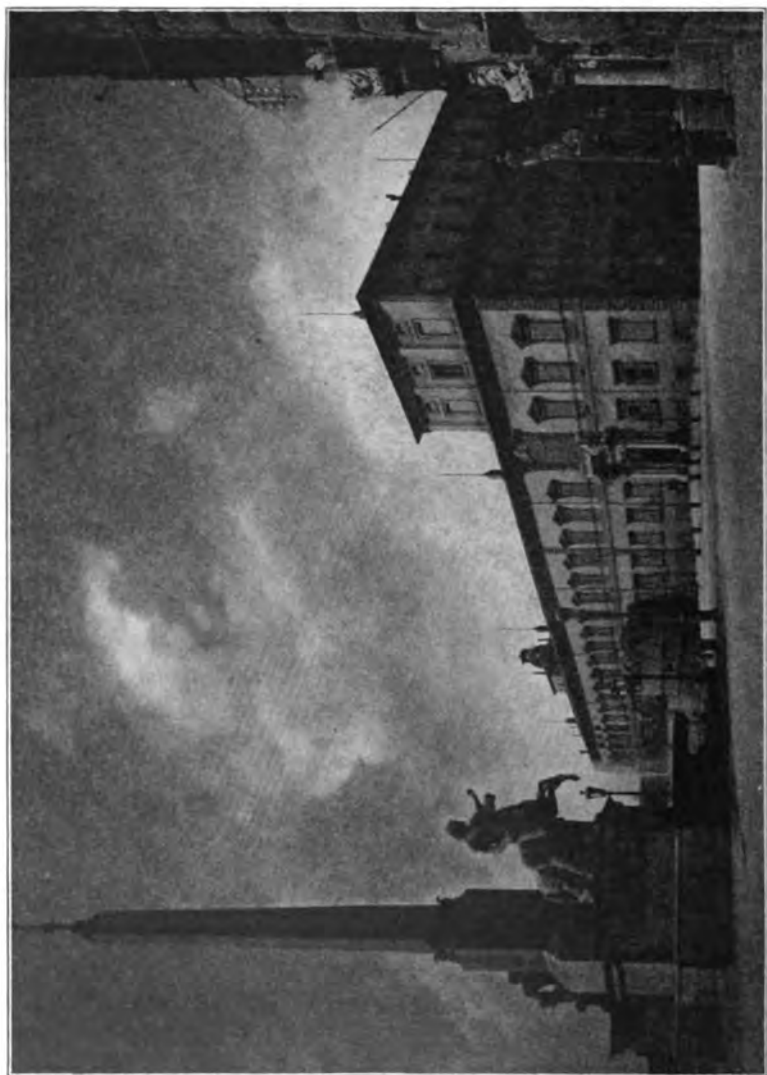
PANTHEON OF AGRIPPA.

We spent hours looking at the ruins of the baths which I suppose long ago were grand club houses, with the baths a specialty. Miles of abandoned aqueducts are still lying there open for inspection, and a number of old and uninteresting obelisks stand about in solemn silence—the ugliest curiosities in the world. If the hieroglyphics on them were translated into the language of the country where they are exhibited, so that all could read understandingly, they then would become a source of education, a translation of old history, and would make up for their ugliness by their revelations.

The forum, colosseum, and many of the ruins stand almost in

the heart of the city, a circumstance which gives Rome a peculiarity and individuality all its own.

History tells of the cruel combats of the gladiators, the fight to



QUIRINAL PALACE.

the death of man with beast, which exhibitions were supposed to give much delight and pleasure to the cultured men and women of Rome, and to have taken place at the Colosseum. I am inclined to believe

such cruel history to be greatly exaggerated. It is true there must be a little fire where there is so much smoke, but writers in the past as well as in the present seem prone to exaggerate. Truth is so commonplace that they must stretch the imagination to make history



THE APPIAN WAY.

thrilling, exciting and interesting. Take for example the interviews of to-day. The man interviewed need hardly speak a word: the reporter converses with him a few moments, looks him well over, and the next morning prints three columns which the celebrity

is supposed to have said, but which in reality is the reporter's idea of what he might, could, would, or should have said. No history should be believed which does not appeal to reason.



A FUNERAL IN THE COLUMBARIUM.

By H. Le Roux.

All the military men and many of the civilians wear a cloak peculiar to Italy. It is very becoming and gives the wearer the

appearance of brave knights and bold cavaliers. Even the beggars wear them, a little soiled and tattered perhaps, but still the emblem of pride, gentility and dignity; if you should offer one of them a piece of money which he considered insufficient, he would draw his



CLOACA MASSIMA.

cloak from you in disgust, and throwing the end of it over his shoulder give you a look as much as to say, you were the beggar, and he a general in the army.

Many of the ruins and relics of Rome have but recently been excavated. I believe the age of the new Forum is only about forty years, and some discoveries of less importance have been made in the last few years. Children making mud-pies in their back-yards are quiet liable to discover stables which belonged to the Cæsars; or find a new-old Colosseum.

We still find the cathedrals interesting museums of art, and it is not uncommon to see artists at work in them copying from the old masters; tourists are continually going in and out; a load of lumber, for repairs, is carried in occasionally; masons and decorators are at



THE FORUM.

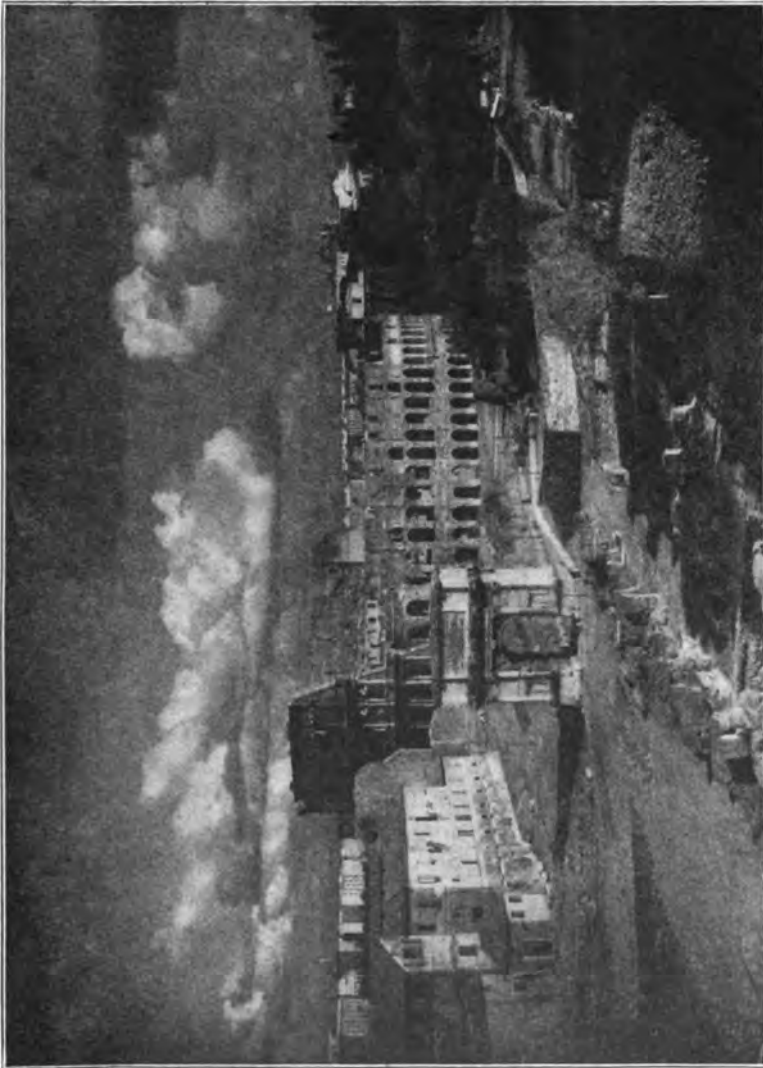
work, and at the same time service is usually going on and the confessional boxes are occupied—all of which impressed me as being a little out of harmony—discordant.

\* \* \*

I shall never forget my disappointment when as a small boy in visiting several large cities, I found that they resembled so much my own native city of Hartford, Conn. I kept repeating and reiterating my disappointment to every one with whom I had any conversation. They asked me what I expected. I replied, "I expected



everything to be entirely different from anything I had seen at home." Sleeping and waking I had dreamed of many interesting and strange things I should behold. I imagined that men, women



THE COLOSSEUM AND THE PALACE OF THE CAESARS.

and children, would all look unlike our home people and certainly dress in garments and colors I had never seen. I thought the horses, cattle and dogs would show at once that they belonged to a foreign family, and the buildings and dwelling houses would differ from ours

in design—one city differing from another in glory. Later in life, in visiting Europe, that same disappointment of my youth came back to me and I found while walking under the Lindens of Berlin, or on the Boulevards of Paris, or winding round the Strand in London, that, save for the language, each city and thoroughfare resembled the other too much to satisfy my expectations. In Eastern countries my imagination was fully gratified, and I felt that I was truly away from home; that I had found a foreign country; all was changed, I was in a different world. Japan, China, Singapore, Penang, Ceylon, India, these countries were a panorama of wondrous interest daily. There at last, though not in Rome, has the dream of my boyhood been realized.

## BUDDHIST MEDITATIONS.\*

COMMUNICATED BY THE EDITOR.

THE Rev. A. Lloyd, lecturer in the Imperial University of Tokyo, President of the Asiatic Society of Japan, and formerly fellow at Peterhouse, Cambridge, has published several interesting books in which he contrasts Japanese Buddhism with Christianity. He has the religious zeal of a missionary, and his Christian piety is very sympathetic because it is unquestionably genuine. There is no attempt at misrepresenting Buddhism. On the contrary he exhibits a great admiration for the profundity of its doctrines, as well as the earnest spirit of its morality, but he points out in notes superadded to his explanations that Christianity is superior, and suggests that Christians ought to understand the spirit of the Buddha even better than Buddhists. We reproduce here a translation which Mr. Lloyd has made from a collection of a Buddhist book entitled *Fukio Taikan*, which seems to be a "general review of religious sermons." It contains in poetic form a great number of maxims which are frequently used as texts for sermons in Buddhist temples. We omit the collection of such sayings as are commonly known through other Buddhist scriptures (collected by Mr. Lloyd on pages 67 to 82), and limit ourselves to the second instalment which contains verses of a typical Japanese interpretation of Buddhism. The form of these lines is what we might call blank verse. They are unrhymed and their poetry consists simply in the rhythm. Concerning the translation Mr. Lloyd says: "I have treated my Japanese originals with a very free hand, preserving indeed as far as possible the central thought and touch; but throwing literality to the winds, and in many places combining into one English poem the central thoughts of several Japanese ones. . . . And yet I believe that I have not often misinterpreted, however much I may have mistranslated."

\* Selected and translated from the *Fukio Taikan*, by the Rev. A. Lloyd.

The italicized headings are authors of the poems—in most cases emperors or famous heroes of Japan.

POETICAL MEDITATIONS.

*H. M. the present Emperor.*

On the cold winter nights I lay me down,  
And feel the warm folds of my bed,—and then  
My heart portrays the sufferings of the poor.

*H. M. the present Empress.*

The winter, with its rigors, touches not  
Our bodies, clad in vestments warm and rich;  
But when we think upon the shivering poor  
That freeze in their thin rags, the cruel tooth  
Of pitiless winter bites our inmost heart.

*Nintoku.*

From the high roof of my Imperial home  
I look upon the city, and behold  
The rising smoke from many a lowly hut,  
And know that all is well within the land.

*Tenchi.*

The thatch upon the cottage is so thin  
That the rain penetrates it, drop by drop,  
And as he works the farmer's hand is wet.

*Gotoba.*

The night is cold, the mournful sighing wind  
Howls through the chamber door, and then I know  
How cold must be the cottage of the poor.

*Godaigo.*

My people's peace, the welfare of my land,  
What an unending theme for thought is here!

*Komei.*

Perish my body 'neath the cold, clear wave  
Of some dark well,—but let no foreign foot  
Pollute the water with its presence here.

*Kwazan-in.*

The whole world is but Buddha: then to make  
Distinction between high and low, or rich and poor,  
'Twixt folk, and folk,—how great a sin this were.

*Shujaku.*

How profitless a thing is this same self,  
That I should think of it! A few more months,  
And lo! 'tis scattered to the winds that blow,  
And all resolved into nothingness.

*Gotaba.*

The towering peak catches the rising sun,  
And all men see it; but the dried-up stick,  
That lies beneath the brushwood in the glen,  
Escapes the ken of man.

*Minamoto Sanetomo.*

- a* The cold spring wind is fragrant with the scent  
Of the first flowering plum, and, as it blows,  
The fragrance lingers in my garment's fold.
- b* Some speak of Buddhas, some of countless gods;  
What are they, but creations of the mind?
- c* Put not your trust in anything you see:  
All that you see, hear, feel, is but a dream.
- d* Better a man confess his inmost sin,  
Than build a holy Temple to the gods.
- e* The world's a dream, a cherry flow'r that blows,  
And sheds its petal-snow, and is no more.
- f* Spring verges on to summer, and the bloom,  
That pleased my eye in April, is no more.
- g* At midnight, in the glistening drops of dew,  
That sparkle on the lotus-petal, see  
The moon's bright face reflected wholly there.

*Minamoto Toshiyori.*

The moon, at early dawn, sinks in the West,  
And all the world is bathed in silver light.  
What glory can the Rising Sun bestow,  
To perfect those pure beams?

*Minamoto Iyetaka.*

Oh fool! that, with misguided confidence,  
 Bragg'st of to-morrow, and to-morrow's hopes!  
 To-morrow's hopes?—What are they but refrains  
 Still trembling in the air from yester-night?

*Muso Kokushi.*

- a Where goes the flame when the too envious breath  
 Of heaven tears it from its burning wick?  
 Where, but to its first home, obscurity?  
 b The image thou beholdest in thy soul,  
 What is it but a trail of glory, brought  
 From some pre-natal life yon-side the womb?

*Hideyoshi.*

Life's but a dew that sparkles on the leaf,  
 And sparkling, melts—and all my mighty deeds  
 At Osaka are but as images  
 Reflected in the dewdrops,—dreams that pass,  
 With him that dreamed them, into nothingness.

*Hideyoshi.*

In stole and scarf, the counterfeited priests  
 Of this decadent age go round the streets,  
 Deceiving men with outward pomp and pride;  
 But, see, the fox peeps out beneath their robes.

*Kōbō Daishi.*

What human Voice can tell me 'this is good  
 For man to do,' or 'this is bad for thee?'  
 For human voice speaks as the heart doth think,  
 And in the heart is naught but constant change.

Ashishi to mo

Yoshi to mo ikani

Ii-hatesan:

Ori-ori kawaru

Hito no kokoro wo.

*Hōnen Shōnin.*

Why pray for length of years,—a life prolonged  
 To the full century? Lo! Mida's life  
 Is endless—and that endless life is thine.



*Hōnen Shōnin.*

A hermit's cell, . . . and by its lonely door  
A formless mist. . . but, by and by, the mist  
Transmutes itself into the purple cloud  
That forms the vestibule of Paradise.

*Shinran Shōnin.*

Say not 'there'll be a morrow'; for to-night  
The wind may rise, and ere the night is o'er,  
The cherry flower lie scattered on the earth.

*Ki Tsurayuki.*

In my curved palm I hold a tiny drop  
Of matter, where, for one brief space of time,  
I see the moon's round face reflected.  
Such is life.

*Sōjō Henjō.*

The dewdrops fall on the broad lotus leaf,  
Linger a little while, and then roll off,  
One here, one there, and are not.  
Such is life.

*Akasome-emon.*

If I that sing am nought, and they that live  
With me are nought, and nought the world I see:  
How shall this nought hinder my mind to grasp  
The sole true fact—Infinite Nothingness?

*Kusunoki Masashige.*

"Deep water and thin ice!"—the man that sees  
This notice by the frozen lake, and still  
Ventures upon the ice, call him a fool!

*Jichin (Priest).*

I live within material forms of flesh,  
Yet when I was not, "Self" was ever there;  
For "self" is Buddha.

[This poem should be contrasted with another stanza also contained in the  
*Fukio Taikan*, which reads as follows:

"No moon is in the water  
And all is but reflection.  
Fools take the sheen for real  
And think there is an ego.]"\*

*Jichin.*

The man that has true light, no darkness dwells  
Within his soul. Who shall describe the peace  
Of that Pure Land, where this true light doth shine?

*Ton-a.*

Whom shall I ask to preach the Law to me?  
Whom, but my own true mind?

*Bukkoku Zenji.*

Through bush and brake you climb to seize the branch  
Of the wild cherry-tree that lures you forth  
To seek it for its beauty. When 'tis seized,  
Beware lest, in the hour of joy, you shake  
The quickly-falling petals from the branch.

\*The bracketed passage is an editorial addition. Rev. A. Lloyd makes the following comment on the Buddhist doctrine concerning "self":

"This poem illustrates the Buddhist doctrine of the soul, as given in the Introduction. The "I" or "Ego," i. e., the soul of man, is born with man, and is at death dissolved. The "I" is nothing but a bundle of faculties, seeing, hearing, intuition, etc., kept together by the presence of "self." At birth these faculties come together, by means of the union of the bodily organs, and form a connecting link between the material body and "Self," which is Buddha (or God). At death, the "I" is dissolved, and only "Self" remains, conditioned by the fruits of deeds done in the body, but yearning to be absorbed in Buddha from whom it has emanated.

"Yet, in spite of this doctrine, Buddhists believe that Amida meets the faithful soul and conducts it to the Western Paradise, with its identity preserved through and beyond death. And every Japanese believes that the faithful dead revisit the earth at the Bon Festival, and that the brave dead still rejoice in the wars in which they lost their lives. A belief in the immortality of the soul is innate in the human mind."

The Buddhist doctrine is simple enough and yet it is difficult to grasp it, because it seems contradictory.

The Buddhist doctrine of the *anatman* teaches that there is no *atman*, i. e., no self or ego, in the sense of a separate and immutable entity as taught in the Upanishads. The ego (or self) is a fleeting phenomenon and has no real existence, but the contents of the ego, man's ideas, his reason and his aspirations are the reflection of the law and order that governs the world, and so the reality reflected in the ego is immortal. The substance of the soul consists of rays that come from the eternal Buddha, also called Dharmakaya, the entirety of all laws, or Amitabha, the source of wisdom.

Since Buddhism does not believe in the existence of an *atman* as a distinct entity, it also rejects the Brahman doctrine of a transmigration of the soul. Yet Buddhists believe in immortality, for the same soul with its identical aspirations reappears in the coming generation. Briefly stated the Buddhist reincarnation is by rebirth not by transmigration. For further details see *The Dharma*, p. 74 ff.

*Umetsubo no Nyogyo. Death.*

At eve I hear the sad cicada sing  
The knell of darkening days—a mournful song,—  
In case no morrow's dawn should break for me.

*Ryōnen (Priest).*

I gaze within, at my own heart, and see  
The whole wide world, in brief, reflected there,  
Each passion, pride, hope, fear, and burning lust:  
And gazing, comprehend the ancient saw,  
"Man is a mirror that reflects the world."

*Rengetsu.*

All day the wind blows rustling through the pines,  
And my dull ears heed not the wonted sound:  
But when the rustling wind doth cease to blow,  
My soul starts, conscious of a Something missed.

*Abe Suruga no Kami.*

"Thou hast a devil," says my friend to me,  
And I, indignantly, give him the lie.  
But when my conscience whispers me and says,  
"Thou hast a devil," how can I retort?

*To-a.*

I stand upon the Unknown Ocean's brink,  
My long land-journey done, and, by the strand,  
The good ship "Saving Faith" lies anchoring  
To waft me, with fair tides and favoring gales,  
To the Pure Land upon the other side.

*Takeda Shingen.*

We watch the changing phases of the moon,  
From crescent back to crescent, and perchance  
Think it has really changed.  
'Tis thus the world  
Fixes its gaze upon the transient show  
And pomp of this material world of ours,  
Nor heeds the unchanging Truth that dwells beneath.

*Kaya.*

In spring, the young colt gambols on the plain,  
 This way and that, nor heeds the rightful path,  
 Which only they can find who know the marks  
 That led them to the Way.

*Dōgen.*

- a* Only on some tall rock, that towers high  
 Above the splash and turmoil of the waves  
 Can I inscribe the Law. . . .
- b* 'Tis something more,  
 This Law, than the mere breath of spoken words:—  
 Upon the Wayside grass it leaves no print  
 To mark its passage. . . .
- c* It is like a flower,  
 Born in my own heart-land, and where it blooms,  
 'Tis always spring for me. . . .
- d* Whether in May,  
 The flowers bloom, or in the summer brakes  
 The cuckoo tunes his song, or autumn fields  
 Are bright with silver moonlight, or the snow  
 Lies deep on winter hills—'tis always spring  
 In my heart-land, that has the Light within,  
 And knows the Law. . . .
- e* The darkly gathering night  
 Falls fast with lowering clouds, yet through the gloom  
 The fowl, unerring, finds its homeward way,  
 Trailing across the sky a long, black line:  
 So flies my soul back to its native rest,  
 Deep in the mountain fastness—to *itself*.

*Gyōkai.*

- a* The waves that dash against the rock have ceased  
 Their noisy rage, and straightway there is peace:  
 But the live coals burn flameless on the hearth,  
 Nor cease their heat. . . .
- b* And such a fire is hell,  
 Unceasing flame—not kindled by some fiend,  
 Inmate or denizen of Tartarus,  
 But kindled, fed, and fanned within the heart  
 By mind alone. . . .

- c* Mind working endlessly  
 Produces Hell, and endless are its pains,  
 To them that know not the true power of Mind,  
 The One Mind linking all....
- d* Yet, oh, the joy  
 To be a man, and have it in my power  
 To know the path of Truth, and, traveling thus,  
 To reach the goal where Hell and Heaven cease  
 In one Nirvana of perpetual bliss....
- e* Great Mida's name sounds constant in my ears,  
 And as I hear the oft repeated sounds  
 The veil is drawn that hides the Truth from me,  
 And the bright light of Heaven fills all my soul....
- f* The life thou takest, is it not the same  
 As that thou lov'st to live?  
 Then take it not.

*Anon.*

Yon glassy mirror of the placid lake  
 Reflects the sky, and trees, and twinkling stars.  
 Approach it closer, lo! the scene hath changed:  
 Instead of stars and sky, thou see'st thyself;  
 For 'twas thy mind created stars and sky,  
 Reflected in the mirror of the pool.  
 Thus may'st thou learn that all phenomena  
 Are but *phainomena*, or things that *seem*  
 To thy reflecting mind, but not the Truth  
 And Essence of Eternal Verity;—  
 Which Essence is the all-informing Mind.

*Anon.*

Year after year the annual flowers bloom  
 Upon the bush uninterruptedly.  
 Thus Buddha lives unchanged; but we, that are  
 But shows and shadows of the Inner Soul,  
 Bud, bloom, and die, as changing years roll on.

*Anon.*

A dewdrop life, a brief and sparkling hour  
 Upon the lotus leaf! And as I gaze,  
 My fellow drops, that sparkled in the sun,  
 Have vanished into nothingness, and I  
 Am left alone to marvel at my age.

*Anon.*

The daylight dies: my life is at its end:  
To-morrow night the Temple Bell will sound  
Its wonted Vesper call, but not for me:  
I shall not hear it,—not as “I,”—yet, merged  
In the great Whole of Things, I too shall hear.

*Anon.*

I take no rope in my unskilful hands,  
Nor labor at the oar to cross the stream:  
The boatman whom I trust will row me o'er  
To the safe haven of the shore beyond.

*Anon.*

The world is nothing but to-day. To-day  
Is present, yesterday is past, and lo!  
Who knows what will be when to-morrow dawns?

*Anon.*

Rain, sleet, and snow, the gathering mist that creeps  
Adown the mountain-side, the dashing stream  
That babbles o'er the pebbles to the sea,—  
We give them different names to suit their forms,  
But th' underlying substance is the same.

*Anon.*

You gather stones from off the waste hill-side,  
And therewith build a cottage, snug and warm;  
But the hut falls with time, and by and by  
There's naught, but just the waste hill-side again.

*Ikkyū.*

My sins piled up reach to Sumeru's top:  
Yet, praised be Buddha's name, King Yema's book,  
Shows my unhappy record blotted out.

*Ikkyū's mother.*

When I give utterance to my surging thoughts,  
I oft repent me of my foolish words:



*Zeisho Aisuko.*

- Digitized by Google

## MESSIAH—CHRISTOS.

BY RABBI SIGMUND FREY.

IN the February number of *The Open Court* Dr. Paul Carus published an article on "Christ and Christians," which has called forth many comments. No historian as yet has pointed out the exact time when the Messiah idea arose in Israel. The term *Mo-shiyach*,<sup>1</sup> Messiah, a derivation from the Niphal (passive) form of *masha'h*, "one that had been anointed," referred primarily to the High Priest, and after Israel had chosen a royal ruler it then referred also to the king.

The first and oldest oracle about a Messianic age to come we meet in Joel iii-iv. No person but the spirit of God is mentioned. (Cf. Acts ii. 16-22.) I desire to call attention to the fact that the prophecy of Joel refers to Jews only, and that the New Testament translates after the Septuagint (*ibid.* iii. 5): "And it shall come to pass whosoever shall call on the name of the Lord shall be saved," *sothesetai*,<sup>2</sup> fut. pass. of *sozo*,<sup>3</sup> which is misleading. The Hebrew word used is the Niphal of *malat*, "to escape," "shall (be enabled to) escape" (Germ. *entrinnen*). If we compare Joel with Ezekiel xxxvi. 24-28 and Jeremiah xxxi. 31-34, we understand immediately that according to the (Jewish) conception of the Prophets the creation of a personal Messiah or a second God is excluded, that the *b'rith 'hadashah* cannot allude to Jesus and Christianity as Christian theologians wish to make believe, but that idolatry—a triune God-head included—will disappear, all mankind will recognize and worship the One and only God, and as a consequence truth, justice and righteousness will triumph and sway man's conduct. That there was no thought of a Messiah or Saviour in person, a descendant of the house of David, can be easily deduced from 1 Kings xii. 16. The ten tribes, or their representatives, express themselves: "What

<sup>1</sup> משיח

<sup>2</sup> σωθήσεται

<sup>3</sup> σώζω

portion have we in David? nor have we any inheritance in the son of Jesse."

Only after Israel had been divided into two kingdoms could the idea of one "shepherd," one king, a *mashiya'h* have been advanced. The many misfortunes both kingdoms had experienced gave rise to the comforting thought and word that a Redeemer, a man like Moses, would come to deliver them from physical oppression. As the greatest glory both in war and in peace was witnessed by Israel during the reign of David the idea of a personal Messiah was allied to the house of David. This promise was inspiring and consoling. But we find nowhere that he shall be deified nor does it appear anywhere that he shall be the son of God. On the contrary, it seems that in course of time the personage became a secondary consideration, and founded upon some tradition we hear that Samson was to be the Messiah, and we read about a "Mashiya'h ben Joseph." In Suckak 52b we find, "And the Lord showeth to me four artificers (of brass, iron, stone and wood *cheresh*,<sup>4</sup> Gesenius) Zech. ii. 3 Rashi, four *Meshichim*. The Rabbis ask, Who are they? Mashiya'h ben David (of the house of David); Mashiya'h ben Joseph (not the father's name but of Joseph's family); Elijah and the Cohain *Zedeq*, to which Rashi comments Elijah because he built the altar on Mount Carmel; and the last one is Sem who helped his father Noah to build the ark. These four are to rear the temple at Jerusalem.

In this connection I may mention that the Rabbis maintain that Cyrus is called Mashiya'h because God had appointed him to rebuild the sanctuary and to gather the exiles (Megillah 12a). The time of the advent of the Messiah was calculated. Rabba bar Joseph, president of the academy at Machusa, claimed that Daniel was mistaken (*ibid.*). The Rabbis also tried to find his name through application of some Biblical verses (Sanhedrin 98b). His name will be Shiloh (Gen. xlix. 10) or Jinnon (Ps. lxxii. 17) or *Haninah* (Jer. xvii. 13) or Mena'chem Paraclet (Lam. i. 16) (John xiv. 16). Hillel rejects all these calculations and speculations with three words *ain Mashiya'h le'israel*, "There is no Messiah for Israel" (to be expected) Sanhed. 98b-99a), to which Rashi adds: "The Holy One Himself will rule over them and he will redeem<sup>5</sup> them." The word *Goail*<sup>6</sup> appears as Redeemer many times (however in connection with dam blood as avenger), e. g., *Goail Jisraail* Isa xlix. 7, "Thus hath said the Lord, the Redeemer of Israel." The Septuagint renders Redeemer with *rysamenos*<sup>7</sup> (fut. aorist part. of *ryomai*<sup>8</sup>).

<sup>4</sup> חֶרֶשׁ      <sup>5</sup> וַיִּגְאֹל      <sup>6</sup> גּוֹאֵל      <sup>7</sup> ὁ ῥυσάμενος αὐτὸν ἐξ ὅλης      <sup>8</sup> ῥυσσάω

Dr. Carus is mistaken when he says, "The Hebrew language does not possess the word 'saviour.'" The Hebrew language has several words that cover the idea according to Jewish conception, as in Is. xliii. 11, "I, I am the Lord and beside me there is no *moshiya*<sup>9</sup> (Saviour)." The Septuagint renders it with *sozon*.<sup>10</sup> The passage Habackuk iii. 13 *leyaisha et mechihekha*, which the Rev. Mr. Kampmeier seems to have overlooked is given in the Greek version *tou sozai ton christon sou*,<sup>11</sup> and the preceding *leyaisha* as *soterian*.<sup>12</sup> The same verb in Ex. xiv. 13-30, is *errhysato* from *ryomai*. The Greek translators, or rather interpreters, made some fine distinctions in the communication of ideas contained in the Hebrew words or in the context. Thus Deut. xxii. 27, where the same term *Moshiya* appears, they apply *boetheo*.<sup>13</sup> There can be no doubt that *Moshiya* is to denote Saviour. The words *goail* and *moshiya* are retained in the doxology in the sense of Redeemer or Saviour. Still another word containing and conveying the idea of redeeming, saving, preserving, is *padah*<sup>14</sup> (Is. i. 27; Ps. xxxiv. 23; Deut. xiii. 2. *Rophai*,<sup>15</sup> "I the Lord am thy healer," (Ex. xv. 26); "I wound and I heal," (Deut. xxxii. 39); "Heal me and I shall be healed, save me and I shall be saved (Jer. xvii. 14). Christian theology has distilled God of his essence and has instilled the *quiddity* of the Father into the only begotten son. If salvation be wrested from the Father, why not also the power and wisdom to heal? That is logic. The idea that God is Saviour stood Godfather at the birth of Judaism. God saved Israel from Egyptian bondage and brought them freedom. The sages maintain *Benissan migalu benissan attidin leyigal* (Rosh Hashanah iib), "as Israel was redeemed in Nissan (month) so they are destined to be redeemed in Nissan." Perhaps the Messiah myth of Jesus has some connection with that opinion of our Rabbis. Jesus died and reappeared in Passover (Nissan).

The description of the millennial age in the Bible is different from what it is now after Jesus had been proclaimed as a Messiah and adored as a God. Evil will be conquered (Is. xi. 9); all ills and diseases will be healed (Ex. xxiii. 25); death shall be overcome (Is. xxv. 8); man reconciled with God (Lev. xvi. 30); no war (Micah iv. 4). Nation borrowed from nation not only words and coined them in their own mint according to their own form and

<sup>9</sup> מושיע<sup>10</sup> σωζω<sup>11</sup> τοῦ σου σωσάμενον χριστόν σου<sup>12</sup> σωτηρίαν<sup>13</sup> ἐλθεῖν<sup>14</sup> ῥυή<sup>15</sup> רפא

sound, but also the ideas they contained which had to undergo the same process in the mint of the mind.

No doubt that the Jews had appropriated pagan ideas concerning God, universe, and man, but they were reformed and remodeled and harmonized with the fundamental principle of the Unity of God, the first and second commandments. The incarnation idea is purely pagan, and, as expressed, for instance, in John i. 14-18, was rejected by the Jews at all times. Dr. Carus says, "When Christians speak of Christ as the Messiah they mean that the Jews ought to abandon their Messianic hopes of a restoration of Israel, and that they ought to believe in Jesus Christ as the international Saviour who by a fulfilment of the Law has abolished it." The Jews have given up those Messianic hopes long ago, and still they refuse to believe in Jesus as the *international Saviour*. The reasons are obvious. These prophets upon whose words Christian theology rear the Jesus Messiah pillar predict that the Messiah is sent for the sole purpose to gather all the Jews—even a single one that may be living in some forlorn hamlet—and to bring about the restoration of Israel in its pristine glory. "Who by fulfilment of the law has abolished it" is simply verbiage, phraseology not worthy to be considered. Which law or laws did he fulfil and which did he abolish, and by whose authority? Nor did Jesus assume such authority (Matt. v. 17-19). Some of the Mosaic laws bear the injunction *B'rith olam* or *'huqath olam*. Fact and truth testify that not a single law was fulfilled nor did Peter and his followers abrogate the law immediately after Jesus's resurrection. They had to meet in council to consider the proposition (Acts xv. 1, 5-6). The question is open. How can a law be fulfilled by one or more persons to such a degree that it is to lose its intrinsic force? Can God himself abolish the laws of nature? Again we have to deal with an utterance of the Rabbis, "All laws will be abolished in the time of Messiah," which means that all mankind will be filled with the Spirit of God. "They will do no harm nor hurt on his mountain"; accordingly all laws, religious, ceremonial, criminal, etc. will not be necessary.

Christian theologians place Hebrew words into the Procrustean bed and stretch them to make them read as they please "that it might be fulfilled." The word *notzri* with regard to Jesus cannot be construed as Saviour because firstly *natzar* nowhere appears in the sense of saving, but means the German *bewahren*, *beobachten*, and secondly it refers to his birthplace, and the construction is like *Moabi*,<sup>18</sup> a Moabite. I am surprised that as yet it has not been

<sup>18</sup> מואבי

pointed out that Jesus is to be understood by *notzair* in Ex. xxxiv. 7. The word Nazarene originated from the Greek of Matt. ii. 23, "And he came and dwelt in a city called Nazareth that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene." I confess I am unable to find which prophet said so and where in the Bible this is mentioned. The Gospel writer had perhaps the word *naitzer*,<sup>17</sup> "a sprout," in view (Is. xi. 1). Delitzsch translates Nazareth with the Hebrew *Nezareth*,<sup>18</sup> an inhabitant thereof, *Notzri*, plur. *Notzrim*. In the New Testament the Greek is spelled with a zeta<sup>19</sup> contrary to custom which renders the sade<sup>20</sup> with sigma.<sup>21</sup> A sect of Nazarenes did not exist before the time of Jesus, but a society *Nasirites*<sup>22</sup> (Amos ii. 11-12.) *Minim*<sup>23</sup> was the term for heretics and not a special appellation for Christians (See Zunz, *Gottesdienstliche Vortr.*, p. 380).

According to Jewish commentators 1 Kings xix. 16, Is. lxi. 1 and Ps. cv. 18 denote *Einsetzung, Weihe*. Septuagint applies *chriein*.<sup>24</sup> Prophets were not anointed, accordingly it means also consecrated. It must be taken into consideration that all the tales concerning the illustrious men told in the Scriptures are united in Jesus. All the moral laws which the Rabbis taught long before Jesus are given as original of him, and ascribed to him. Pharaoh's command to kill all male children and the saving of Moses is unhistorically replaced by Herod. Elijah revives the dead, Elisha heals the sick, feeds a multitude with little, and so on. The golden rule was pronounced by Hillel the Old probably one hundred years before Jesus (Sabbath 31b). Measure for measure (Sanhedrin 100a), and there is not a single ethical precept in the New Testament that could not be traced to its original source in Talmud or Midrash. Jesus was neither king nor high priest and therefore not anointed, but if he felt called upon to preach the word of God to all classes of (Jewish?) people, his mission is represented as *Christos* in imitation of Is. lxi. 1, "The spirit of the Lord is upon me because the Lord *masha'h* hath anointed (consecrated) me to announce good tidings unto the meek; he hath sent me to bind up the broken-hearted to proclaim liberty to captives," etc.

*Meshiyah Jehovah*, Lam. iv. 20 (also omitted by Mr. Kampmeier) rendered by the Septuagint as *Christos Kyrios*—both words in the Nom., *der Gottgesalbte*—bear out clearly that no such person as Jesus could be understood by this designation.

<sup>17</sup> נֵצֶר<sup>18</sup> נִצְרָת<sup>19</sup> ζ *Naçapir*<sup>20</sup> צ<sup>21</sup> Σ<sup>22</sup> נָזִיר Plur. *nesirim*<sup>23</sup> מִיָּנִים<sup>24</sup> *χρίτω*



## RUSSIAN UNIVERSITIES.

BY C. R.

THE history of the last fifty years in Russia reveals the fact that from an Eastern and despotic state, Russia is becoming more and more a European one. Her institutions are in process of being remolded into the likeness of foreign models. And yet this reaction in favor of liberal forms has by no means prevented the maintenance of genuine Russian customs, nor has it been continued without frequent interruptions by reason of reactions along nationalistic lines. The institutions of higher learning have been particularly subject to foreign influence from the fact that only a century before this period of change, at the founding of the first university in Moscow in 1755, the chairs in all the faculties had to be filled with foreign scholars, there being no native professors available. And although this foreign element was gradually removed as Russian university graduates became more numerous, yet in 1810 in the six universities then existing only one half of the professors were giving their lectures in the Russian tongue. This fact of the professors being unable to speak with fluency the language of their hearers led to a unique complication. The professors were restricted to three languages, German, French, and Latin, while the students were required to have taken a three years course in these languages before entering the university, the gymnasium being founded for this specific purpose, a preparatory school distinct from the lyceum.

However, an offset to this foreign element in the teaching had been the wholly Russian character of the administration of the universities at the time of their founding. A curator of military qualifications rather than academic experience was usually chosen by the Imperial Cabinet to have supervision of all university affairs, nomination of professors, choice of texts, even the very spirit and matter of the lectures delivered. Maxime Kovalevsky, formerly professor of law in Moscow, is authority for the statement that the chair of

philosophy in Kharkov University was given to a police officer by special request of the curator, and he adds, "No wonder if among the immediate reforms recommended by the professors was the breaking of the chain which fettered the progress of learning to the prejudice and gross ignorance of this sort of Russian pasha." The very flagrancy of these injustices against the Russian youth aroused several German professors in 1820 to resign in protest; only, however, to have their places filled by incompetent persons. Here, then, in the university body politic was a battle ground where strove the brutal powers of despotism with the vital forces of a new life intellectual, Western, potentially free.

Nicholas I in 1835 made large promise of appreciating the university situation and bringing redress. He named a committee to readjust matters between the government and the universities and occasionally participated in the work himself. After investigation the committee recommended the creation of a portfolio of Public Instruction in the Cabinet. The subsequent adoption of this plan by the Czar meant, after the manner peculiar in Russian cabinet control, merely the placing of one more irresponsible power over the university. Another measure of Nicholas I, the limitation of the number of university students by official decree, was part of a larger plan of his predecessor, Peter the Great, to control the numerical strength of the different classes into which he had divided society. This limitation came to mean in the university that only men were admitted who by their position were fitted to enter the Civil Service. Scholarship was a matter of indifference.

The cultivation of this Asiatic type of civilization in the university and without, continued till 1858. In that year the close of the Crimean War brought a rude and thorough awakening from Asiatic dreams. The Czar had not set up "a new Pan-Slavonic empire with his capital in Jerusalem," the Turk was still in Europe, while the standard of civilization in Western Europe was ever advancing. After these revelations and as a result of them came a time of large organic re-construction in Russia and the period of Western European imitation was commenced. By a statute of 1863 the university was remodeled after the German or French plan. Briefly outlined the administration was this: The council composed of the professors of all the faculties, had power to appoint to a chair any candidate who had been elected by the faculty to which he is to belong; twice chosen by these elective bodies he wants only the nomination on the part of the Minister of Public Instruction to enjoy all the privileges of his office. Moreover each faculty has the

right to elect its president or dean and altogether at a meeting of the council, and by ballot, a rector from among them. Subordinate officers and a disciplinary tribunal are equally at the nomination of the council. By the same statute the salaries of the professors were fixed independent of the students' fees, and the restriction of the number of students was removed. As to the different faculties, they were four in number as before, History and Philology, Natural Philosophy and Mathematics, Law, Medicine,—Theology still remained under the special charge of the Holy Synod. But the spirit of the instruction changed following Western methods in research. In Philosophy, Experimental Psychology, Comparative State Law, and Logic received greater attention, Economics were no longer excluded in the study of Law, and the value of the study of Natural Sciences was enhanced. The Theology taught to students in all faculties became less dogmatic in its opposition to the evidences of science and studies in comparative religion.

It will be seen that by this statute the university was almost independent of official interference. This freedom coming to the university after a century of repression changed it from a college of Government servants and gave it as great an attraction to the wealthy man of scientific interests as to the poor youth who felt that, under the new order, an education offered him opportunity for advancement. The result was a healthy mingling of all ranks of society and a breaking through the class distinctions of the preceding regime. Moral, social, and political problems were here treated in the light of every man's prejudices. Outside the lecture room the autonomy of the university was coming to mean that public thought was guided more by knowledge and scientific philosophy than by the biased utterances of the powers that were. For in a place like Moscow where there was no large influential body of courtiers and officials, a group of literary men and scientists belonging to an autonomous university faculty, became the center from which "the daily press, the monthly magazines, the clubs and the salons were pleased to borrow their leading opinions."

Unfortunately while this intellectual movement was gathering strength in the exercise of its freedom, and its influences were beginning to extend deeper down into Russian society, at the same time it was calling into play those opposition forces which soon embodied in the Slavophil or Old Russian party, were to be triumphant in the Czar's Cabinet. These Slavophiles held that progress should follow nationalistic, rather than Western lines. In serious minds it gave rise to a deep and conscientious study of national his-

tory, literature, and mythology, though in the frivolous it was mere rhetorical fervor.

On the other hand there were among the Slavophiles men like Pobedonotzeff who were attributing the death of Alexander II at an assassin's hand to the evil effects of the new scientific studies. And undoubtedly the extreme attitude of the students on certain political questions had given force to such a charge. For at this time when by every one acquainted with the industrial conditions, there was felt to be the greatest need for skilled Russian artisans, (and for this reason mainly the schools and universities were being more liberally equipped) these young college men and women, instead of qualifying for industrial life as supposed, were in reality dabbling in sociological problems and preparing to advocate gigantic reconstructions of Russian society. Naturally the government was alarmed and many moderate thinking men were coming to view with disfavor the leading ideas of the period of reform. This growing change in court sentiment did not, however, prevent the professors from continuing to express these same ideas openly in their lectures as occasion arose, and herein, Kovalevsky says, lay the reason why the reactionary party, triumphant in the cabinet, refused further to sanction the existence of university bodies outside the control of government censorship.

By 1884 the elective system was done away with, the council lost its power in all but name, the curator was again supreme regulating the attendance of the students at lectures, and scrutinizing the teaching of the professors. The more independent of the professors were forced to resign, while their colleagues, thinking that all theories were only good to bring them into trouble, carefully eliminated from their lectures anything but the statement of facts, and, "to calm the suspicions of the government, printed some innocent textbooks, the reading of which from the chair became thenceforth their chief occupation." Inevitably their classes were reduced; the professors were discredited in the eyes of the students.

Moreover, the new regulations hampered the students themselves as much as the professors, for the former were now forbidden by law to form societies or hold meetings to discuss college affairs. So it happened that the students, deprived of the guidance of their professors, their college interests quashed, turned with bitter zeal to the working out of their own theories and more than ever interested themselves in the people's problems. Soon a good understanding began to manifest itself between the students and certain of the lower

classes of Russian society. Such a union Russian bureaucracy beheld with alarm.

Accordingly, in the years following 1884 the government took still more severe measures of repression. Spies were placed everywhere in the different student communities. More and more the best interests of culture were overridden by officials who were endeavoring to get a grip on the situation by the use of mere blind force. In 1889 Pobedonotzeff, Minister of the Interior, organized a disciplinary battalion for the students from among the gendarmes. It was this resort to the police in preserving order in the universities that exasperated the students more than any preceding act of repression and finally resulted in the student riots.

The account of one of these struggles between the students and soldiers will serve to show their general character. Three or four years ago the St. Petersburg students at their anniversary meeting whistled at the entrance of one professor and applauded another—a thing likely to happen in any university. But the Dean sent for the police who brutally assailed the students as they left the building in a crowd, and refused to allow them to disperse until they broke through the ranks and fought their way along the streets of the city. Most of them succeeded in keeping together till they reached the Neva bridge, where the soldiers again attacked them riding among them and slashing mercilessly into the crowd with their lead-weighted whips. Nineteen of their number were killed in this wretched manner.

When the news of this butchery was received in other universities the men refused to attend lectures, and the university towns of Kieff, Kharkov, and Moscow were brought into a state of siege. Hundreds of arrests followed and a regulation was published announcing that a trial of those implicated in the disorders would be before a special committee of the ministers whose departments were concerned, the decisions of which committee were to be valid without any further imperial sanction. The affair was settled in this way. Military service for terms of two or three years in outlying military posts was the penalty in most cases; the men being removed secretly to their unknown destinations. Several refused to take the soldier's oath of allegiance to the Czar and were sentenced to death by court martial.

At this point an incident that had occurred on the night of the St. Petersburg disorders was to effect a short respite for the students. The Empress Dowager had passed in her carriage during a lull in the struggle on the Neva bridge, and the students gave her a hearty



cheer. This act of loyalty was a revelation to the Empress and so impressed her that she persuaded her son Nicholas II to try less harsh measures with these enthusiastic young subjects, the result being that Vannofsky, Minister of War, was entrusted with power to make full inquiry into their demands. The old soldier was fair in his views and generous in his dealings, winning the respect of the students. He encouraged them to discussion with him, he chose as his collaborators men in their esteem, and even gave permission to form student corporations. But here ended the "regime paternal" of Vannofsky.

The students immediately made use of their regained privilege of meeting to formulate demands for the restoration of their banished fellows. Vannofsky was estranged. He looked upon them no longer as his protégées but as impertinent schoolboys. Added to this aggressiveness on the part of the students, came the sudden withdrawal of the Czar's support, and Vannofsky, as much from panic as anger, closed his report with the recommendation of measures more severe than those of 1889. This brings the struggle to the years 1903 and 1904, and the question still was the unsolved one of the Czar's recourse to the military rule of the gendarmes in the university.

It would seem, that, if history were again to move on, some new element must presently enter into the situation, as had happened in the days of Alexander II before he undertook reform. The two periods are similar in some regards, for now as then the old ambitions for extensions to the East involved the Russian nation in a struggle there. Again the Russian armies returned home, broken, defeated, and as before the Czar's government, criticized and blamed on all hands, is humbled to the point of such deep self-searching as resulted in a willingness to undertake some measure at least of reform. But with the sounds of the half lawless pleadings of the downtrodden masses again making themselves heard above the failing sounds of war, and in this solemn moment of defeat, will not the Czar and his ministers search out the whole truth of demoralized Russia? "Not by bread alone," not by the mere machinery of freedom will the people's need be met and the nation's strength restored, "but by every word" of knowledge and enlightening truth from literature and science will the nation live. And so at this season we dare hope for the final unfettering of Russia's educational institutions and for a generous fostering of the intellectual resources of her people.



## MISCELLANEOUS.

### BHIKKU ANANDA METTEYA.

A new copy of *Buddhism* has just reached us. It is an illustrated review which is published in the interest of Buddhism by the International Buddhist Society under the editorial supervision of the Bhikku Ananda Metteya. The present number contains several articles of importance, among them an article by Mrs. C. A. F. Rhys Davids on "The Value of Life in Buddhism," another on "Buddhism and Theism"; another on "The Cycle of Transmigration"; "The Path of Peace," by H. Dharmapala. The editor supplies an article on Buddhist "Propaganda" and also one on "Mental Culture" and further a controversy with Mrs. Rhys Davids on the meaning of Nirvana. Among things of popular interest we mention translations of Buddhist tales, the pretty story of Prince Dighavu being illustrated with a Burmese colored print. The tale is interesting since it has its parallel in Teutonic folklore which has been worked into the Scandinavian epic of Frithiof. A number of Buddhist parables taken from the Dhammapada commentaries have been translated and will be continued.

As to the editor himself we will state that he has returned to England where he proposes to make an effective propaganda for Buddhism. It is perhaps a symptom of the times that the *Christian Commonwealth*, a prominent English periodical devoted to the interests of Christianity publishes an interview with him, which is free from all bitterness as was customary with missionaries in former days when speaking of other religions. We publish part of this interview which appeared in the *Christian Commonwealth* of May 13, 1908. There it is stated of this Buddhist monk that "he was born in London, of Scotch parentage, thirty-six years ago, received a liberal education, and followed for a time the profession of analytical chemist, under the direction of Dr. Bernard Dyer, of Great Tower Street, E.C. He seceded from orthodox Christianity and became a believer in Buddhism through reading Sir Edwin Arnold's *Light of Asia*, after a brief period of Agnosticism. In 1899 he went to Ceylon in search of health; in December, 1901, entered one of the Burmese Buddhist monasteries; and received full ordination as a Bhikku, or mendicant monk, in May, 1902."

As to the attitude of Buddhism towards Christianity Ananda Metteya answers as follows: "As far as I can gather, the position of the New Theology with which one has now more particularly to deal, is that the proof of Christianity, so to speak, lies not in the historicity of the Resurrection, but relates to a resurrection in the human being. Buddhism is in perfect agreement with that view. Buddhism regards all religions as being founded upon some very great spiritual experiences of their founders or teachers."

Concerning the highest existence he denied that it was anthropomorphic, and said: "There is a highest state of existence in which individuality is merged, but this state of Nirvana does not imply annihilation, as that term is commonly used."

He further described the Buddhist view of immortality thus: "There is immediate re-birth. In any one world we see only two kingdoms having life, the animal and the human. The Buddhist says there are six, and begins at the bottom with the hells, or places of punishment; the ghost world; the animal; the human; the Assouras, a curious sort of beings with powers greater than human beings; and the next, the highest kingdom of all."

It will be noted that here Ananda Metteya does not speak in the first person, but introduces his views about the six worlds by saying "The Buddhist says," which we take to be an indication that he has not made this rather mythological statement his own. We at least have always considered the belief in the sixth sense as belonging to Buddhist mythology, not to Buddhist doctrine. We conclude with the following passage of this interview: "The main difficulty in presenting a clear statement of Buddhism to Englishmen lies in terminology, a fact recognized and admitted by the Bhikku. 'Sin' and 'suffering,' for example, mean something entirely different in Buddhism to what they have come to be regarded in the Occidental conception. He, however, told me that he is trying to cope with this difficulty and compile a pamphlet which will explain to the Western world the tenets of Buddhism, freed from Oriental expressions."

---

### THE SPIRIT'S CALL.

BY SINCLAIR LEWIS.

Far and faint as the echo's plaint  
That loves in an exquisite dream to dwell  
In the pearl-fay's delicate frescoed shell,  
Recalling the roar of a water-fall,  
Recalling the sea-waves that foam and fall;  
And subtle as powder-scent, that clings  
In banners, hinting of dying kings;  
Such is the Spirit's faltering call.

Harsh and loud is the bellowing crowd  
That clangs in a turmoil on the street.  
The Spirit's whispering, softly sweet  
As the distant note of an autumn horn,  
As a shadowy elfin autumn horn,  
Is lost in the clamour of the throng;  
But listen! It echoes the cosmic song;  
And so shall the spirit life be born.

---

### BOOK REVIEWS AND NOTES.

VITALITY, FASTING AND NUTRITION. By *Hereward Carrington*. New York: Rebman Company, 1908. Pp. 648. Price, \$5.00

This book is interesting for many reasons, but it will scarcely meet with an endorsement from professional biologists or scientists in general. What-

ever careful observations and good comments it may contain, the author's theories rest on a basis that can scarcely be upheld and will not stand a severe criticism. We characterize the contents in the words of the publisher's announcement as follows:

"New theories are advanced as to the nature of disease, the action of drugs and stimulants, the germ theory, the quantity of food necessary to sustain life, of cancer, insanity, pain, fatigue, sleep, death, the causation and maintenance of bodily heat and of human vitality.

"Some of the theories advanced are revolutionary in the extreme—a wide range of subjects being covered in an exceedingly interesting manner. The theories of sleep and death that are advanced are of great importance, if established—and the arguments in their favor are exceedingly strong. Most revolutionary of all, however, are the author's views on vitality and bodily heat—'neither of which come from the daily food, nor from any organic or chemical process whatever,' the author contends. The doctrine that the heat of the body and the energy of the body are derived from the daily food has been taught for so many years, and is now so universally accepted as a part of scientific knowledge, that the author's facts and arguments—apparently showing these dogmas to be false—must be of supreme importance to the scientific world as a whole, no less than to the medical man—since the law of conservation of energy is apparently overthrown, at first sight. The author shows that this is not the case, however. The recent attempts at creation of life are criticised, and altogether this is one of the most remarkable books that have been published in many years—dealing with the philosophical aspect of many scientific, and particularly medical, problems. It is of intense interest to all scientific men. It has been pronounced: 'One of the most important contributions to science since the publication of *The Origin of Species*.'"

Prof. James H. Hyslop naturally praises the book in high terms. He says:

"I am certain that, if you prove your view, there can be no scientific objection to the remoter object of psychic research. The materialistic view is so closely identified with the doctrine that life is an organic process, definitely dependent upon physical energy, that there is no presumptive leverage for a soul, which has to be treated also as a function of the organism. But if you should prove a life force, or some energy other than the physical energies relied upon by physiology to explain life, you would establish the presumption so strongly for a soul of a conscious sort that our other facts could not escape consideration for a moment...."

We fear that if the immortality of the soul can be based upon Mr. Carrington's theory, it will have to be permanently given up.

DIE SCHRIFTEN DES NEUEN TESTAMENTS. Neu übersetzt und für die Gegenwart erklärt von Baumgarten, Bousset, Gunkel u. a. Herausgegeben von Prof. Dr. Johannes Weiss. 2. Aufl. Göttingen: Vandenhoeck & Ruprecht, 1906-07. Price 14 m.

This new translation of the New Testament has been made under the editorship of Dr. Weiss by a number of German Protestant clergymen in order to make the New Testament accessible to the laity in a translation and commentary which would briefly contain the present state of Biblical scholarship and our knowledge of the text. 7000 copies have been sold, and the

second edition has been published with the large quantity of 11,000 imprints. The names of the contributors, all of them theologians of standing, some liberal but most of them belonging to the orthodox wing of the Church, are a guarantee that the translation has been done with care and also with reverence. The translation does not intend to supercede Luther's work which is intended to serve as a means of edification. The purpose of the present version is to offer as literal a translation as can be obtained, and a common consensus of opinion has been established in German circles that it serves its purpose. The book contains two stately volumes, one of 704, the other of 954 pages. The first volume contains the Three Synoptic Gospels, and the Acts of the Apostles; the second, the Epistles and the Johannine literature.

JONA. Von *Hans Schmidt*. Göttingen: Vandenhoeck & Ruprecht, 1907. Pp. 194. Price, 6 m.

This book contains an interesting exposition of the sources of the Jonah story which are to be found in pagan literature. The first chapter deals with the fish as an enemy. Heracles liberates Hesione, and Persius Andromeda, while other heroes enter fishes where they are exposed to burning fire. We find stories of a god swallowed by a monster in Babylon, and Bel Marduk conquers the dragon Tiamat.

Sometimes, however, a fish appears as a saviour. The best known illustration is the Orion legend. Many prototypes of this form of the myth are in India, and the fish symbol plays an important part in the Christian Church. The fish, however, is also the symbol of death, the sea as well as the entrails of the fish are compared to the jaws of hell, and so we find that the Jonah story is also a prototype of the descent of Christ into hell. This essay is an interesting contribution to comparative religion and contains much that will help us to trace the connection between Christianity and pre-Christian religions.

SUDERMANN'S DRAMEN. Von *Karl Knortz*. Halle, a. S.: Richard Nühlmann, 1908.

This essay by Karl Knortz of North Tarrytown, N. Y., was delivered as a lecture under the auspices of the Germanic Society of America. The author discusses Sudermann's dramas and condemns the tendency of this prominent exponent of modern German thought. Knortz prefers after all the classical literature of Germany and concludes his book by the following comment:

"Classical literature is smaller in compass. To spread this—especially the German—is the main task of German Americans, and it gives me the greatest satisfaction to be able to state that in its fulfilment they are vigorously and enthusiastically assisted by educated Americans. But this task includes also the duty of opposing and exterminating the injurious products of that spreading naturalistic literature in which the character and the family life of the German people have been sullied and held up to contempt."

Dr. C. C. Carter has called our attention to an error in his communication as it appears in the August number of *The Open Court*. On page 510, line 9, "Four years afterwards," should read, "Four days afterwards."

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.  
MARY CARUS.

---

---

VOL. XXII. (No. 10.) OCTOBER, 1908.

NO. 629.

---

---

## CONTENTS:

	PAGE
<i>Frontispiece.</i> K'ung Tze's Parable on Moderation. MURATO TANRYO.	
<i>"God Has No Opposite."</i> LAWRENCE H. MILLS, D.D. ....	577
<i>The Land of Once Upon a Time.</i> FRANK PIERSON TEBBETTS. ....	581
<i>Aladdin's Lamp.</i> EDITOR. ....	588
<i>The Sixth Sense.</i> (Illustrated.) EDITOR. ....	591
<i>Origin of Our Dances of Death.</i> DR. BERTHOLD LAUFER. ....	597
<i>The Philosophy of Sympathy.</i> C. L. VESTAL. ....	605
<i>The Independent Philippine Church.</i> R. T. HOUSE. ....	613
<i>A Reformed Stage.</i> EDITOR. ....	617
<i>The Skeleton as a Representation of Death and the Dead.</i> (Illustr.) EDITOR..	620
<i>Chance and Fate.</i> (A Poem.) F. S. GOODHUE. ....	636
<i>Confucius on Moderation.</i> ....	636
<i>The "David Statue."</i> DR. HUGO RADAU. ....	638
<i>Book Reviews and Notes.</i> ....	638

---

---

CHICAGO

**The Open Court Publishing Company**

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U. P. U., 5s. 6d.).

---

Entered as Second-Class Matter March 26, 1897, at the Post Office at Chicago, Ill. under Act of March 3, 1879.  
Copyright by The Open Court Publishing Company, 1908.

# THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELE.  
MARY CARUS.

"The Monist" also discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical and Sociological Questions of the Day.

## TERMS OF SUBSCRIPTION

In the United States, Canada and Mexico, yearly, postpaid, \$2.00; single copies, 60 cents. In England and the U. P. U., yearly, 9s. 6d.; single numbers, 2s. 6d.

Bound Volumes I—XVII in half leather, each \$3.00 (12s.), Postage, 1s. extra to countries in the U. P. U. Binding cases for back volumes, same style, postpaid, 75 cents (3s. 6d.). Unbound back numbers, \$2.00 per volume.

Some idea of the character of the work which "The Monist" has been doing, and of the high standing of its contributors, may be gained by reference to the seventeen years Index, just published, which will be sent on request. Price, 10 cents.

*Back numbers, unless out of print, will be supplied, postpaid, at the cost of 60 cents each.*

## TESTIMONIALS FROM THE READERS OF "THE MONIST"

"I do not believe any periodical in the world is doing more service to civilization and to this country than no other precisely renders than 'The Monist'."—Charles S. Peirce, Milford, Penn.

"Its great breadth and liberality, its high class of writers, and its able and scholarly reviews, are among its noteworthy features."—Lester F. Ward, Smithsonian Institution, Washington, D. C.

"I read 'The Monist' because it stands for something, because it gives me the thoughts of contemporary leaders, and because it is always on the side of sound scholarship."—David Eugene Smith, Ph.D., Professor of Mathematics in Teachers' College, Columbia University, New York City.

"Among the periodicals of a higher class, which I have been receiving for some years past, there is none that I read more regularly than 'The Monist'; and there is not a number in which I have not found some articles of fruitful suggestiveness. I have been so impressed with the value of the periodical that I recommended last year the purchase of a complete set for the library of our university."—J. Clark Murray, LL.D., Professor of Philosophy in McGill University, Montreal, Canada.

"I do not think that any journal in the world can rival 'The Monist,' and scarcely any other country but America can ever produce a journal like this, scientific, and still all-comprising, free-thinking and still never vague, but exact."—Dr. Huebbe Schleiden, Hanover, Germany.

"'The Monist' is certainly performing an important service. I always read the journal with interest and profit. It would be difficult to exaggerate the value of your journals and other publications for the advancement and diffusion of philosophy and science."—Prof. J. McKeen Cattell, Professor of Psychology in Columbia University, New York.

"I desire to state that there are found compiled in this journal three qualities which render it superior to most other American and European reviews, namely: (1) The unlimited liberty of discussion and of thought in every branch of science pervading its pages; (2) the varied character of the articles which are published in every single number of it; and (3) the names of its illustrious contributors and collaborators from every part of the world."—G. Sergi, Professor of Anthropology in the University of Rome, Italy.

---

## THE OPEN COURT PUBLISHING CO.

378-388 Wabash Avenue

P. O. Drawer F

Chicago, Ill.







K'UNG TZE'S PARABLE ON MODERATION.  
By Murata Tanryô.

*Frontispiece to The Open Court.*

# THE OPEN COURT

A MONTHLY MAGAZINE

**Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.**

---

VOL. XXII. (No. 10.)      OCTOBER, 1908.

NO. 629.

---

Copyright by The Open Court Publishing Company, 1908.

---

## "GOD HAS NO OPPOSITE."

A SERMONETTE FROM THE PERSIAN.

BY PROF. LAWRENCE H. MILLS, D.D.

WE have all of us noticed that ideas develop not so much in circles as in spirals. We find the old thoughts coming again, as history unfolds itself, but they always reappear increased. This is perhaps as apparent as anywhere in the familiar argument by which we try to harmonize for ourselves the blemishes which we observe everywhere in our personal destiny and in that of others—that is to say, in the argument by which we accept these miseries on the score of antithesis.

Hegel, and Fichte before him, used this procedure more fully than others among moderns; but devout clergy whose religion no longer includes a cold acquiescence in human sufferings have often urged upon their hearers as a consolation the necessity of evil to the development of the good, of sorrow to the possibility of happiness.

Obvious, however, as such thoughts may be, and vital as they certainly seem to all men in their attempts to smooth out the wrinkles on the face of things, we little expect to find them expressed to a nicety at such a time as the thirteenth century, and in such a place as Persia; and it is equally startling to find their very detail worked out in a style which reminds us of the much-praised but sometimes belittled philosopher of Stuttgart.<sup>1</sup> The *Masnavi* is the Bible of the Persians, and *Jelal u-din Rumi* is their apostle of the prophet. No book of antiquity, or modern days, is, all things considered more remarkable than this production. Wit, humor, poetry and rhyme express its sometimes post-prandial pantheism, and these

<sup>1</sup> Hegel was born in Stuttgart, where a marble slab bearing his name is set in the facing of the house which claims to be his birthplace.

are offset with conceptions which are often sublime, and a piety which was doubtless sincere. When he comes to philosophical hair-splittings in the style of the mystics he is very acute, although, as he himself confesses, he often sews himself up. On this matter of antithesis he is especially rich, and he gives us in many a place "Hegelianism before Hegel." Here is a bit of his doctrine of "limit."

"Errors occur not without some truth. If there were no truth, how could error exist? Truth is the Night of Power hidden among other nights in order to try the spirit of every night. Not every night is that Night of Power, nor yet is every one devoid of power. If there were no bad goods in the world every fool might be a buyer, for the hard act of judging would be easy; and if there were no faults one man could judge as well as another. If all were faulty, where would be the skill? If all wood were common, where would be the aloes? He who accepts everything is silly, and he who says that all is false is a knave....

"Discern form from substance, O son, as lion from desert. When thou seest the waves of speech, know that there is an ocean beneath them. Every moment the world and we are renewed. Life is like a stream renewed and ever renewed (compare Hegel's "All is flow" as borrowed from Heraclitus). It, life, wears the appearance of continuity of form; the seeming continuity arises from the very swiftness of the motion (p. 3.); a spark whirled round has the appearance of a circle."<sup>2</sup>

He expresses the principle of this on page 31 of book I. Here he begins and slowly works his way up to a statement so great as nearly to silence us with respect for him. Commencing with the usual instance of "light and color," he goes on; "and so with mental colors. At night there is no light, and so no color, but by this we know what light is, by darkness. Opposite shows up opposite as the white man the negro; the opposite of light shows us what is light; hence colors are known by their opposites. *God created pain and grief to show happiness through its opposite.*<sup>3</sup> Hidden things are manifested thus." And then come the (to a scholastic) magnificent words, "*God has no opposite: He remains hidden.*" God has no opposite; He is all-inclusive. We are all of us a little pantheistic nowadays, although on Hegel's law we may still claim to be orthodox; and who that thinks has not been, or will not be, mentally

<sup>2</sup> Compare book II, p. 165. I have not followed Mr. Wynfield's most impressive and effective translation literally, but I have preferred it to others.

<sup>3</sup> The italics are mine.

moved by the conception of that inclusiveness, "He has no opposite?"

All that exists exists through His will, and has ever so existed. The discoveries of physical science, the still more far-reaching ones of the purely mental, only define his indefinableness, and make Him greater.

He has no opposite, not in the realms of the moral idea, not in the close distinctions of the exact or the *quasi* exact sciences, not in the physical astrologies of the skies, not in the range of mathematics surpassing imagination, nor in the scope of esthetics which are as minute as they are expanded. The telescope and the microscope are as powerless as is that world of sensibility which is called into life by music or color. Nowhere is He arrested or described. Sorrow cannot say to Him "Here is your limit," nor Pain declare "Me you never made." Even the old conceptions of future torment which exist clear and distinct as ideas, at least, almost as dreadful as the supposed realities; nothing, nothing is without Him, or so opposed as to define Him; He has no opposite. But He has detail, if we might so express ourselves. He has no opposite, but His actual deeds and attributes are made up of them. He can never be defined, but we can approach a definition. Every opposite that we discover brings Him nearer. All the thronging results of science may be said to be the discoveries of opposites. Every opposite found out by brain, or eye, or glass, or measure, every tool with its adapted edge, every structure in the subdivisions of mechanics is an added item in the rearing of that great edifice made up of differences out of which we approach Him. Without the recognition of difference no consciousness can exist, and the pang of misery is the actual condition to the thrill of rapture as to the calm of peace.

Surely it is a consoling as well as an impressive thought to the *thinker*, that notwithstanding the conflicts in his mental processes he does not think in vain, that to the universe of opposites on which he works there is a unity towards which he may indefinitely progress.<sup>4</sup> "God has no opposite"; it gives consolation to the *doer*, for he knows that every result which he brings forth, sharply facing either menace or defect, brings him nearer to the Harmonized. Well may we accept the "pulse of thought," "the grasp," "the split," "the combination."<sup>5</sup> What consolation above all it gives the *sufferer*! How oppositions tend to make us doubt! How can there be a purpose in so much

<sup>4</sup> Compare Kant's "*Ad Indefinitum*." (Was it, however, an unconscious joke?)

<sup>5</sup> Compare Hegel's "*Begriff, Urtheil, Schluss*."

treason, such equivocation, and such oppression as we see? How is it possible that there can be anything so mean? Surely here, if anywhere, is God's Opposite.—Yet even here the old Persian's word holds good. God means the caitiff as the only being that can define the good. That good is somewhere, and all of us will be sure some day to find it out. God has no opposite, and He perhaps never makes us more acutely sensitive to His Goodness than when He permits us to recoil and with disgust from what seems the contradictory opposite of all that He can be.



## THE LAND OF ONCE UPON A TIME.

BY FRANK PIERSON TEBBETTS.

LOOKING back across the years since I was a child—and estimating the advantages and disadvantages, pro and con, of having had to grow up, I find no loss that I have suffered so hard to bear and no condition of manhood that seems so oppressive, as the loss of that imaginary world, which we used to think of, after the nomenclature of the fairy stories, as, "the land of once upon a time."

As I remember it, I conceive "the land of once upon a time" to have been a country of perpetually green fields, smiled upon by eternal sunshine, behind which at convenient intervals loomed deep and gloomy forests and across which one occasionally caught glimpses of the grey turrets of ancient castles.

The level plains were fields of honor where gallant knights might seek adventure or engage in contests of chivalry for beautiful princesses, confined in the towers of the distant castles. The wood was principally the abiding place of hungry wolves, fiery dragons and cruel giants—a fearsome place where young princes or gentlemen adventurers went to slay these ferocious monsters and to rescue helpless victims who were confined by them within its depths. There was always an enchanted forest which lay just behind the first and which was inhabited by witches and wicked fairies who made use of it to accomplish their evil purposes. Here the forest fastnesses were indescribably deep and overshadowed by arching limbs. The trunks of the aged oaks rose gnarled and twisted upon every side. The network of branches and heavy foliage shutting out the light from above and a thick tangle of vines underfoot made travel both difficult and exhausting. Huge festoons of moss and hanging plants, suspended from the tree trunks, gave to these forests a lonely and funereal appearance while the contorted and terrible faces of evil spirits seemed to peer from the grotesque formations of root and limb. The enormous roots of the trees lay spread over the ground

like writhing serpents, their gray folds coiled about large boulders, knotted firmly around each other and thrust deep down into the earth under the surrounding vegetation. The ground beneath the tall trees was damp and slimy, and the air, heavy with the perfume of poisonous herbs, invited the wayfarer to pause in his journey and fall into that slumber from which there was no awakening. In the enchanted forest the products of nature, warped from their usual courses, joined with the wicked inhabitants to lure the unsuspecting victim on to his destruction. Here when night approached, and the traveler had been enticed into the heart of the silent forest where he was helpless and confused—the great trunks would bend slowly together and crush the unlucky being beneath their heavy branches—or one of the long, snakelike roots would reach out and strangle him in its coils—or some black, bottomless pool would swallow up his body and close silent over his head—or the venomous perfumes of the night would put him to sleep forever. Then there were other forests where there were neither beasts to devour nor enchantments to entrap but where everything was bright and inviting and altogether delightful. Here the vegetation was thinner, frequently intersected by little winding paths, and gave way occasionally to patches of velvety greensward upon which the dun deer fed. The golden arrows of flashing sunlight everywhere pierced the leafy canopy and let in amongst the mystery and the silence, the merry tidings of the joyous day. In the branches of the young trees there was song and festival, and happy chattering. Little animals and creeping things scampered and squeaked cheerily among the dead leaves and low underbrush. Here dwelt the merry robbers and sturdy outlaws to whom the countryside paid tribute. In these retreats and among the wooded glades they had their home—along these leafy avenues was heard the silvery winding of their hunting horn—here they feasted and sang lusty songs and quaffed nut-brown ale about the trysting tree—upon these greensward places they threw their fresh killed venison and engaged in boisterous pastimes—in these forest paths they robbed priest and prince to fee man and beggar—behind these familiar tree trunks, with quarter-staff and broadsword and cloth-yard shaft they defended their title to the land—and here, at last, in some silent, sequestered, unfrequented spot, they were laid finally to rest, their graves remembered by the birds, the sunlight, the flowers and the trees.

And yet of all these pleasant scenes, the most delightful to me was the sweeping plain. Here, lying in the long grass, at the edge of the forest, of a warm midsummer afternoon, one could look

across miles of open country toward the blue hills and see the scarlet banners of those inevitable castles whipping gaily in the breeze. Occasionally, with a clang of portcullis and drawbridge, a knight in flashing armor would ride out through a castle gate and gallop off into the dusty highway. Here and there the quaint, red-tiled housetops of a town peeped over the edge of the hills. Behind it all ran the forest, in its deep shadows and ragged outline a sharp contrast with the brightness and beauty of the world which lay between. As one lay eagerly taking it all in, one felt strangely content and wonderfully at home.

Everything seemed to be in just its proper place. In the castles were kings and princesses, on the plain were knights and squires, in the forests were witches and giants—while everywhere at hand, in the rustling grass, in the bending trees, in the perfume of distant gardens, in the singing birds, in the rolling hills, in the very atmosphere itself was the voice of a calling fairyland. Sometimes if you watched closely enough you might even see the tiny elfin faces in the nodding clover and hear the shrill, piping voices teasing you to come away and play pranks with them. And in the moonlight, after the long evening shadows had begun to fall—they came to you in bands and droves—weaving daintily through the forest in long undulating columns, to dance upon the green and hold high festival while the darkness lasted.

\* \* \*

For years, a ramble in the fields of a bright, midsummer day, meant a pilgrimage to the land of once upon a time. It meant lying face down upon the fragrant turf and dreaming for hours of the things that might be seen and heard if one only watched long enough and had sufficient faith. Every field, every wooded coppice, every dusty country road, every gamboling meadow brook—was to me a fairies' rendezvous, where the "little people" came to pass the magic hours between sunset and sunrise. Until I was quite a boy I believed that those irregular circles of button mushrooms, known as fairy rings, were the seats about these midnight dancing places. Many an hour I have passed after bedtime, sitting propped up on the pillows before my little table lamp, turning the pages of *The Green Fairy Book* and wandering hand in hand with goblin comrades through the land of once upon a time.

But at about this period I was approaching, unsuspectingly and unknowingly, one of the most serious and trying experiences in my career. For I had come to the parting of the ways—the spon-

taneity, the freedom, the romancing of the past ten years was to be put aside and I was to become the slave of society. Very much dressed, regulated, confined and painfully respectable I was henceforward to be chiefly concerned with the pursuit of "an aim in life," and the acquisition of learning. After the custom of the age I was now taught that to give vent to the imagination was frivolous and unmanly, that the only real, important things in life were the things which might be felt and tasted and seen. I was schooled to believe that only very little and silly boys cared anything about those ridiculous tales in *The Green Fairy Book* and that the necessary business of life was to "grow up," "learn things from books," and somehow, sometime, to get hold of that thing "success" which was such an obvious source of envy to one's neighbors as well as of pride and happiness to one's self. Principally I was told, in common with the other children who with me were passing across the great gulf between childhood and manhood "to have done with frivolity," "to take life seriously," "to spend less time in play," to be old and dignified in my manner and accomplishments, and to come at this problem of "living" with all the gravity and solemnity which so serious an occupation should demand.

How shall I attempt to describe the evils of the years that elapsed between the beginning of the process and the time when the change was finally affected? How shall I tell of the idols dethroned, of the beliefs denied, of the faiths shattered, of the shrines deserted? How can I picture the doubts and fears, the haltings and gropings, the indecisions and misunderstandings which accompanied this evolutionary process? Let it suffice that at length, and in the course of due time I did finally "grow up" and was able to look about me and take the measure of my immediate surroundings. I first noted that what I had passed through in the transition from youth to majority seemed to have failed, for some reason, of its usual and expected result. It may have been my early training, it may have been some inherent quality of my nature which was too tenacious to be dislodged, whatever it was that influenced the result, I came through the experience strained and tried and lacking somewhat the ardor of the early faith but still sound and unimpaired as to essentials. And so in my capacity as prophet of the child in man and of man in the child, I bring a message which should be of interest to all mankind. To those who tread the whirling mill of toil, to those who slave at many tasks, to those cramped by custom and chained at desks it means the promise of eternal youth. To those

who are yet children it means the resanctification of youthful gospels and the awakening of a new confidence in their own social attitude.

I should like to take every little child upon my knee and with all the strength of will that I possess, with all the power of conviction that life's experience has given me, I should like to urge it never to "grow up." If to believe in fairies means to be able to see visions where others see only things, to find friends and counsellors where others see only trees and stones, to believe in a vast imaginary world where all men are brave and all women true, to be able to withdraw at will to a dream country peopled with amusing and delightful if altogether impossible beings, and return to the cares of daily existence, refreshed and rejuvenated, then I should like to urge them to believe in fairies always and to convert as many other people as possible to that belief.

Why should we have to "grow up" at all? Why should the child spirit not remain always with us? When to "grow up" means, as it so often does, conventions and superstitions, falsehoods and hypocrisy, retrogression and cowardice, when it means judging people by their clothes and pocketbook instead of by their hearts and character, when it means throwing a man himself aside and judging him by his society, his house, his money and his parentage, the mere husk of his personality, and when it means assuming toward life in general an attitude of protest and discontent, what indeed can you offer a child by aiding him to "grow up"?

In a sense, as the years come and go, we must advance in age and must play our part in the drama of life, accepting its responsibilities and bearing its burdens, making of it either a tragedy or a comedy, whichever we may choose. I am not advocating an irresponsible attitude toward life, far from it, we must all play our parts like men if we would deserve well of ourselves or of our fellows. Man's estate should be infinitely higher and infinitely happier than that of a child. I consider it quite as important that we should become men in fact, as that we should remain children in spirit. The very glories of manhood are its dangers and sufferings, its disappointments and struggles. It is only through the winning of battles, the bearing of crosses, and the overcoming of temptations that we can come at last to excellence of character. Carrière said: "The human body is not a cast; it is a piece of repoussé work formed by great blows from within"; and in the nomenclature of the artist he expressed a moral truth. What is true, in this connection, of the body is doubly true of the soul for each of us every day, by every thought and deed is engaged upon a great piece of repoussé



work, beating out the figure which is to typify our character with blows that are light and heavy, with blows that are false and true.

But all these things are perfectly consistent with the child spirit of which we are speaking. The thing to be contended for is a change, not of action, but of point of view. Let us indeed bear our burdens conscientiously, but let us bear them with the easy confidence of children. Why not go upon our way with laughter and rejoicing rather than with sadness and stern faces? We can learn something here from the infant—the child is often really father to the man, in virtue, wisdom, in experience. What does Emerson say of children—does he not tell us that the child's sense of social distinctions is far keener than that of a man? Does he not tell us that children are franker, more direct, more courageous, less moved by pageantry and display, and more given to estimating people by "essentials" than those who are commonly said to possess greater knowledge? To become tall and portly, to have white heads and bowed shoulders, to lead important social movements, to accomplish large worldly successes, to rise to places of power and responsibility in the counsels of one's fellow-men—is not necessarily to "grow up." For these things depend not so much upon evolution of the heart as upon the development of the body and the intelligence. The heart which directs it all may, if we will, be locked away from the moil of human strife and, bathed in the waters of Ponce de Leon's fountain of eternal youth, remain ever young.

So I should say to all children—you will come to new experiences as you advance in years. You will meet new problems, new obstacles, new difficulties in the way of life, but you will not have to put on spectacles and frown painfully and look gravely in order to find their solution. Go at them with a rush and a shout and a merry laugh, just as you climb the hill and swim the creek, and follow the hounds, and you will find them melting away like snow before the summer sunshine leaving you fresh and unexhausted. I should say to them—you will meet with new crises and dangers, new burdens and responsibilities, new aspirations and disappointments as you travel upon this lengthy road, the relationships of your new estate will surround you with difficulties and problems which each day you will be called upon to solve;—meet all these trials bravely, resolutely and with a quiet courage—but above all meet them joyfully, gladly and with a childish confidence. I should endeavor to offset by every power at my command this reprehensible tendency to make children "old" at any cost, to darken their lives with "tasks" and "duties," to oppress them with a sense of the



solemnity of life, to tear out of their hearts every shred of romance and imagination, and to feed them upon rules and systems until they become prating, artificial things. I should tell them to be children forever and nothing less than children. I should encourage their belief in the visions of childhood until they had become a part of their very existence, tempering all their beliefs and transforming their every deed. I should tell them to cling to their belief in the land of once upon a time as one clings to life and to hope.

## ALADDIN'S LAMP.

BY THE EDITOR.

MR. Frank P. Tebbetts's article on "The Land of Once Upon a Time" calls to mind Lowell's poem "Aladdin" which brings out most forcibly the yearning for the romance of childhood. It reads thus:

"When I was a beggar boy,  
And lived in a cellar damp,  
I had not a friend nor a toy,  
But I had Aladdin's lamp;  
When I could not sleep for cold,  
I had fire enough in my brain,  
And builded, with roofs of gold,  
My beautiful castles in Spain!

"Since then I have toiled day and night,  
I have money and power good store,  
But I'd give all my lamps of silver bright,  
For the one that is mine no more;  
Take, Fortune, whatever you choose,  
You gave, and may snatch again;  
I have nothing 't would pain me to lose,  
For I own no more castles in Spain!"

Mr. Tebbetts drives home to us the significance of our recollections of childhood, and the important part they play in our present life. No one of us would like to miss the sweet memories of home, and the innumerable associations connected with the first impressions we receive in our life, for they have become dear to us and they are mixed up with the fairy tales of the childhood of mankind. But in dwelling on the romance of past ages, we are apt to forget too easily that they had their unpleasant features. Distance lends enchantment, and bygone days are rarely as grand as they appear in our recollection. In fairy tales we always identify ourselves with the hero who slays the giant and delivers the captives; but we ought

to consider the many victims who have to suffer or are even slain and devoured by ogres.

The fairy tale of the past so far as it is genuine tradition, as for instance the German *Märchen*, is not a mere play of our imagination but reflects the reality of a past age. These tales are ancient myths and at the time of their origin were the expression of the religion of primitive mankind. In the course of time they were humanized, and though the marvelous element of myth has been retained, the background describes actual conditions of robbers, villains, evil doers, and also of heroes who take compassion on innocent sufferers, and help the good cause to triumph.

Having read Mr. Tebbetts's article I ask myself the question, What have we lost since we have grown up? He agrees with Lowell in thinking that the romance is missing in our present life, and insists on the necessity that we remain children. He does not forget to limit his statement by expressly declaring at the same time that this does not mean that we should not grow into men conscious of their duties, only we should not tear out from our hearts every shred of romance and imagination. In this sense we should remain "children for ever, and nothing less than children." It seems to me that the romance of childhood does not exist at the time when we are children, but is an addition which supervenes upon the recollections of childhood as they haunt us in later years.

The wonderful colors in the painted glass windows of ancient cathedrals can no longer be imitated, and industrial workers in the same line sometimes wonder how they have been produced. It appears that the peculiar glow of these tints is due to age, and it is not impossible that some of the artistic work of the present time will also be embellished by being exposed for a great length of time to the influences of sunshine and temperature, and perhaps by chemical changes which set in during the lapse of time. Is it not the same with our childhood memories?

When we were children we felt the limitations of childhood. A broken toy worried us as much as a serious loss of some kind does at present. Children are inconsolable about trifles, and all this is felt as real pain. When we grow older we look upon our little troubles in another light. We have developed a personality superior to that of the child, and in this way we have risen above ourselves. This attitude was not originally part of our childhood life; it supervenes upon it in the lapse of years, imparting to it that roseate glow of romance which we regret that we have lost. I do not mean

to say that this explanation is universally applicable, but I am inclined to believe that it covers very many cases.

So far as I can judge life remains in all ages to all practical purposes the same. Our cares and worries differ in significance and importance, but in childhood they appear to us quite severe. On the other hand we can easily be possessed of buoyancy if we can only rise above ourselves and can recognize the romance of life in the living present which is just as much brightened with visions of the future as were the days of our younger years. Our visions have expanded in real significance but the expansion is purely relative, for the toy is as important to the child as a man's vocation is to him, and childish pleasures correspond to the comfort, recreations and other enjoyments, which are perhaps positively needed as a relief from the daily labors of an adult.

In this sense the word remains true that we ought to remain children throughout our lives but the significance would be that we ought to be able to soar above ourselves, to rise beyond our own selfhood, and be able to look upon our present life from a higher standpoint in the same way as we can now look back upon bygone days when we still lived in the "land of once upon a time." There are not many who own Aladdin's lamp; and those who do must have possessed it in their childhood, for only a child, pure in heart and bright in mind can find it; and how many trade it off for a lamp of gold!

## THE SIXTH SENSE.

BY THE EDITOR.

**P**HYSIOLOGISTS are familiar with the fact that six fingers are sometimes actually found on one hand, and that the peculiarity seems to be hereditary in certain families, but it goes without saying that such instances are malformations, and have not justified the theory that they are indications of a superiority of any kind. We have even an instance in the Bible where a case is mentioned of a giant among the Gentile population of Palestine who was possessed of six fingers. It is reported that he was slain in battle (2 Sam. xxi. 20).

Among the notions of the Middle Ages which are now almost forgotten, is a belief that the faculty of prophetic dreams was a sixth sense, which was outwardly indicated by the possession of six fingers or six toes. No one except a very searching critic may have discovered that Pope Sixtus IV, who is represented on Raphael's Sistine Madonna, is possessed of six fingers. Raphael is too great a painter not to be able to render this feature so inconspicuous as to make it difficult for a casual observer to discover the sixth finger on the pope's hand, and yet it is plainly visible to every one who takes the trouble to look for it.

The same is true of St. Joseph, the husband of Mary, who according to the reports of the New Testament receives his instructions in dreams. He accordingly is a typical example of a person who in all his walks of life is guided by divine commands tendered to him through dreams. He therefore is represented with six toes.

If we look at Raphael's magnificent painting of the marriage of the Virgin to Joseph we notice that the groom's foot is left bare, which incident however is not fortuitous but offers the artist an opportunity to show that Joseph was a man possessed of the sixth sense, the faculty of dreams.

Here again Raphael has shown his artistic taste by rendering

the sixth toe so inconspicuous that it is scarcely noticeable, and only through a minute scrutiny are we able to verify the facts.

In this connection we will say that Mrs. Lucy MacDowell Mil-



THE SISTINE MADONNA.

By Raphael.

burn, who has lectured in Chicago on Christian and Greek Art, especially on the life of the Madonna, interprets the peculiarity of



the sixth finger as an endowment belonging to a ruler of the Church for the purpose of guidance. Pope Sixtus received the faculty of dreams for the sake of pointing out with his hand the right way,



MADONNA AND CHILD.

Detail from the Sistine Madonna.

while Joseph, destined to be a protector of the Christ-child was given a sixth toe because the faculty of dreams was to be a light on his path, serving to guide his feet in the path of righteousness.

Mrs. Milburn interprets the passage in Rev. xvii. 10, where we read of the seven kings of whom "five are fallen, one is, and the other is not yet come," to mean "seven senses" of which five senses



POPE SIXTUS IV.

Detail from the Sistine Madonna.

have "fallen," which means that they have become sensual. The one that "is" refers to the sense of dreams, and the other that "is

not yet come" means the spiritual sense to be developed in the millennium which shall precede the end of the world.

It is difficult to give any authoritative explanation to any pas-



THE MARRIAGE OF THE VIRGIN.  
By Raphael.

sage in Revelations, and so we will neither assent to nor contradict Mrs. Milburn's statement.

We reproduce here the pictures illustrating the tradition concerning the sixth sense, both painted by the greatest master of Chris-

tian art, the one preserved in Dresden, the other in the Brera at Milan. The former may be regarded as the most typical picture of the Madonna, this ideal of womanhood as it lives in the minds of believers as well as lovers of art, and the child in her arms is a boy of a most thoughtful countenance, promising to grow into a genius of highest excellence, his expression noticeably indicating his contemplation of the infinite vista of eternity. The other picture representing the marriage of Mary to Joseph is of idyllic beauty, showing in the background a temple of the most lofty architecture, a marvel of poetic outlines and pleasing elegance.

## ORIGIN OF OUR DANCES OF DEATH.

BY BERTHOLD LAUFER.

THE so-called Dances of Death, the *trionfi della morte* of Italy, came into being during the fifteenth century and reached their culmination in the sixteenth when Hans Holbein the Younger created his famous pictures in 1530. Various explanations have been given to account for the origin of this motive of art in Europe. The great epidemic plagues of the fourteenth century have been made responsible for its rise,<sup>1</sup> an argument which has little convincing force, as such natural phenomena may sufficiently explain a certain propensity of the time for reflections on death, but not the material foundation of an artistic conception of a motive of very peculiar and individual character. Deserving of more consideration is the suggestion that it presents the reproduction of a real dance of Death,<sup>2</sup> such as was performed in 1424 in the Cemetery of the Innocent at Paris, and in 1499 at the Castle of Bruges, and as it is represented in the shape of really dancing skeletons in Hartmann Schedel's *Welchronik* of 1493. But the idea of Kraus<sup>3</sup> that we must descend into classical antiquity where we find Greek and Latin inscriptions repeatedly referring to death as the one who seizes all mankind, in order to explain the origin of our Dances of Death, is altogether too far-fetched, and such general reflections on the power of death as may occur at all times and almost any-

<sup>1</sup> F. Xaver Kraus, *Geschichte der christlichen Kunst*, Vol. II, 1. Freiburg, 1897, pp. 448-451, where also the entire former literature on the subject is quoted.

<sup>2</sup> "Ein ins Bild übersetztes Spiel des Totentanzes," as Kraus expresses it.

<sup>3</sup> *Loc. cit.*, p. 450. There is, altogether, no greater contrast imaginable than that existing between the idea of Death as a dancing skeleton and the Greek representation of Death as a beautiful serious youth. If Didron (*Christian Iconography*, Vol. II, London, 1891, p. 156) refers to the antique larva as the early Christian model for Death in the form of a skeleton, this may be right; but this representation has no direct connection with the Dances of Death in which the essential point is that the skeletons are represented *dancing*, and not merely skeletons.

where are too vague and general to be admitted as arguments in the present question. Certain it is that classical art did not possess this motive, that it was likewise unknown to early Christian art and sprang up in Europe at a late date, not before the fifteenth century. As regards all motives of art, we are justified in searching for their historical foundation and for their occurrence in other spheres of art, from which they may have eventually been derived.

Such a province of art, in which the motive under consideration is widely made use of, indeed exists, and it is found in Buddhism, more particularly in the Buddhism of Tibet or Lamaism. As is well known, in Tibet and the other countries where Lamaism prevails, certain kinds of mystery plays are performed, in which masks of very elaborate make are used. Up to the present time but little has become known of the plots of these masquerade moralities, though in Tibetan literature a special class of books is devoted to the subject of their performance and rites. Some represent the advent of Buddhist monks from India into Tibet, and their struggle with, and final triumph over the native adherents to shamanism; and others give scenes from the life of Buddha, while still others relate the so-called birth-stories or Jatakas, the deeds and miracles of remarkable saints, or the horrors and torments of the Inferno. The subjects of other pantomimes are taken from Tibetan history, like the assassination of King Glang-dar-ma by a Lama, because of his hostility to Buddhism. Others are emblematic, one for instance being symbolical of the departure of the old year and the ushering-in of good luck with the new. Many of these lamaistic dances suggest the exorcism of devils or survivals of ancient shamanistic rites. The principal deities and demons represented by the masks of these plays in a series which I obtained from the great Lama Temple Yung-huo-kung at Peking, are the four Great Kings of Heaven (*maharaja*), distinguished, according to their colors, as the Yellow, Red, Blue, and Black King, each a guardian on one of the four sides of the world-mountain Sumeru, where they command hosts of demons; further two men-devouring ogres or *Rākshasa*, painted yellow and red, with protruding tusks and brute-like ears and snout; and two aerial demons or *Yaksha*,—one red, the other blue,—with elephant's trunk, tusks, and ears, and with a wreath of five skulls around the forehead. Four masks represented ghosts of small-pox, others animals—the stag, spotted black and white, the monkey, the blue and the red ox, these being helpers to the god of Death, *Mahākāla*, whose masks are made in four different colors. Contrasting with these fierce-looking demoniacal faces are the masks



of the jovial and humorous monks. The largest one signifies the great or chief Huo-shang, who in some plays is intended to represent an historical Chinese monk who appeared in Tibet at the end of the eighth century, while in others he symbolizes Maitreya, the Buddha of the future. He is bald-headed, has a big wart on his forehead, an almost scythe-like mouth, and his face is convulsed with laughter. A peach of colossal size, expressive of longevity, is his attribute. Six other heads belong to young monks, his disciples, who play the parts of buffoons with him. They have youthful red lips, and their skulls are painted with a small tuft of hair with a short cue attached.

A special group of these masks is formed by that of the graveyard ghouls (*çmaçānapati* or *citipati*) which are intended to represent skulls. They are pale-faced, have circular eyes with red rings around them and flames over them, a flattened nose, and compressed mouth. They wear clothes to represent skeletons. In one of the sacred dances they scare away with their sticks a raven who is about to steal the strewn offering of sacred meal.<sup>4</sup>

Here, accordingly, we meet with a real Dance of Death, and further, the same ghosts performing their weird dance in the mystery plays find their counterpart also in a pictorial representation. The most common one of these is a pair of skeletons dancing over a human corpse.<sup>5</sup> They brandish staves made into the form of a skeleton. This is a favorite household picture of all Lamaists and easily procurable at Peking of all dealers in Lamaistic objects.

<sup>4</sup> An illustration of such a performance, in which nine skeletons take part, is inserted in the book of E. F. Knight, *Where Three Empires Meet*, London, 1897, on the plate opposite p. 216. The author's description of them (p. 219) runs thus: "A small black image representing a human corpse was placed within a magic triangle designed upon the pavement of the quadrangle. Figures painted black and white to simulate skeletons, some in chains, others bearing sickles or swords, engaged in a frantic dance around the corpse. They were apparently attempting to snatch it away or inflict some injury upon it, but were deterred by the magic of the surrounding triangle, and by the chanting and censer-swinging of several holy men in mitres and purple copes, who stood beneath the temple porch." A single skeleton-dancer is figured in Waddell's *Buddhism of Tibet*, p. 525. See also Chandra Das, *Journey to Lhasa* (2d ed.), pp. 115-116 and p. 263. The same dance occurs among the Mongols and is described and figured by A. Posdnäyev in *Sketches from the Life of Buddhist Monasteries in Mongolia* (in Russian), St. Petersburg, 1887, pp. 396, 397.

<sup>5</sup> Illustrations in Pander-Grünwedel, *Das Pantheon des Tschangtscha Hutuktu*, p. 98, No. 253; Grünwedel, *Mythologie des Buddhismus in Tibet und der Mongolei*, p. 170. These ghosts are called "Lords of the graveyard" or "protectors of the cemetery" (Tibetan, *zhing skyong*); they belong to the retinue of Yama, the god of the nether world, and are accordingly real personifications of Death.—As to the development of the history of art, it is interesting to note that a mask intended for a death's-head is already represented on one of the sculptures of Gandhara in the demons of Mara's army (see Grünwedel, *Buddhist Art in India*, p. 99, German edition, pp. 94, 106.).

In this and kindred representations we have doubtless to see prototypes of our Dances of Death. In Buddhism the Dance of Death has its suitable well-founded place and is connected with many other phenomena of Indian religious lore. We must here call attention to a peculiar class of spirits called Vetāla, who have become so familiar to us from the entertaining collection of stories, the *Vetālapañcavimṣati*.

The Vetāla is a ghost who haunts graveyards and is possessed with the ability of passing into a corpse which is thus resuscitated and begins to move and to dance.\* Miraculous powers may be obtained from such a ghost (*vetālasiddhi*), and to conjure them, a special method is employed which plays an important part in the Yoga and Tantra schools of later Buddhism. It is especially conspicuous in the legends of Padmasambhava (eighth century), who meditates and conjures ghosts for five years in one cemetery. It seems to me probable that it was Padmasambhava himself who introduced the dance of the skeletons in Tibet while actively engaged there in the suppression of demons, for just at his time we find a description of masked pantomimes in celebration of the completion of the temples of bSam-yas built after his plans.†

No example of this subject in Chinese art is known to me; it seems to have had its special connection with Tantrism which penetrated into Tibet. The Japanese, however, must have had a certain tradition relating to it, for Kyosai has taken up the theme with some eagerness, and incorporated two Dances of Death in his *Mangwa*,‡ in which the skeletons perform wonderful acrobatic feats.

The analogy between the two phenomena in the East and the West is most striking. On both sides we encounter skeleton-dancers in mystery plays and pictorial representations of the same subject. The similarity goes still further in a very peculiar point. "The spectacles or performances of the Dance of Death, so common in the Middle Ages, were often relieved of their gloom by the introduction of interludes in which the Fool took a prominent part. Such scenes when illustrated formed part of the series of subjects of engravings of the '*Danse macabre*.' The Fool is seen at strife with

\* See the illustration in Grünwedel's *Mythologie*, p. 192.

† See my paper "Die Bru-za Sprache und die historische Stellung des Padmasambhara," in *T'oung Pao*, 1907. Also Chandra Das (*Journey to Lhasa*, p. 155) joins in the opinion that Padmasambhara is the reputed originator of religious dances in Tibet.

‡ Reproduced by C. H. Stratz, *Die Körperformen in Kunst und Leben der Japaner*, Stuttgart, 1904, pp. 126, 127. On other representations of skeletons in Japanese art see A. Brockhaus, *Netsuke, Versuch einer Geschichte der japanischen Schnitzkunst*, Leipsic, 1905, p. 367.

his adversary Death, and hitting him with a bladder full of peas or pebbles. We frequently meet with allusions to Death's fool in Shakespeare."<sup>9</sup> In the Tibetan moralities also, the fool or mime is of utmost importance and appears under a great variety of forms and masks;<sup>10</sup> whether the skeleton masqueraders figure also in this rôle, I am not prepared now to assert positively, as we know too little about the plots of these plays, but it certainly seems that their actions and dances are better calculated to bring about a humorous and comical effect than a serious one, in the same way as the Vetâla is a rather jolly and jovial creature in the Indian stories. If the whole subject could be scrutinized more closely in Tibet, both in the mystery plays and in the line of iconography, and in the texts relative to the subject, the points of coincidences between East and West would probably increase to a considerable extent.

But the reason I am inclined to believe that we are compelled to admit an historical connection between the two phenomena, lies still deeper. That the personification of Death in the shape of a human skeleton may have arisen independently in various quarters is obvious, although the idea is by no means of frequent occurrence among mankind, and if this were all, the whole matter would not be a case of great significance. But the idea of a temporary rising of the dead conceived as skeletons, and of their ability to move freely around and commit extraordinary actions, is very specific and does not find any explanation from the thoughts of Christianity, to the whole spirit of which it seems to be entirely alien. It has certainly nothing to do with the idea of resurrection, which is eternal, while here it is the question of a merely transitory rising with a final return to the grave, so it has nothing to do in Buddhism with the doctrine of transmigration. It is the idea which we find expressed in numerous German folk-tales and songs, of the midnight dance of the dead over the graveyard, of the man rising from the grave to punish his faithless sweetheart, of the dead man climbing a steeple—the dead always appearing as moving skeletons in popular imagination. No doubt, this conception is foreign to the early periods of Christianity and probably may not be older than the times when the Dances of Death began to come into more general vogue. On the contrary, the orthodox Jewish-Christian notion is that the corpse does not continue a material existence, but that it will decay and crumble away into earth and dust. This notion is strongly contra-

<sup>9</sup> Didron, *Christian Iconography*, Vol. II, p. 169.

<sup>10</sup> The mask of one type of buffoon is figured in *Globus*, Vol. LXXIII, p. 6. As everywhere, he is armed with a large stick, as already G. Boyle (1774) emphasizes (L. R. Markham, *Narratives of the Mission etc. to Tibet*, p. 93).

dicted by the whole conception of the Dances of Death and of the dead, in which the *moving power of the skeletons* is implicitly presupposed, but not by any means accounted for. This shows that it must be a foreign, a borrowed idea in European Christianity, and we find this idea fully developed and rationally accounted for in Buddhism. In India, it seems to me, the idea must ultimately be traced back to the system of Yoga, the practice of which was considered the safest way of acquiring many kinds of supernatural, miraculous powers (*siddhi*),—among others, the ability of causing deceased persons to appear and communicating with them, of passing into another body and returning into one's own.<sup>11</sup> The notion of the Vetāla penetrating into a corpse and filling it with life is perhaps connected therewith. At all events, Indian tradition offers an interpretation for the moving power of the dead or skeletons derived from and consistent with indigenous religious beliefs.

We have heretofore considered only those lamaistic representations in which solely dancing skeletons figure. As is well known, in the European Dances of Death, the figure of the latter is usually associated with several or even a whole company of human beings whom he leads away into the realm of shadows. This was a moral point specially emphasized by the Church which availed itself of this motive for educational religious purposes. Certainly we have here a peculiar Christian development of it, and the great artists of the Renaissance treated the theme with the spirit of their individuality. On the other hand, however, it must not be passed over in silence that also in lamaistic art human life is brought into close connection with the powers of death with a utilitarian viewpoint in mind for impressing the masses. I think, in this connection, of the numerous representations of the punishments and tortures of Hell, as they particularly appear on the so-called "Wheels of Life." On many of these, the demons inflicting castigation are drawn in dancing postures, and the dance of the Preta signifies a regular Dance of Death.<sup>12</sup>

Quite recently, R. Pischel<sup>13</sup> justly remarked that "without doubt much has migrated from Lamaism into the Catholic Church."

<sup>11</sup> See R. Garbe, *Samkhya und Yoga*, Strassburg, 1896, p. 46. Compare also the two interesting legends contributed by Sarat Chandra Das in his article "On the Translation of the Soul from One Body to Another," *Journal of the Buddhist Text Society of India*, Vol. V, Part III, 1897, pp. (1)-(7).

<sup>12</sup> See especially Posdnäyev, *Sketches from the Life of Buddhist Monasteries in Mongolia*, Plate opposite p. 80, where the ribs in the emaciated bodies of the dancing Preta are clearly outlined, and Plate VII, in Waddell's "Lamaism in Sikkim" (in *Risley's Gazetteer of Sikkim*, Calcutta, 1894.).

<sup>13</sup> In his excellent book *Leben und Lehre des Buddha*, Leipsic, 1906, p. 124.

Among these migrations, we may now count the artistic motive of the Dance of Death. Several ways of how the transmission took place may be indicated. First of all, I wish to call attention to the fact that a representation very similar to the Tibetan conception has been discovered in Turkistan. I refer to Plate XII in Grünwedel's Report.<sup>14</sup> This illustration represents an ink-drawing derived from an Uighur inscribed roll and showing, as Grünwedel remarks,<sup>15</sup> "the boldly painted figure of a demon, a sketch which might be called Japanese, if it should fall into our hands without knowledge of where it was found."

The most striking features about this demon are first, that he is represented in a dancing posture with crossed legs and outstretched arms, and secondly, his general skeleton-like appearance. This has been brought out by the artist by the ghastly thinness and leanness of the limbs and bones, and by clearly outlining his ribs on one side. Whether the figure must be conceived of as wholly nude or as being clad with a tightly fitting linen robe, such as the lamaistic skeleton dancers wear, with the ribs painted on, may be a debatable question. Arms, breast, abdomen, and legs at all events convey the impression of being uncovered, while a sort of breechcloth seems to be present. Arms, hands and fingers, legs and feet, have upon the whole a skeleton-like character. The head is very curious: the tremendous eye-sockets and the big skull with the large tuft of hair are intentionally made quite out of proportion with the smallness of the face. I think we need not hesitate to look upon this figure as an offshoot of the "Dances of Death" series. It would hardly be a matter of great surprise, if more and still more impressive representations of the same subject were to come to light in Turkistan, and then we might be able to establish a similar case, as R. Pischel did in regard to the penetration of the fish-symbol into Christianity.<sup>16</sup>

As the ideas concerning the Death Dances did not crystallize in Europe before the fifteenth century and may extend back as far as into the fourteenth, it may be well to suppose that it was the Mongols who brought a knowledge of the subject to Europe; to them it was familiar from Lamaism, and it may not be superfluous to recall the fact that they possessed in their Siddhi-kür a version of the

<sup>14</sup> A. Grünwedel, "Bericht über archäologische Arbeiten in Idikutschari und Umgebung im Winter 1902-1903." Aus *Abhandlungen der Bayer. Akademie*, Munich, 1906.

<sup>15</sup> *Loc. cit.*, p. 71.

<sup>16</sup> "Der Ursprung des christlichen Fischesymbols," *Sitzungsberichte der Berliner Akademie*, 1905, pp. 506-532.



Indian Vetālapañcavimçati, many stories of which are found in European folk-lore.

It has been asserted that Dances of Death are represented also on works of art coming down from classical antiquity; this opinion, however, seems to be in general erroneous, as the skeletons found on such representations are by no means in a dancing posture, but reclining, standing, or walking. The best known subject of this kind is that occurring on the silver goblets from the Treasure of Boscoreale ascribed to the time of the reign of the Emperor Augustus.<sup>17</sup> De Villefosse<sup>18</sup> remarks regarding this motive: "It has been pretended that the reliefs of our goblets were to represent a dance of skeletons (*Totentanz*). The expression is far from being correct; no detail justifies us to entertain such an idea. The principal actors of these scenes are evidently not given to a dance." Besides, it is shown by the profound investigation of the same author that these reliefs are not at all connected with the idea of death; they do not recall to mind the briefness of existence; their object is to demonstrate the uselessness of philosophy and the hypocrisy of morals.<sup>19</sup> This is sufficient to exclude any relation of these Greek subjects to the Christian and Buddhistic Dances of Death. The only known Greek example of really dancing skeletons remains one moulded in a relief on a terracotta goblet, apparently of Alexandrine art, now in the Musée du Louvre.<sup>20</sup> It does not seem improbable that this exceptional case may have received a certain impetus from traditions derived from India, for it is noteworthy that according to de Villefosse<sup>21</sup> the antique lamps adorned with figures of skeletons appear to have been turned out by one special factory which, in all probability, had its seat in Alexandria. And, in the judgment of the same scholar, it was just after the epoch of Alexander the Great that ancient art has increased the representations of skeletons and *larvæ*, which, I am inclined to think, can hardly be a case of mere chance, but is possibly traceable to an incentive from Buddhist India.

<sup>17</sup> Described and figured by Ant. Héron de Villefosse, "Le Trésor de Boscoreale (Fondation Eugène Piot, *Monument et Mémoires*, Vol. V, Paris, 1899, pp. 223-245, and plates VII and VIII).

<sup>18</sup> *Loc. cit.*, p. 240.

<sup>19</sup> *Ibid.*, p. 245.

<sup>20</sup> Illustrated and described by E. Pottier, *Revue archéologique*, 1903, I, pp. 12-16.

<sup>21</sup> *Loc. cit.*, p. 225.



## THE PHILOSOPHY OF SYMPATHY.

A LAY SERMON.

BY C. L. VESTAL.

FOR a long time there has broadened and deepened for me the significance of this term *sympathy*. Familiar it is to everybody, as far as mere dictionary definitions go, but in its individual and sociological content it is only beginning to be recognized here and there. Of course we occasionally find a rare personality which, by its deep understanding and appreciation of sympathetic values, has gathered around it a few disciples, and there is formed a center from which the leaven of social sympathy radiates, and it is well that we sometimes try to give expression to our conception of its meaning for us. So for a little space I ask sympathy while I try to put into words something of the content—for me—of the term sympathy. And if you find in my ideas a differing from your own interpretation of this subject, I beg of you to remember that in delineating a new concept it is often difficult to find a word expressing the precise shade of meaning one is after. Therefore take to yourselves the privilege of editing my vocabulary.

My aim is to show the principle involved in what we commonly understand as sympathy is not limited to men and women, is not even limited to life as a whole, but is a universal, cosmical one, one which the physicist would call a fundamental attribute of ether. By the principle of sympathy in the ether I mean that inherent force or energy which makes it get together into centers of condensation and become morpious, that is, to take on form, and thereby make creation. As our human sympathy—by which I mean response to mood and feeling—binds us together, so the cosmic sympathy in the ether coagulates it, so to speak, into atoms, the atoms into molecules, and then the molecular motion becomes shortened, curtailed, into stars and sun and planets and satellites without number. After that we have the marvelous combinations of the atoms and molecules

into the forms of life, "from monad to man," as the old phrase so comprehensively puts it. All these, as science would have us believe in the present stage of knowledge, are only the manifestations, morphisms, of the primal etheric substratum. And the great motive principle which prompts it I wish to call the cosmic sympathy. It is the all-permeating network of love threads which binds together creation in what we call a universe, which entitles it to be called cosmos instead of chaos.

This cosmic sympathy takes as many forms as do nature's creative forces, for it is the motive power of all. It matters not whether that upon which it operates be organic or inorganic, its content is in general the same—to make for an easier, less frictional activity for all the multiplying motions of the universe. It is manifest in the affinity of the chemist's hypothetical atom as surely as in the closest of human ties. And when the atoms combine to make the molecules of life we see the working of the same eternal principle, the total number recognizing, as it were, the need for consideration for each other in order to form a harmonious whole. When we come on up the scale into human society there is apparent the same all-potent law. The fact that social combinations are formed primarily upon a utilitarian basis does not derogate in the least either the strength or nobility of the principle itself. The essential thing in this connection is the feeling of need by one individual toward all the others. It is manifest first in the composition of life itself. As we begin to ascend the ladder of evolution it branches as does the tree of life, and in the higher forms it becomes more and more definite and specialized. But it matters not whether as physicists and astronomers we call it gravitation, or as chemists we call it affinity, or as biologists we call it life-intelligence, soul, or as philosophers we content ourselves with calling it the Great First Cause, or in a religious mood we call it God—as men and women in social relations we know sympathy to be a part of it.

Now if this sympathetic principle runs throughout all things, making them a unity, a universe, it means not only that each form of life is an organism in itself, but that the order of life to which it belongs is an organism no less. Not only, then, are human societies and groups organisms here and there and yonder, but the whole of humanity is an organism also. Further, the organism reaches out to include not only human life, but all life—the whole biotic scheme. And since investigation is showing more and more that the great gap which was once thought to separate the organic from the inorganic does not exist, we shall have to extend our or-

ganic plan over the whole world, so as to include geology as well as biology. From this it would logically have to be extended over the whole solar system, and at last over every other solar or stellar system. Why not? Perhaps the whole figure does sound somewhat fantastic, but I verily believe there is more truth than poetry in it. For if all things be at bottom a unity, as our whole modern method of thought and action seems to assume, then the idea of the cosmos as a vast organism is not so far-fetched as it might at first glance seem.

Although in seeking the origin of the sympathetic principle we must look for it coevally with that of the universe, yet as evolution proceeded the manifestation of this sympathy became higher and more definite. It holds together the ether in atoms and molecules, and these in the various forms of being—"the heavens and the earth and all that in them is." When life began to appear on the surface of the deep the cosmic sympathy was manifesting itself more completely than before, and has so far been in that form something of a bafflement to science. As life developed, sympathy rose more and more into prominence with it. Following it more closely along its way toward human consciousness, perhaps we find its first emphatic recognition by life at the evolutionary point where sex appears. Here it begins to bear a faint resemblance to that response of uplift and aid which we know as human sympathy. Sympathy begins where society begins, for social life of any kind or degree is impossible without it. But society proper arises with the appearance of sex. When two individuals must remain together for a time in order to fulfill the law of race preservation, that means the beginning of association. Moreover, when each one is dependent upon the other for the satisfaction of a primal need, there must of necessity be some degree of consideration for each by the other, and that means the manifestation of sympathy, crude, we might call it, but replete, nevertheless, with more than all the possibilities to which our highest society has yet attained. As the organism rose in the scale of social development experience may have taught it that whatever affected its partner might have a similar effect in kind upon itself, or, more likely, deprive it of that other. Thereby the principle of sympathy was enforced. This may be called the first, and also the less important, lesson learned by the life germ. The second and more important was that whatever affected its partner would have not only an effect upon itself, but would also affect the offspring, that is, the race, as well. The ratio of importance between these two lessons may be roughly expressed as that between the individual as such and

that of the race as a whole. It is the principle of sympathy which insures the operation of the law of the greatest good to the greatest number. The two sexes in the lower forms have consideration for each other because they must have for a progressing race result. In other words, the feeling of sympathy arose to make the individual help to look out for the future of his race. It became an instinct long before it reached man, and it is no less an instinct with him. Any human who has it not is to be pitied. He is what the French, in their drawing-room language, would call *de trop*. He has no place in the world of men and women.

To analyze a little more closely the part sympathy plays in human affairs we must begin farther back than the direct manifestation of it. I shall not be misunderstood in asserting that a certain large form of selfishness is at the basis of all life, from bottom to top. The old axiom says that "self-preservation is the first law of nature." The individual must be preserved, at least until after it has exercised the reproductive function, if the whole race is to survive. But the idea I wish to emphasize here is, that just in this lies the perfectly natural origin of egoism. It is obvious that the individual must make self the first consideration for a time. Beginning in the impulse to food-getting, this primal egoism gradually increases in complexity with the growing demands of the evolving life, until it reaches the height of supreme arrogance and unfeeling selfishness which we see in the darker aspect of the commercial world. In itself it is a necessary factor in human activities, but it may and does easily become exaggerated, perverted, until, instead of becoming the salvation of the race, it is a worm eating at its heart. It is this perversion of it which has given rise to the social question, the distribution of wealth, with all its conflicts between labor and capital, its heartrending contrasts between the criminally rich and the inefficient poor, between "conspicuous waste" and obscure starvation, and labor paid according to "the law of the lower limit." And yet the unperverted principle is one of the fundamental conditions of existence.

It goes without saying that the second most fundamental law of life is that of reproduction. Though the individual does survive, it must reproduce its kind if life as a whole is to continue. But this very act invariably requires of the parent some sacrifice on the part of self. Part of the adult is given up to form the young. Even in the lower creatures which may reproduce simply by fission, as in the bacteria, where the individual simply breaks in two, this sacrifice obtains, for the individual as such absolutely ceases to exist. It is no

longer one, but two, neither one of which is the parent. In this case I wish to emphasize the idea that any action which requires of the individual any sacrifice of self, or any part thereof, for another, has in it the element of altruism. So we see that both these impulses, the primal egoism and the primal altruism, are inextricably bound up with the very prerequisites of the continuance of life. It is this primal altruism, beginning in the impulse to reproduction,—which every living organism nearing adulthood manifests at some time or other,—which is responsible in the main for the social institutions of marriage and family, the home, the school, and much of the product of creative art—not only the more technical arts in the esthetic sense, but also the more utilitarian arts, as architecture and manufacture. But like the primal egoism, this primal altruism may become degenerated, perverted, so as to work destruction. To cite a conspicuous example: it is a combination of the perversion of both these instincts which makes the social evil of prostitution.

But the relations of these two instincts must in some way be adjusted. Moreover, there is an attempt at such adjustment throughout all forms of life. In the lower orders this attempt is very crude, as when, for example, the female cod lays several million eggs annually, perhaps five or six of which eggs may hatch young which will come to maturity. What an enormous waste, because of the undeveloped state of the sympathetic principle! To show how much more efficient the human adjustment must be: Alexander Sutherland, who has written what may be considered a very scholarly work, *The Origin and Growth of the Moral Instinct*, has made a very careful, and withal a very conservative mathematical estimate, in which he decides that if the human race were subjected to the same rate of destruction as are fish, simply by other fish, in the sea every second of time, it would be absolutely wiped out of existence in the space of four seconds! So we see that our adjustment between these two principles must be not only strong, but must not have quite so much lost motion as this shows. Now in human society I conceive that adjustment to be accomplished by the principle of sympathy. Sympathy is the fulcrum which maintains such balance as there is between these two primal impulses. It is the check which keeps each one from exercising itself to the destruction of the other as evolution progresses. It is gradually lessening that tremendous waste in the preservation of the species which characterizes all the lower orders, and the human itself not a little.

It seems to me that the thing to strive for in all this is to seek to make the higher and nobler manifestations of sympathy more and



more reflex and instinctive. Undoubtedly that is the safest and surest way. Men and women will not act without some end in view. We are part and parcel of the universe, and therefore it is entirely impossible that any one of us should perform an act which has not in some way, in some degree, consciously, subconsciously, or unconsciously, an effect upon himself. Both these motives for action there must be, so surely as we are of the universe as well as in it. Let us suppose that we are face to face with a given situation. Just a moment of introspection will convince us that we are experiencing a painful or pleasurable nervous state, the degree varying with the intensity of the stimulus. So perhaps we will put ourselves into the circumstances of the moment and cooperate altruistically with another to whose mood we are responding, because we see that, though it may cost us some sacrifice, we shall be made much more uncomfortable by "conscience" if we do not. Or perhaps judgment comes in and we are thus made to deliberately choose the less of two evils. In this case we have the primal egoism, which in general always takes the line of least resistance, becoming, in its external manifestation an act of altruism. And this brings out the essential difference between egoism and altruism: the first has always to do with motive, the second with action. So the question is not, can the selfish motive be entirely evolved out of existence, but it is, which of these two impulses shall be most manifest in action? An intelligent selfishness may result in actions of the greatest benefit to society. Since in the universal order of things both these motives must exist, the end to strive for is to seek to make the altruistic phase more and more instinctive.

And I thoroughly believe that this is being done. In spite of the greed and corruption which appear like dirty foam upon the surface of our national life, there has been an increase of emphasis upon the sympathetic principle. I believe that our world is still on the course of evolution, and that the era of devolution has not yet set in. There is scarcely space here to enter into a citation of examples, but they are to be seen all around in the society of to-day. What I do wish to give are a few of the general reasons which have brought about this increased sympathy with the cosmic outlook, in recent years.

The first thing which comes to our minds is the fact that some years ago man discovered that his relations to the animal world below him were those of ancestral kinship. Naturally from this he saw himself in a new light. He began to see that he had some things by virtue of heredity which he had been wont to regard as gifts of the Evil One. He began to see that his brother man had



some defects for which he should be sent to the hospital rather than to the gallows. To his astonishment he began to harbor the suspicion that every imagination of his heart was not evil continually. Gradually he is coming to believe that instead of having irrevocably fallen he is inevitably rising, and that it lies with him to increase or retard the rapidity of that rise. He is learning to believe in a God of law rather than a God of caprice. He was perhaps somewhat shocked to find that in all scientific probability he was better than his ancestors, ethically and religiously as well as mentally and materially.

But with all this knowledge of his metazoic, yes, of his protozoic, ancestry, he has not been content. He forthwith began to desire something deeper. He began to be curious as to what he was made of. So he put himself in a testtube, and found that the same carbon, the same hydrogen, the same oxygen and nitrogen, which go to make up the earth and air and water about him also go to make up his own body cells. And not only the cells of his body, but also the cells of all organisms of which he has any awareness. Here was a revelation indeed. But even with this he was not satisfied. He made an instrument called a spectroscope, experimented with it a bit here on the earth, then turned it toward the heavens, and discovered that these same elements are scattered in tremendous quantity throughout celestial space—in star and sun and world without limit. Here was the climax of all revelations. Here is the point at which man discovered that he is not only in this universe, but of it as well. Here is the starting-point for an all-embracing sympathy with every bit of environment which impinges itself upon us.

It is in proportion as we look away beyond the confines of our little world-nest to our kinship, not only with all humanity, though that is the noblest and highest, but with all created things, that we find our God. For are we not literally of the same ancestry with it all? We have no special peculiarity of origin upon which to pride ourselves. Whatever peculiarity may appertain to us has its basis in form and not substance. We are made in the image of God, yes, but so is all the rest of creation. It is in a recognition of this that there lies the truest sympathy, the sympathy which enables us to judge the conduct of man to man more understandingly, that is to say more sympathetically. We have no valid reason for believing that our world is other than just one of a vast family, just a child of one generation, of which there have been countless predecessors, each evolving and cooling to devolve again, each capable of reproducing its kind only, like the seed, by commingling once more with

its parent cosmic dust. And perhaps each, in its own history of birth and decay, will evolve a form of its own matter, having the characteristic which we have presumed to arrogate to a special type of evolutionary product, and called life. And this life will, by that very characteristic, be endowed with an insatiable curiosity to find out whence it came and whither it goes. Therefore it will begin at the very bottom of the ladder of experience and work its way toward the top, with infinite, sickening, though perhaps not disproportionate loss, until mayhap it will finally, in all its millions of generations, evolve to a realization of its own insignificance in space and time. Though it may be that such a recognition at first almost overwhelms one with a desolate sense of humility, yet it is the door which leads into the light of the inner meaning of it all, until once in we feel like exclaiming, with a gesture inclusive of the whole universe: "See who and what are my fathers and mothers, my brothers and sisters! Yonder dimmest, most distant star is of one substance with me, and the tiniest ant beneath my feet is a fellow creature in very truth! I have found GOD, the Great Eternal Sympathy!"

## THE INDEPENDENT PHILIPPINE CHURCH.\*

BY R. T. HOUSE.

OF the making of many religious denominations there is no end, and the various sects are not so monotonously similar as might be expected. The young Philippine Church has evolved an extremely original combination; namely, the ritual and church government of the Roman Catholic Church in which it took its origin, and the theology of Matthew Arnold.

Señor Retana is furnishing us information that to the most of us is absolutely new. His is the first extensive magazine article on the subject which has appeared in a European periodical, and aside from a few comments when the schism first declared itself, the institution has been almost unnoticed in America. Yet it would seem that a denomination which in six years has attained to a membership of four million, whose head is as thoroughly capable and devoted a character as Monseñor Gregorio Aglipay, and which numbers among its members such well-furnished and thoughtful individuals as the honorary bishop Don Isabelo de los Reyes, is worth studying in some detail.

The Philippine Church, like the Church of England, had its origin in political rather than religious exigencies. The conquering Spaniard asserted his superiority over the native Filipino in religious activity as well as elsewhere; and from the earliest appearance of a regularly organized Church in the Islands we find that the regular clergy is composed of Spaniards, while the native priests hold in most cases only subordinate positions and are mortally jealous of their ecclesiastical superiors. The native clergy, naturally the most enlightened class in the Islands, headed the movement which resulted in the Constitution of 1812, and took such an active part in the elections held in accordance with that instrument that the higher

\* "La Iglesia Filipina Independiente," W. E. Retana, *Por Esos Mundos*, April, 1908.

Church officials leagued against them, and throughout the larger part of the nineteenth century not a Filipino held an important Church charge.

Appeals to the Church in Europe were ignored and revolutions were ineffectual; but when, in 1898, the Treaty of Paris gave the Archipelago to the United States, the native priests were quick to connect political separation with religious freedom. It is here that the then coadjutor bishop Gregorio Aglipay y Labayen came to the front.

Aglipay was born in the Province of Ilocos Norte, Island of Luzon, on May 7, 1860. The son of a poor agriculturist, a somewhat strange accident caused him to leave the plow and take up the text-book, at the age of seventeen. He was engaged in tobacco-culture, and the Spanish government was encouraging agriculture by forcing every planter to set out five thousand plants yearly. The year in question was a very dry one, and the young farmer decided that he would not waste energy and plants when the prospects were so unfavorable. The magistrate threw him into prison; and when he was released, he shook the dust of the tobacco-field off his feet forever. He entered a Dominican school in Manila, working as a servant in exchange for his board and clothing, but progressed so rapidly that he was soon given a post as student teacher which enabled him to secure a very thorough education without financial discomfort.

In 1889 he was ordained a priest in Manila, and for eight years he served quietly in one parish after another, till the governor of his province called him unexpectedly on a secular mission.

When General Primo de Rivas, with the help of a million pesos, persuaded Aguinaldo and a number of his lieutenants to withdraw to private life and cease making trouble, the revolutionist Makabulos refused the bribe and formed a revolutionary Junta in Tárlac. It was Priest Aglipay who went to this worthy, commissioned to offer him arms and the captaincy of a body of volunteers if he would turn his energies against the Americans. His mission was successful, but the report that he had had dealings with a revolutionist led to a charge of disloyalty. The charge was never pressed, however, as the young priest withdrew to seclusion in Manila and sought to prove his fidelity to Spain by translating into one of the native tongues Father Nozalada's bellicose polemic against the Yankees.

A little later the Spanish governor-general found it necessary to offer the colony certain concessions in the direction of self-government. Aglipay was one of the ambassadors sent to treat with the

rebels. But the train which bore him was captured by a band of the discontented, and he himself was made prisoner. Although he was allowed to return to Manila later, his errand was entirely unsuccessful.

When Aguinaldo returned to the Islands and began making trouble anew, Aglipay, an old friend and admirer of his, sought to dissuade him from risking excommunication by continuing the struggle against Spain; but excommunication did not seem as vital a matter to the General as it did to his clerical friend, and he fought vigorously till the Spanish withdrew. In fact the habit had grown so strong with him that he turned his arms against his former allies, and the young priest-diplomat-soldier—for Aglipay became one of the most active guerilla leaders in the current war with the Americans—received from the self-styled Dictator the title of Vicar-General of the Archipelago. Archbishop Nozaleda, however, showed his disapproval of his former protégé's new alliance by excommunicating him. This action put an end for a time to his ecclesiastical functions, and from 1900 to 1903 Gregorio Aglipay was the most thoroughly secular of guerilla leaders. When Aguinaldo was captured, his clerical lieutenant surrendered and even accompanied and aided Governor Taft in his circuit of conciliation.

In 1901, the much-enduring savant Don Isabelo de los Reyes, of whom more will be said later, returned from his period of Spanish imprisonment, announced his conviction, gathered from a study of conditions in both Spain and the Islands, that the Philippine Church could no longer thrive as a part of the European body, and was instrumental in the establishment of a new organization, of which Aglipay was made chief bishop. The new primate opposed the schism for some months, but finally submitted to the inevitable, and has been the Head of the Church ever since.

\* \* \*

The most interesting character among the leaders of the new movement is Don Isabelo de los Reyes, now resident in Spain, and holding the only honorary bishopric in the new organization. A resident of Manila from his early youth and a newspaper man by profession, he became, in a very independent and fruitful manner, a student of the Island folklore. Ethnologist, linguist and historian, he is a member of learned societies in Paris, Vienna and elsewhere and a very vigorous refutation of the assertion that nothing can be made of the Filipino.

Founder of the *Ilocano*, the first bilingual paper in the Province,

he preached the cause of his countrymen so boldly that the Spanish governor deemed it necessary to shut him up in the Manila prison. His pen continued as active as ever, and a memorial of him presented to his captor, and published later in Madrid, reiterates the identical principles that caused his incarceration. Instead of shooting him, as the world expected, General Rivera sent him to Castle Montjuich, at Barcelona, where he was confined for more than a year. As soon as he was released he established in Madrid the journal *Filipinas ante Europa*, in which, though bitterly anti-American, he preached Philippine liberty, secular and religious. He traveled all over Europe spreading a socialistic propaganda, and in 1901 he returned to his native Islands, where he was promptly thrown into prison by the American government. He emerged as stubborn and enthusiastic as ever, became the chief agent in the establishment of the new Church, as has been narrated, and played a most restlessly active part in local politics till his return to Spain two or three years later. He and his Spanish wife now reside in Barcelona, and he turns out fifteen to twenty magazine articles a month, dealing with questions of bewildering variety, religious, social, philological and literary.

\* \* \*

The doctrinal liberality of the new Church has been suggested at the beginning of the review. "Our church," says Reyes, "preaches the common holding of property, love that recognizes no boundaries, and freedom of science, and admits no dogmas." According to the *Revista Cristiana*, of Madrid, both priests and deaconesses may marry, "although, if it be possible, it is preferable that they remain free from the cares of a family in order that they may give themselves entirely to the service of the Lord." Thus far, only two priests in the entire society have married. Divorce is not permitted under any circumstances. But of all the doctrines and practices of the Church, the most thoroughly distinctive is that proclaimed by its Head in the words: "And above all, members are absolutely forbidden to attack other churches for any reason whatever."

The Church is governed by thirty bishops and nearly four hundred priests, several of which latter are foreigners; four or five are Spaniards. The official language of the new Church is Spanish.



## A REFORMED STAGE.

BY THE EDITOR.

WE hear again and again the complaint that the theater is not what it ought to be, and different critics place the blame in different quarters, now condemning the theater trust, now the newspaper reviews, now the corrupt taste of the public, and sometimes also the spirit of the age which does not produce enough originality among our poets. We grant that there is a truth in all these strictures but as a rule they are true of all ages and the principal question remains, what can we do to cultivate the taste and to encourage the development of a good drama?

The drama is a most powerful means of educating the people to keep before their eyes high standards and to give them a pleasurable diversion for the evening which would be enjoyable as well as wholesome. It is natural that managers of theaters and all others who make a living by them care less for the ideal of dramatic art than for the monetary returns. The theater manager is a business man, and we can not blame him for looking to the business end of his enterprise. Therefore the question with regard to him is not so much to change his attitude toward the drama but to make it worth his while to produce pieces of high standard, and not to pander to the taste of the vulgar.

The newspapers depend upon advertising, and they too have their own interests. Nevertheless we must grant that they frequently say the truth fearlessly and criticize what deserves rebuke.

The taste of the public, frequently censured as vulgar, is in my opinion not so bad as it might appear. It is noticeable that Shakespeare's plays are always attractive, at least for a while, and if a play has the reputation of being good it generally proves an attraction that will pay the manager. The difficulty of the public consists in not knowing what is good and not having the means to discover it before they go to the play, and afterwards they have no means of expressing their approval or disapproval of what they have seen.

Under these conditions it seems to me desirable to create a stage which would be independent of business conditions, and have this stage run for the sake of art. I trust that in time it would become a paying institution just as the Symphony Orchestras of Boston and New York struggled only for awhile but soon became enterprises based upon sound businesslike financial conditions. The truth is that if people are assured that a play is good and of a high standard, that there is no pandering to a vulgar taste because it might pay, they will patronize it much more readily than otherwise, when they know the manager cares only for the pecuniary returns.

An endowed theater would establish a standard, and poets who aim at high standards would find there a place where their products would be recognized, and so it would encourage beginners just starting their career with high ideals. From among them we are sure there might arise a new Shakespeare who would possess the vigor of his English predecessor and yet be an expression of our own life and our own ideals which after all have somewhat changed since the days of Queen Bess.

An endowed theater, however, might be a voice crying in the wilderness, and in order to make a success of it a Mæcenas of dramatic art would need the assistance of the public, and this might be procured in a way which has been voiced in a letter written by Mr. J. E. Williams, a local manager of Streator, Ill., who with reference to the theater question expresses his view as follows:

"There are plenty of serious minded men and women in every community who love the better things in the drama and who would be glad of an opportunity to work for its advancement. Not a week passes but some one asks me when we are to have the next good drama, and when I am unable to promise one there is visible disappointment. I believe it would be possible for such people to form an organization that would in time be able, if not to dictate terms, at least to seriously modify the plans of producing managers.

"I propose, therefore, the formation in every town of a 'theater-goers' league,' which should be composed of patrons of the theater who have regard for the better forms of dramatic and musical entertainment. Its object would be to give expression to the demand, now latent and inarticulate, for better plays and better performances. Its methods would be to select certain of the better offerings for its patronage and to agree in advance to provide a profitable audience for such attractions as it approved. Each league would have its committee on selection, which would look over the theatrical offerings for the year and agree on the attractions it would recommend

for patronage. The committee would confer with theater managers and indicate in advance the offerings that would meet the approval of the league. The guaranteeing of an audience would have a financial value to the theater manager, which might be recognized in a concession in prices to the league, but the main object would be the securing of good attractions and the exercising of a selective influence on theatrical offerings.

"'What we buy we create.' The maxim of the Consumers' League, which has exercised so strong an influence in driving out sweat shop goods, applies with equal force in theatricals. We buy the inane, the vulgar, the trashy, not because we choose to, but because it is thrust on our attention and we weakly yield to the craving for some kind of exciting diversion. Not having an organ through which to think or choose, we succumb along the line of least resistance. The theatergoers' league would give us an organ through which our wants might become conscious and our wills become effective. It would help us to form a better taste than we have now, for the food it would provide would stimulate the appetite for better and better quality. The effect of such a demand on the purveyor of dramatic wares is obvious. It would compel him to supply its needs or give way to some more competent producer.

"As a theater manager, I think the proposal is entirely practicable. I am sure that if such a league in my town would agree to patronize certain attractions I would do everything in my power to secure them, and so would every other local manager. I know of nothing in which so little social effort would yield such immense social benefits. The amount of social spirit required to operate such a scheme as this is trifling compared with the amount that would be wasted if turned toward futile attempts at endowed theaters and the like."

The letter of Mr. Williams possesses an unusual amount of common sense, and it seems to me that a combination of the two ideas, an endowed theater and clubs of patrons of dramatic art throughout the country would assuredly produce good results. It would develop a national drama, and American life would be richer and more elevated for having this use for dramatic expression so important in the history of republics. It may be that as Athens could not be thought of without its drama, so the life of the great republic of the West will still find the noblest and best expression of its aspirations on the stage, and we do not doubt that the stage will become a power, whose influence may be felt in politics as well as in private life.

## THE SKELETON AS A REPRESENTATION OF DEATH AND THE DEAD.

BY THE EDITOR.

HAVING published a series of articles on the Dances of Death in former numbers of *The Open Court*, it is but natural that I take a lively interest in Mr. Laufer's theory of the "Origin of Our Dances of Death." The details of his exposition reveal some strange customs of Tibetan Buddhism, but for all that I can not accept his main proposition that "in this (the Tibetan skeleton dance) we have doubtless to see the prototype of our Dances of Death."

Now I grant that Buddhist views, doctrines, fables, parables and stories have traveled West and we can still trace the way taken by the story of Bodhisat, for instance, while it was changed into the Christian legend of Barlaam and Josaphat. We know that Æsop's fables must have come from India, and the mystery play "Everybody" is obviously retold from a Buddhist parable. In the Indian story a man is summoned before a stern judge, and is forsaken by his wealth, his friends, and his family; only his good deeds accompany him to the court and there speak for him so as to effect his acquittal. But we have good evidence for all these cases, and the remarkable agreement of some special detail renders unquestionable the connection of the Christian form of the legends with their Buddhist prototype. As to the Death Dances however it would be difficult to prove how and when their conception was transferred from the interior of Asia into Europe. Moreover the similarity between the two views is by no means so striking as Mr. Laufer regards it.

First we must consider that in the Christian Death dances, Death is represented as a skeleton and what is called the "dance" of Death is simply his sudden appearance among men, when he comes to lead away the high and the lowly, the rich and the poor, the king or pope and the beggar, the soldier, the hunter, the physician,—anybody and everybody without exception.





TYPES OF THE RETINUE OF YAMA.\*  
From Grünwedel's *Mythologie*.

\* In the center stand the conjurer with the black hat and the white man who is called the Spirit of the Earth. Next to these stand the stag and bull-headed demon, while the figures at the ends are of a nondescript character. The small figure at the extreme right is one of the eight companions of Dhar-mapala.

There is no Tibetan representation of Death in the shape of a skeleton. Death is Yama, and the god Yama is never represented as a skeleton. Yama has a retinue of six figures: one with a stag's head, one with a bull's head, the white old man (being the spirit of the earth), the conjurer with the black hat, and two more figures with grim looking masks, each wearing a mirror on his breast and a wheel upon his stomach. In addition there are the eight followers of Dharmapala (the guardian of Buddhism) and also the two skeletons who serve as protectors of the cemetery. These skeletons take



། རྩམ་ཐོན་བདག་པོ།

THE TWO PROTECTORS OF THE CEMETERY.

part in the dance and (as Mr. Laufer correctly tells us) drive off with their staves the bad raven who would snatch away the sacrifice.

Mr. Knight in his interesting book, *Where Three Empires Meet*, describes some of these Tibetan mysteries very minutely. The underlying thought is always obvious though it is frequently difficult to explain the special meaning of details. The intention of these plays is to impress the people with the power of religion which by ceremonies and exorcism is alone able to cope with the

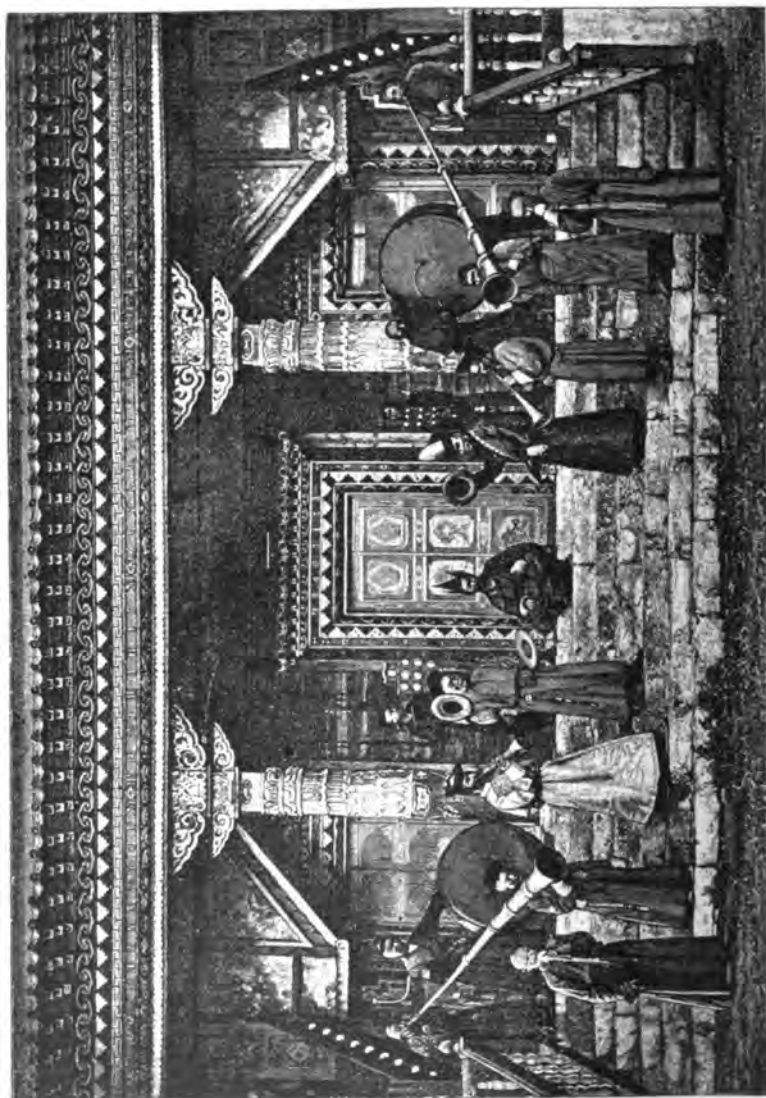


evil influences that beset man in this life and hereafter. One scene is described as follows:

"The music became fast and furious, and troop after troop of different masks rushed on, some beating wooden tambourines, others swelling the din with rattles and bells. All of these masks were horrible, and the malice of infernal beings was well expressed on some of them. As they danced to the wild music with strange stens and gesticulations, they howled in savage chorus....The solemn chanting ceased, and then rushed on the scene a crowd of wan shapes, almost naked, with but a few rags about them....They wrung their hands despairingly, and rushed about in a confused way as if lost, starting from each other in terror when they met, sometimes feeling about them with their outstretched hands like blind men, and all the while whistling in long-drawn notes, which rose and fell like a strong wind on the hills, producing an indescribably dreary effect. These, I was told, represented the unfortunate souls of dead men which had been lost in space, and were vainly seeking their proper sphere through the darkness....The variously masked figures of Spirits of Evil flocked in, troop after troop—oxen-headed and serpent-headed devils; three-eyed monsters with projecting fangs, their heads crowned with tiaras of human skulls; Lamas painted and masked to represent skeletons; dragon-faced fiends, naked save for tiger-skins about their loins, and many others. Sometimes they appeared to be taunting and terrifying the stray souls of men—grim shapes who fled hither and thither among their tormentors, waving their arms and wailing miserably, souls who had not obtained Nirvana and yet who had no incarnation....Then the demons were repelled again by holy men; but no sooner did these last exorcise one hideous band than other crowds came shrieking on. It was a hopeless conflict....At one period of the ceremony a holy man....blessed a goblet of water by laying his hands on it and intoning some prayer or charm. Then he sprinkled the water in all directions, and the defeated demons stayed their shrieking, dancing, and infernal music, and gradually krept out of the arena, and no sound was heard for a time but the sweet singing of the holy choir."

The dance of the nine skeletons around a corpse (described by Dr. Laufer, p. 599) has no other significance than to show the power of religious exorcism, but while the protectors of the cemetery are on the side of the Buddhist priests and assist them in their beneficial work, the nine skeletons are hostile demons bent upon mischief and they must be prevented from doing any injury to the dead who are protected by the mystic means of salvation. These

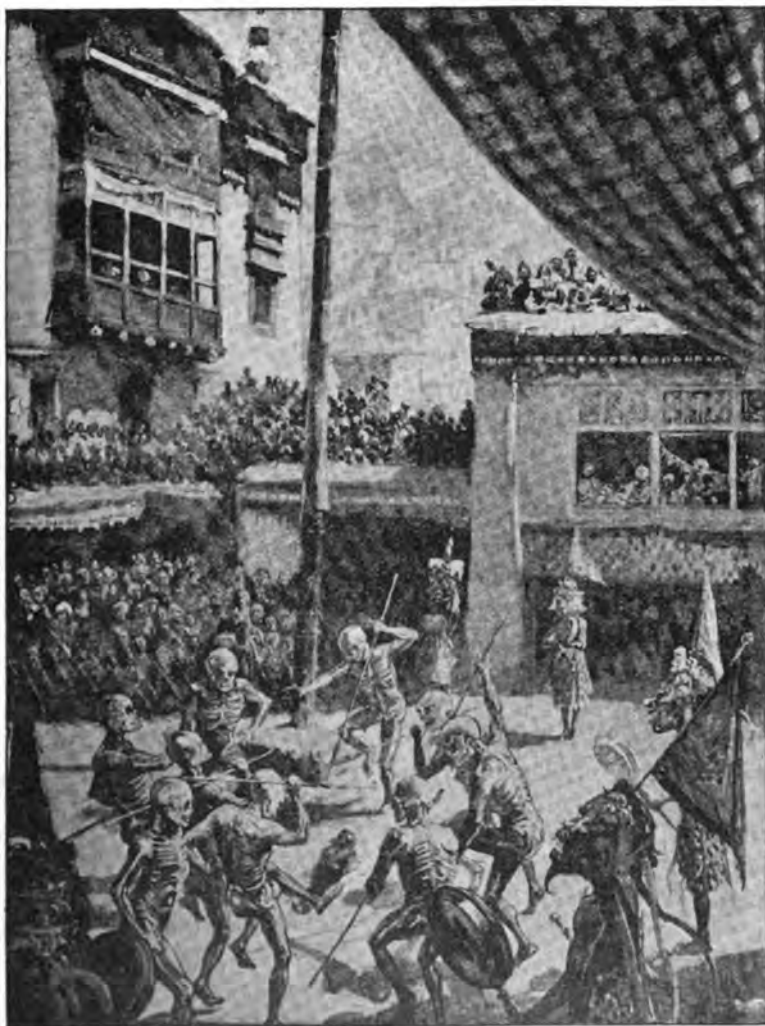
skeletons are either ghosts or demons of decay, but they no more represent Yama, the god of Death, than do the two protectors of the graveyard.



MUSICIANS IN FRONT OF A TIBETAN TEMPLE.  
From Grünwedel's *Mythologie*.

The same is true of Vetals who are spirits capable of reanimating dead bodies. Accordingly there is a marked difference between the Christian and the Tibetan Death dances. The former

ones, though called dances are not always dances, but simply illustrations of the innumerable ways of Death, and Death is represented in them as a skeleton. It is noteworthy that the dead are



THE DANCE OF THE NINE SKELETONS.  
From Knight's *Where Three Empires Meet*.

never represented as skeletons in Christian art. When they rise from the grave, or are led to judgment, they are always clothed with flesh; they are naked but never reduced to bones only, while we have

reason to believe that the Tibetan skeletons are ghosts, or rather the reanimated remains of the dead. They may be good ghosts such as the protectors of the graveyard, or evil ones like the nine skeletons that try to injure the body of a new arrival at the realms of death.



YAMA THE GOD OF DEATH AND HIS SISTER YAMI.

In his right hand Yama swings a scepter with a skull on the top.

There are four Yamas, each one presiding over a realm of his own, for there are four regions of death situated in the four corners of the world, but never has any one of these Yamas been pictured

in the shape of a skeleton, and so we make bold to say that the Christian conception of the personification of death is quite different from the Tibetan view, and the Tibetan Death dances should more properly be called skeleton dances.

Mr. Laufer criticises Franz Xaver Kraus for holding "the idea that we must descend into classical antiquity . . . in order to explain the origin of our dance of Death," but I am under the impression that Mr. Laufer is mistaken, for Professor Kraus was much too conversant with the history of art to propound a view which had, by indirection at least, been so thoroughly refuted in Lessing's famous essay "How the Ancients Have Represented Death." Lessing shows that the ancients never represented Death as a skeleton, and it is impossible that Professor Kraus was not acquainted with Lessing's proof. In the passage referred to by Mr. Laufer, Professor Kraus only states that there are numerous passages in Greek and Roman authors which refer to Death as the one who will snatch away all of us. This same thought, he adds, is expressed in the poems of the Arabian poet Adi, and we find it in Mediæval inscriptions. There is not a word anywhere in Kraus's "History of Christian Art" which can be construed to mean that we have to descend to classical antiquity for an explanation of the Christian Death dances. Mr. Laufer must have read the mooted passage (Kraus, *Geschichte der christlichen Kunst*, II, p. 450) somewhat carelessly, and if he reads it over again he will presumably change his view.

The poems of Goethe, Bürger and Zedlitz, in which skeletons are introduced, are quite modern and can not be quoted to support any theory. In one of his ballads Goethe makes the skeletons of the dead rise by midnight and perform a dance in the cemetery; Bürger tells how a dead soldier returns to his sweetheart and carries her away to the grave where he changes into a skeleton, and Zedlitz describes how the grenadiers of Napoleon reappear on the Champs Elisées as skeletons and parade before the Emperor. But these notions are isolated and can not be met with either in folklore or in Christian tradition. Mr. Laufer says:

"The orthodox Jewish Christian notion is that the corpse does not continue a material existence but that it will decay and crumble away into earth and dust. This notion is strongly contradicted by the whole conception of the dances of Death and of the dead, in which the *moving power of the skeletons is implicitly presupposed*, but not by any means accounted for. This shows that it must be a foreign, a borrowed idea in European Christianity."

Here we must protest. First, there are dances of Death but

nowhere in Christianity are there dances of the dead, for Goethe's poem of the dances of the skeletons must be ruled out. Further the idea that the body decays and does not take part in the resurrection is quite modern in Christianity. It is only in the last fifty years that Christians have emphasized the immortality of the soul. The old orthodox view is a belief in the resurrection of the flesh as it is most emphatically insisted on in the Apostolic confession of faith. St. Paul insists most plainly on the doctrine that some members of his congregation will remain alive till the end and they will be taken to heaven bodily while the dead will rise and join them.

The Church held on to this belief. Prudentius, for instance, says concerning the bones and dust of the dead:

"There will soon come a time when genial warmth shall revisit these bones, and the soul will resume its former tabernacle, animated with living blood. The inert corpses, long since corrupted in the tomb, shall be borne through the ether [*auras*], in company with the souls. For this reason is such care bestowed upon the sepulchre: such honor paid to the motionless limbs—such luxury displayed in funerals. We spread the linen cloth of spotless white—myrrh and frankincense embalm the body. What do these excavated rocks signify? What these fair monuments? What, but that the object intrusted to them is sleeping, and not dead. . . . But now death itself is blessed, since through its pangs a path is thrown open to the just, a way from sorrow to the stars. . . . We will adorn the hidden bones with violets and many a bough; and on the epitaph and the cold stones we will sprinkle liquid odors." (*The Church in the Catacombs*, by C. Maitland, pp. 45-46.)

And a Protestant German hymn of the time of the Reformation, still sung at German funerals, reads:

"With this very selfsame skin,  
Shall I then enveloped be;  
God shall be beholden in  
This same body then by me.  
In this flesh then I shall see  
Jesus for eternity."

"Dann wird eben diese Haut  
Mich umgeben, wie ich gläube.  
Gott wird werden angeschaut  
Dann von mir in diesem Leibe;  
Und in diesem Fleisch werd ich  
Jesum sehen ewiglich."

The doctrine of Christ's bodily resurrection has always been regarded as a promise that all Christians will share the same fate and that they will rise again bodily from the grave.

Mr. Laufer is right in saying that the Christian conception of death has not been derived from classical antiquity and such skeletons as those represented on the silver cup of Boscoreale are not Death dances, but the skeletons of sages and poets who appear at





**MARA'S ARMY.**  
Gandhara sculpture after a photograph.

a feast to give warning in the sense of Omar Khayyam's philosophy that now is the time to be merry, for soon the revelers too will be mere skeletons. It was an Egyptian habit to hand around at the feast a mummy with the exhortation to enjoy life while it lasts.



GREEK SKELETON DANCE ON THE CUP OF BOSCOREALE.

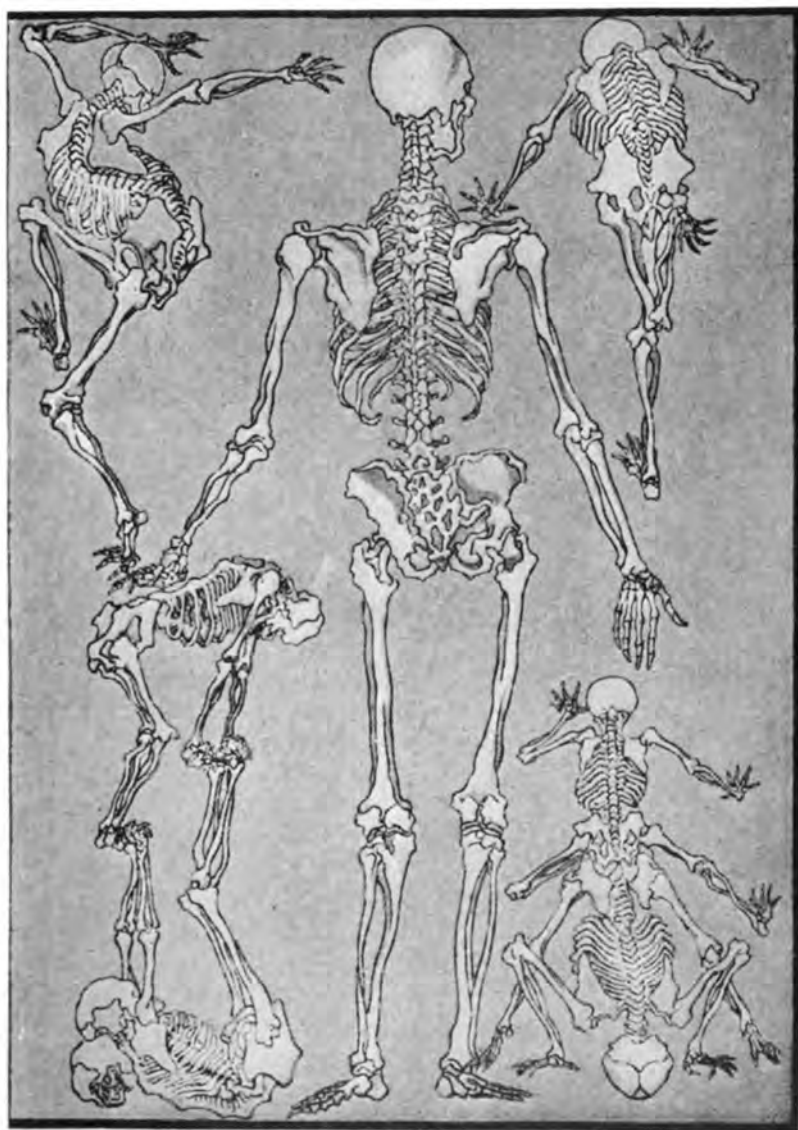
These skeletons accordingly have no connection with either the Tibetan skeleton dances, or with the Christian dances of Death.

Dr. Laufer asserts that in the Gandhara sculptures there is a



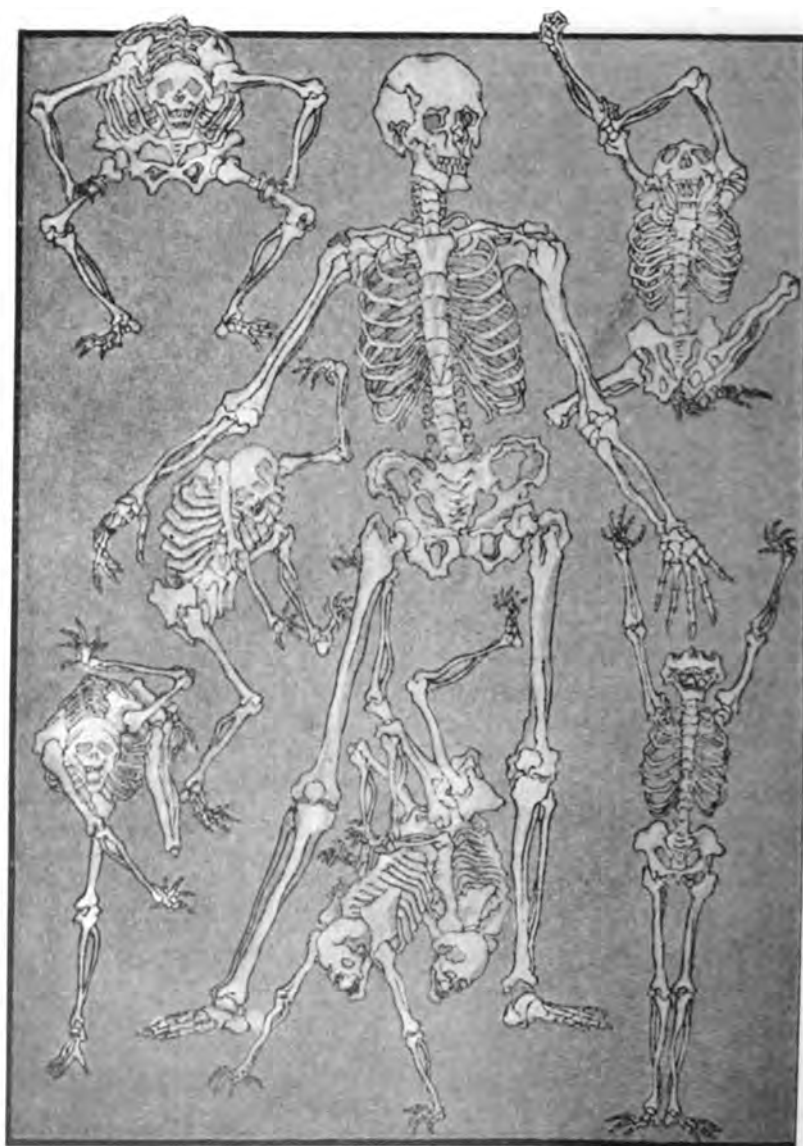
THE EGYPTIAN SOUL-CONCEPTION.

figure with a skull among the demons of Mara's army who are marching in hostile array against the Buddha seated under the Bodhi tree. He relies on a statement of Grünwedel who it may



THE MERRY SKELETONS.

By Kyosai.



THE MERRY SKELETONS.

By Kyosai.

be granted is a good authority, and this if it were true would make the skeleton an ancient Buddhist institution and fix the date of its first appearance in India as early as in the second century before the Christian era.

It would be interesting to have the ultimate origin of the introduction of skeletons into religious art traced back to ancient India, but Grünwedel's statements is based upon an error.\* When he wrote the passage which Dr. Laufer has in mind he had before his eyes a drawing in which the head of one of the demons (the second from above in the first right-hand vertical row) somewhat resembles a skull, but an inspection of a photograph of this same marble which is here reproduced shows plainly that the mask in question represents the head of a brute, perhaps a dog, with a row of teeth in its upper jaw like those of a shark. This being the only instance of its kind, the idea that the demon skeleton is originally Buddhistic must be regarded as disposed of. There is no reason to change the theory that the Tibetan skeleton dances are Tibetan and pre-Buddhistic, being a part of the old Shamanist institutions.

Mr. Laufer speaks of Kyosai's skeletons as Death dances suggesting that "the Japanese must have had a certain tradition relating to it," but I see in the mooted picture a mere freak of the artist's imagination which need not have any connection with the Tibetan skeleton dances as it certainly has nothing to do with Goethe's ballad on a kindred theme.

The notions of death and of the dead, as well as the notions of the soul and immortality, of heaven and hell, of God and of the Devil, are very similar all over the world at definite stages of civilization among races that otherwise differ in their languages, religions and customs. Yet in their finer traits these conceptions vary greatly and the differences show themselves mainly in typical artistic representations. The belief that ghosts need food and drink for their sustenance, that they are hungry, and must be fed, and further that mere imaginary and purely painted food is sufficient to satisfy their hunger is common to Egypt and Eastern Asia. Yet how different are the pictures of Egyptian souls which are represented as human-headed hawks, from Japanese disembodied spirits for instance, the latter being marvelously uncanny and yet often very graceful. As a most interesting instance we reproduce from Hokusai's *Mangwa* a picture which represents a Buddhist saint seated at a well from

\* Grünwedel speaks of the first figure in the second horizontal row as holding up a mask which he describes thus: "*Die fast fleischlose Fratze, welche offenbar als ein Tottenkopf gedacht ist, fletscht die Zähne.*"



A JAPANESE GHOST.  
By Hokusai.



whose depths the ghost of a drowned woman arises, imploring the holy man to save her soul and rescue her by the means of grace which religion offers. It is peculiar that Japanese ghosts are always pictured without feet.

While I do not deny that many notions of lamaistic Buddhism have been transferred to Christianity, I see no reason whatever to derive the Death dances of the Christian Middle Ages from the skeleton dances of Tibet. The Christian view of the dances of Death is so typically Mediæval and is so easily explained from the conditions of the age that there is no need of seeking for their origin in distant Tibet where, moreover, as we have seen, the similarity of its skeleton dances is only superficial, while their meaning is quite different.

## MISCELLANEOUS.

### CHANCE AND FATE.

BY F. S. GOODHUE.

To questions all—the same Reply:  
There is no Fate, and Nature will  
Her kind approval ne'er deny  
To him who wishes her no ill.

She smiles and frowns alike on all;  
'T is he alone with mind morose  
Who finds the wormwood and the gall;  
Who seeks the shadows in the close.

To all who hold a cheerful heart,  
Each flower or shrub or tender blade  
Is Providence, which doth impart  
Its share of sun or darksome shade.

On good and bad the same rays fall,  
And so to good or bad intent;  
And what we have is, not at all  
More to us than to others, sent.

What brings the bud to perfect bloom  
And breathes sweet life to hidden seed,  
Sends blossoms to an early tomb  
And proves the death of life, indeed.

According as we search, we find;  
Enjoy as we appreciate:  
So 't is not Providence, but Mind  
Which holds the keys of Chance and Fate.

---

### CONFUCIUS ON MODERATION.

Confucius (or as the Chinese call him, K'ung Tze) bases his moral principles upon the relation of a child towards his parents. His main virtue is filial piety, called in Chinese by the monosyllabic word *hsiao*. His maxim of behavior is the Golden Rule, which he expresses not as Christ does in posi-

tive terms, but negatively, which is logically more correct. He says: "What ye will not have done to you, do ye not unto others." His advice was to walk in the middle path avoiding extremes, and in his exhortations he insists with great seriousness on decorum or propriety in behavior which is laid down in minutest details. He lacked the religious fervor of other religious leaders such as Buddha, Christ and Mohammed, nor did he possess the philosophical depth of Lao-tze. He was not a prophet, not the founder of a religious faith, but a teacher, a moralist, an instructor of good manners. To act with moderation in all things was one of his highest ideals.

The story goes that Confucius when visiting the tomb of Hwang Ti, the Yellow Emperor, noticed three buckets hanging in a triply divided frame. The hinges of the vessels were low and Confucius, who derived moral lessons from all things he saw, improved the opportunity and delivered to his disciples a sermon on moderation. When one of the buckets was filled with water high above the hinges, it would become unsteady and tip, spilling almost all its contents. Thus, said Confucius, is the man without moderation. He will not be able to practice self-control.

The parable is told in Book II, Chapter 9 of *Kung-tze Chia Yü*. and Mr. Teitaro Suzuki has translated this passage from the Chinese classic as follows:

"Kung-tze visited the shrine of Prince Kwan of [the State of] Lu, where he found some tipping (or inclined) vessels. The Master asked the guard of the shrine, saying, 'What are these vessels?' The guard replied: 'They are Yu Tso's vessels.' Kung-tze said: 'I heard of Yu Tso's vessels: When they are empty, they tip; when half filled, they stand upright; when quite filled, they are upset. The enlightened Prince found in this a great moral teaching and consequently he had these vessels always beside his seat.' [The Master] turned towards the disciples and said: 'Try to pour some water in them.' They then poured some water in them. When they were half filled they stood upright but when quite filled they were upset. The Master said with a deep sigh, 'Alas! does nature indeed hate to be quite filled and yet not to tumble?' [That is, 'Is it against the nature of things to be full and yet not to tumble?'] —Tr.]

"Tze-Lu came forward and said, 'I venture to ask, is there any way to remain in the state of fulness?'

"The Master said, 'Let those that are enlightened and intelligent guard themselves with stupidity. Let those whose achievement covers the world guard themselves with deference. Let those whose valor makes the world tremble guard themselves with cowardice. Let those whose wealth embraces the four seas guard themselves with humility. This is what might be called the way that loses and ever loses.'"

This incident, so characteristic of Confucius and his moralizing tendency, has been since ancient times a favorite subject of Chinese and Japanese artists when representing the great Chinese sage, and our frontispiece is a comparatively modern but perhaps the most beautiful representation of this scene. We see Confucius turning to the custodian of the place apparently in the act of explaining the experiment, as if saying: "Such is the fate of the man without moderation." His disciples stand aloof at a respectful distance, and before a barrel, with ladle in hand stands the servant who has filled the bucket with water.

## THE "DAVID" STATUE.

BY HUGO RADAU.

The so-called David statue of which Professor Banks wrote in *The Open Court* for April, 1906, under the title, "The Statue of King David and What it Teaches," contains an inscription which must be read:

<i>E'sar</i>	<i>Esar,</i>
<i>sharru da-NU</i>	the mighty king,
<i>shar Adabki</i>	the king of <i>Adab</i> .

The two signs read *da-NU* are written *da-LU*. As *LU* has the value *udu* (which means "sheep"), Banks read *Da-udu*, i. e., the "*Da-sheep*"=*David*. I have to remark, however, that the value *NU* for the sign *LU* is hypothetical, and is based upon the analogous writing *da-LUM*, which, when occurring in Semitic (or Sumerian) inscriptions has to be read *da-num* (i. e., *LUM=num*), and per analogy *LU=num*!

Thureau-Dangin, *Die sumerischen und akkadischen Königsinschriften*, p. 152, v, reads *da-lu*, referring to a note which says: "Statt *da(n)nu(m)*?—So, nach persönlicher Mitteilung Hommels." *Da-lu* Thureau-Dangin translates "mächtige" (?).

I think, there is absolutely no doubt that *da-LU=da-nu=da(n)nu*, just as *da-LUM=da-num=da(n)num*. The latter is absolutely certain. Both mean "mighty."

## BOOK REVIEWS AND NOTES.

**BHAGAVAD GITA.** By *Charles Johnston*. Flushing, New York, 1908. Pp. 61.

A new translation of the Bhagavad Gita by Charles Johnston has been published by the author at Flushing, New York. Mr. Johnston has been in the Bengal civil service and is known as an enthusiastic admirer of ancient Hindu lore. He has attained the honor of "Sanskrit Prizeman" in the Indian Civil Service and at Dublin University. His command of English enables him to render this "Song of the Master," so difficult to interpret and to render into English, in a form that will make this strange episode of the Mahabharata intelligible to the English reading public. A General Introduction prepares us for the spirit in which the book is written, and an Introduction of 62 pages familiarizes us with the contents. The song itself covers 61 pages.

**PIONEER HUMANISTS.** By *John M. Robertson*. London: Watts, 1907.

This book consists of eight separate essays formerly appearing in different periodicals, but since revised and expanded. Those thinkers and reformers included by Mr. Robertson as "pioneer humanists" are Machiavelli, Bacon, Hobbes, Spinoza, Shaftesbury, Mandeville, Gibbon, Mary Wollstonecraft. The book is provided with an excellent index which is not quite so rare an occurrence among English publications as formerly.

**THE CHURCH AND THE CHANGING ORDER.** By *Shailer Mathews*. New York: Macmillan, 1907. Pp. 255. Price \$1.50 net.

It is of course true that every age is a period of transition, but Professor Mathews thinks that the present day is a time of peculiar crisis in industrial

and social lines and all matters pertaining to the life of individuals and nations. He therefore takes occasion in this book to discuss the attitude which the Church as "institutionalized Christianity" takes, and which it ought to take toward the various phases of life and thought. He treats in turn, the relation of the Church to scholarship, to Christian dogma, to the "gospel of brotherhood," social discontent, the social movement, materialism and in "The Sword of Christ" sums up the part it ought to play.

---

LIFE AND HOW TO LIVE IT. By *Auretta Roys Aldrich*. Springfield, Mass. Pp. 186.

This is another book in the over-supplied field of Physical Culture, but in some respects it is unique. For one thing, its author is an elderly woman who says that at the age of fifty she had not known a well hour, and yet after that age so learned "the secret of the co-ordination of brain and muscle, presided over by the will... that each year has brought increased power of muscle and increasing health." The principle she works upon recognizes the value of rhythm and she acknowledges indebtedness to Froebel's science as particularly demonstrated in the movement plays. The book contains practical exercises for the proper development and control of muscle and nerves of the various parts of the body and gives excellent suggestions for self-help towards the attainment of physical health.

---

JESUS CHRIST AND THE CIVILIZATION OF TO-DAY. The Ethical Teaching of Jesus Considered in its Bearings on the Moral Foundations of Culture. By *Joseph Alexander Leighton, Ph.D.* New York: Macmillan, 1907. Pp. 248. Price \$1.50 net.

In his Prefatory Note the author explains the scope and spirit of the work as follows: "As indicated by the title, the scope of this work is limited to a consideration of the ethical teachings of Jesus Christ in their bearings on the spiritual life of civilization. No account is taken of the external events of Christ's life or of his deeds, except in so far as has seemed necessary to interpret the meaning and application of his teaching. No questions of dogmatic theology are directly considered, nor, on the other hand, does the author mean to imply that there may not be aspects of that life, of deep significance for the individual and the Church, that lie beyond the purview of the present work. He is simply concerned here with ideas that seem to him to be of broad and primary significance for the entire moral foundations of Western culture. He has felt compelled to take some account of Eastern culture, since the two are now meeting in the world-arena. He has done this with diffidence, since his knowledge of the East is purely literary. The primary aim of the work is practical, and it is addressed to all intelligent persons who are honestly and openmindedly seeking to determine the relation of the words of the great Master of Life and Religion to their own lives and to the complex and confused life of contemporary civilization. Hence, technical discussions in Biblical criticism and in philosophy have been, so far as possible, avoided. Philosophical questions have been dealt with as briefly as possible."

A SHORT HISTORY OF INDIAN LITERATURE. By E. Horowitz. London: Fisher Unwin, 1907. Pp. 188. Price 2s. 6d.

The aim of this book is to furnish a history of Indian literature which will give to the general reader an intelligent view of the rise and growth of various institutions forming a basis for the better comprehension of comparative folk-lore, ethnology and religion. In the introduction Prof. T. W. Rhys Davids sums up the value of a knowledge of Indian literature to the Western reader as follows: "Few, for instance of the old Vedic poets, may show what would now be called literary skill. But the interpretation of their uncouth hymns, imperfect though it still remains, has shed a flood of light upon the methods of the beginnings of philosophy, and upon the evolution, in an important stage, of religious conceptions throughout the world. The lawbooks of the Brahmans have no literary beauty, and are conspicuously devoid of historical sense, they are full of bigotry and class-prejudice, and teem with misstatements and omissions in support of the special privileges claimed for their authors; and they tell us nothing about what laws men should enact or carry out. But they throw the most valuable light on the growth of institutions; and they have given us a solid basis for our investigations into the history of law." This same great Orientalist puts the stamp of his approval on Mr. Horowitz's effort by stating that the book admirably accomplishes the end for which it is written, providing "a selection of suitable passages.... made both with sympathy and with historical insight and sense of value, and accompanied with just the short amount of explanation that is necessary for the purpose sought."

---

MENTAL DEVELOPMENT IN THE CHILD AND IN THE RACE. By James Mark Baldwin. New York: Macmillan. 1906. Pp. 477. Price \$2.25 net.

This is the third edition and seventh printing of Professor Baldwin's work which originally appeared in 1895 and has since been translated into both French and German. The present edition remains in essentials practically as originally written. The revision has been mainly in matters of fact and exactness of exposition, and the principal additions are to be found in Chapters XV and XVI on the subjects of control and pain. The leading theories have been supplemented by the later volumes of the series, and remain here about as originally presented. A very thorough and appreciative review of Professor Baldwin's work was published in *The Monist* soon after the first appearance of the book in July 1895.

---

Three stately volumes lie before us written by Charles William Pearson, formerly professor of literature at Northwestern University, Evanston, Ill., who is still remembered to have been obliged to resign his position on account of the liberal and almost Unitarian views he held as to the divinity of Jesus. One of the volumes is entitled *The Search after Truth*, a book of sermons and addresses; another, *Literary and Biographical Essays*, includes a literary criticism of English and American poets. The third volume is entitled *A Threefold Cord* and is a collection of poems on religion, literature and humanity.

The three books characterize the man and his sincere aspirations for truth, and show the religious and poetic trend of his mind.



# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { R. C. HIGGINS.  
MARY CARUS.

---

---

VOL. XXII. (No. 11.) NOVEMBER, 1908.

NO. 630

---

---

## CONTENTS:

	PAGE
<i>Frontispiece.</i> Count Leo Tolstoy.	
<i>Minos and Niemand Again.</i> FRANCIS C. RUSSELL. ....	641
<i>The Psychology of Music.</i> CHARLES KASSEL. ....	650
<i>The Vera Icon, King Abgar, and St. Veronica</i> (Illustrated). EDITOR. ....	663
<i>Etymology of Greek Mythological Terms According to Plato.</i> C. A. BROWNE.	680
<i>A "Lunatic's" Idea of Utopia.</i> As reviewed by LYDIA G. ROBINSON. ....	686
<i>The Grave of a Chinese Philosopher.</i> EDITOR. ....	695
<i>A Tribute to Count Tolstoy.</i> EDITOR. ....	701
<i>Book Reviews and Notes.</i> ....	702

---

---

CHICAGO

The Open Court Publishing Company

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U. P. U., 3s. 6d.).

---

Entered as Second-Class Matter March 26, 1897, at the Post Office at Chicago, Ill. under Act of March 3, 1879.  
Copyright by The Open Court Publishing Company, 1908.

# THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGYER.  
                  { MARY CARUS.

"The Monist" also discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical and Sociological Questions of the Day.

## TERMS OF SUBSCRIPTION

In the United States, Canada and Mexico, yearly, postpaid, \$2.00; single copies, 60 cents. In England and the U. P. U., yearly, 9s. 6d.; single numbers, 2s. 6d.

Bound Volumes I—XVII in half leather, each \$3.00 (12s.). Postage, 12. extra to countries in the U. P. U. Binding cases for back volumes, same style, postpaid, 75 cents (3s. 6d.). Unbound back numbers, \$2.00 per volume.

Some idea of the character of the work which "The Monist" has been doing, and of the high standing of its contributors, may be gained by reference to the seventeen years Index, just published, which will be sent on request. Price, 10 cents.

*Back numbers, unless out of print, will be supplied, postpaid, at the cost of 60 cents each.*

## TESTIMONIALS FROM THE READERS OF "THE MONIST"

"I do not believe any periodical in the world is doing more service to civilization and to this country than no other precisely readers than 'The Monist'."—Charles S. Peirce, Milford, Penn.

"Its great breadth and liberality, its high class of writers, and its able and scholarly reviews, are among its noteworthy features."—Lester F. Ward, Smithsonian Institution, Washington, D. C.

"I read 'The Monist' because it stands for something, because it gives me the thoughts of contemporary leaders, and because it is always on the side of sound scholarship."—David Eugene Smith, Ph.D., Professor of Mathematics in Teachers' College, Columbia University, New York City.

"Among the periodicals of a higher class, which I have been receiving for some years past, there is none that I read more regularly than 'The Monist'; and there is not a number in which I have not found some articles of fruitful suggestiveness. I have been so impressed with the value of the periodical that I recommended last year the purchase of a complete set for the library of our university."—J. Clark Murray, LL.D., Professor of Philosophy in McGill University, Montreal, Canada.

"I do not think that any journal in the world can rival 'The Monist,' and scarcely any other country but America can ever produce a journal like this, scientific, and still all-comprising, free-thinking and still never vague, but exact."—Dr. Huebbe Schleiden, Hanover, Germany.

"'The Monist' is certainly performing an important service. I always read the journal with interest and profit. It would be difficult to exaggerate the value of your journals and other publications for the advancement and diffusion of philosophy and science."—Prof. J. McKeen Cattell, Professor of Psychology in Columbia University, New York.

"I desire to state that there are found compiled in this journal three qualities which render it superior to most other American and European reviews, namely: (1) The unlimited liberty of discussion and of thought in every branch of science pervading its pages; (2) the varied character of the articles which are published in every single number of it; and (3) the names of its illustrious contributors and collaborators from every part of the world."—G. Sergi, Professor of Anthropology in the University of Rome, Italy.

---

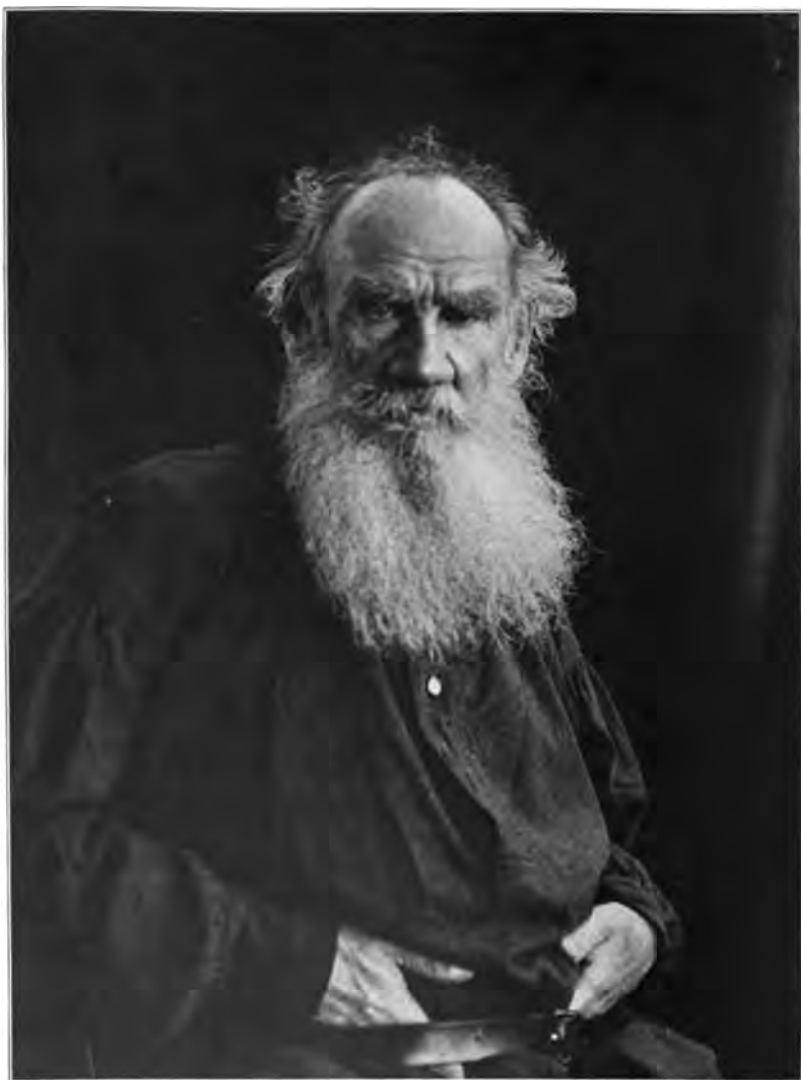
## THE OPEN COURT PUBLISHING CO.

378-388 Wabash Avenue

P. O. Drawer F

Chicago, Ill.





Leo Tolstoy.  
1908, 17 August

*Frontispiece to The Open Court.*

# THE OPEN COURT

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.

---

VOL. XXII. (No. 11.) NOVEMBER, 1908.

NO. 630.

---

Copyright by The Open Court Publishing Company, 1908.

---

## MINOS AND NIEMAND AGAIN.

BY FRANCIS C. RUSSELL.

READERS of *Alice in Wonderland* are more or less aware that its author was a mathematical professor. They are, however, in general not aware that when it served his turn he could write of mathematics in the same easy and lightsome vein. Those not afflicted with a phobia for mathematics will well relish his *Euclid and his Modern Rivals* in spite of the very weighty matters about which it is occupied. As an object lesson of the advantages of dialogue for the clear and easy presentation of geometrical issues and arguments it is a perfect gem, while the humor with which it is plentifully interspersed makes the reading of it a positive pleasure. I have therefore ventured an imitation, although, of course, one can only tag along after the style of Lewis Carroll. The *dramatis personae* will be the same Minos and Herr-Niemand who appear in the book mentioned, and the rôles they severally enact will duly appear in the course of the dialogue.

(Minos *solus*.--Enter Niemand.)

*Niemand.* I tender here for your favorable verdict a number of booklets entitled "Rational Mathematics" by Dr. Charles De Medici, late of New York City.

*Minos.* Let me look them over a little. (*Looks a while, and then*) I cannot possibly tell at once what should be said about Dr. De Medici's doctrines and projects. I see that he is a circle squarer, but not a circle squarer of the ordinary kind. His circle squaring is incidental. He projects no less than a radically new system of mathematics, for he proposes to banish altogether from that realm all recourse to irrationals and incommensurables, all recourse to decimal fractions, and to erect a science of mathematics upon the

basis of experimental evidence. That would be an innovation indeed.

Nie. (glowing). That's it. I see you fall to the case exactly. Just think of the marvelous genius of a man who has overruled the resolutions of the intellectual princes of the world, confirmed and re- and re-confirmed by them through millenniums of intellectual history. What a lamentable spectacle it is to see how blind the world, even the so esteemed intellectual world *par excellence*, has always been to transcendent genius. Witness Copernicus, Columbus and other extraordinary men. Is it not enough to make the heart of every enlightened lover of his kind rise up in rebellion against the satisfied conceit of final knowledge that pervades the souls of those who are esteemed in the world as eminent in knowledge, to notice how eager and persistent they are to extinguish and smother every light not kindled at the same brand as is their own? And to notice how the great chump-world *will* follow the counsel of these usurpers and delight to persecute with ridicule, neglect and starvation the vessels of every new revelation? It is the most wonderful of wonders how the world ever gets to know anything of exalted consequence. Everything established seems leagued in a dead set conspiracy against its advent. In fact it is only at vast intervals and by exceptional good fortune that any glint of supreme genius is permitted to penetrate the cordon of malignant jealousy and supine subjection that would foreclose it from its divine mission. For the most part the prevention is successful. Many and many a genius has experienced a beatific intellectual vision, and hence to its service, and to the service of humanity, as a passionate lover bound, has devoted to it his strength and his life, foregoing for its sake all else and enduring starvation, neglect and ridicule, only to the result that the insensate and besotted world had no reception for his discovery, but preferred to wallow rather than fly. Oh! The pity of it! The pity of it!...

Min. If passionate oratory were a proper means of letting light in upon the issues that are presented in mathematics, your remarks would be very much in point. That is to say, they would be in point provided they were warranted in their application. Unrecognized and neglected genius is one of the most lamentable cases that can occur, and when it really happens all that you say is well uttered. But how does it apply to the case in hand?

Nie. Why! De Medici and his discoveries have been and are still ostracized. He devoted his life to their elaboration and promulgation and died at last in abject poverty without ever having



had any assurance that his sacrifices and sufferings would be of any avail. Such is the malign fatality that oppresses and suppresses genius. Better be a hod-carrier than to be endued with that affliction.

*Minos.* By what token or tokens is Dr. De Medici to be recognized as a genius?

*Nie.* By his mathematical discoveries of course.

*Min.* But suppose—we can suppose anything you know—suppose that these discoveries turn out to be delusions. Is there anything else to put upon De Medici the *stigmata* of genius?

*Nie.* I don't know. I never inquired. Why should I inquire when such illustrious marks were conspicuous?

*Min.* Because the existence of the genius that so stirs your soul with enthusiasm, depends palpably upon the soundness and superiority of the doctrines published and the methods employed by De Medici. Now mathematics is a field of mental exercise that has always proved peculiarly tempting to minds of a soaring proclivity. But it demands and exacts the utmost circumspection and vigor. The paths to success therein are thick beset with sidings fit to mislead even the very elect away from the true line. In multitudes of instances minds of conspicuous excellence have been caught stumbling. Soaring has so universally proved disastrous that every disciplined mathematician is by an insuperable compulsion of his mental nature forced to suspect and challenge any departure from doctrines sanctioned by millions of acute minds ever eager to discover errors and lapses. So constantly and unvaryingly have projected innovations turned out to be fallacious that mathematicians are, in point of fact, a good deal set in the opinion that the accredited body of doctrines is for the most part probably well grounded. If this is prejudice why is it not a prejudice to be commended and counselled? Do you hold that all prejudice is to be renounced?

*Nie.* Yes. A man that pretends towards the knowledge of things as they really are ought always to keep his mind open and hospitable for a revision of his holdings as well as for new light.

*Min.* Why then do you solicit my favorable verdict upon De Medici? Do you not want me to become a convert to his system and then and thereafter to persist as a partisan and as an advocate of the same?

*Nie.* Surely. But the adoption of an opinion or doctrine after marshalling all the available considerations of any considerable consequence and after candidly and carefully weighing the same is not

prejudice. However erroneous it may be, it is nevertheless a well-sanctioned conclusion so far as the investigator is concerned.

*Min.* That is to say you would have such a conclusion conclude something?

*Nie.* Of course all well-sanctioned conclusions should be abided in with considerable persistence. How else could any one be said to have any opinions?

*Min.* Very well. It is a question of your own asking, but all the same very much in point, but its incidence upon your exhortation to always keep the mind open and hospitable for a revision of holdings, seems to me not a little destructive. Now the mathematicians are persons that in a very especial way abide in well-sanctioned conclusions; saving, of course, that deference to a possible better instruction that is the peculiar mark of the scientific spirit. Is it too much on their part to insist that a heavy burden of proof rests with those who would urge that their well-sanctioned conclusions are erroneous?

*Nie.* Be the burden however heavy it may be, Dr. De Medici has provided ample proofs.

*Min.* Well, in deference to your urgency I will study the proposals and proofs of Dr. De Medici. Call on me again after a week's interval and I will then report to you my conclusions. I warn you, however, that I shall probably find him a mathematical crank, but that prepossession shall not prevent me from the most candid examination and judgment I am able to compass. And do not think that I mean by crank anything derogatory. I have a decided measure of liking and respect for the general run of cranks, so called. There are, of course, members of their sect that are obnoxious. It is rather hard to be patient and charitable with that combination of conceited ignorance and pig-headed arrogance that we sometimes meet and we feel very much inclined to follow the precept, "answer a fool according to his folly." But in general cranks are men to be noticed with sincere respect if not with honor, for they not only form no little of the really living intellectual plasm of their generation, but they very generally exemplify those traits of character we are proud to appropriate to the capacity of our race. For the most part they are cast in the heroic mould and they refresh us by the contrast they present to the great ovine herd the individuals of which are only just so many copies, machine made, and furnished with machine made characters. These come in and pass, come in and pass, echoing the opinions in vogue and the sentiments approved and no one is wiser or better or has lived any

fuller life for their having existed. But cranks, whatever else they may be, are men of some consequence, be it more or less, in the economy of the world. No one of them can safely be left out of account, for it may turn out that he has been chosen as the vessel of matters of special importance. Their devotion to their visions is touching, and their constancy under indignity and neglect evinces a sincerity and courage that are marks of the superior man. When they succeed the world can see well enough the pathos of their period of probation, but until then they are apt to play the rôle of martyrs. I assure you, that whatever I must conclude as to Dr. De Medici's mathematics, I shall regard him personally as having been at least a man to be noticed with all respect. Come in again a week hence.

*Nie.* Auf Wiedersehen then.

(Takes leave.)

*A Week Later.*

(Enter Niemand.)

*Nie.* Good afternoon, Herr Minos. Are you all prepared to report upon Dr. De Medici's mathematics?

*Min.* Yes—and no. That is to say, I am as well prepared as I probably ever shall be, but I have found the task I undertook very much more extensive than I anticipated. De Medici not only projected a new system but he provided a new nomenclature and followed a new complex of methods for the embodiment of his system. He appears to me to have been a good arithmetician and an assiduous draftsman, but I should judge that his geometry and algebra were largely self-taught, for he departs widely from the usual definitions, conceptions and phraseology.

*Nie.* Yes, he proposed to build from the ground up.

*Min.* The consequence has been that I have had to study a new science or congeries of sciences with a new and strange vehicle for its expression. Moreover, the booklets you provided me are not a full exposition of the new system. The full work was, as he announced, to consist of Sections A, B, and C of three, four, and five parts respectively. Now parts three, four, and five of Section C are lacking.

*Nie.* Yes, De Medici was so poor that he never was able to print those missing parts.

*Min.* Did he ever compose them?

*Nie.* I guess he did. Numerous sheets were found among his

papers after his death that must have belonged to those missing parts, but they have never been edited if indeed they are complete.

*Min.* Well now, that is very unfortunate, for those very missing parts were to contain the exposition of his Surd Law, and without that his system is very much like a column without a capital.

*Nic.* But there are a large number of results he proves independently of the Surd Law. In Section B, Part II, he sets forth in articulate form twenty-eight results discovered by him.

*Min.* Yes, but after all the very head and front of all his discoveries is his discovery that there are no incommensurable quantities whatever. That he plants down as a "Fundamental Axiom." His arithmetic he entitles "Commensurable Arithmetic," and his whole system he calls "Rational Mathematics" for the very purpose of accentuating the contrast it presents with the orthodox system, in consequence of the systematic repudiation of the idea of incommensurable quantities. In short he projects not merely a revolution but a cataclysm. But in proceeding to elaborate his system he meets with divers of the cases that the orthodox school has at least in a measure overcome by their supposition that incommensurables really exist, and by approximations. All such cases met by him he solves by resorts which depend at last for their rational justification upon his unrevealed "Surd Law" and its rational validity. It is hence very inconvenient for me to be obliged to come to a conclusion when a part of the premises is lacking.

*Nic.* But what say you to that Fundamental Axiom? Here it is Sec. C, part II, paragraph 10: "Any two lines of different lengths have a common measure."

*Min.* Well, I might say many other things, but I will here content myself with asking: What is the common measure of the side and diagonal of a square?

*Nic.* Had you just turned over a few pages to paragraph 23 you would have seen his solution. The common measure is  $\frac{1}{577}$ th of the side. Shall I read you what he says?

*Min.* If you please.

*Nic.* (Starts but stops and hesitates.)

*Min.* Yes, I understand. You find that he says, "This common measure *will be shown later on*" to be the fraction  $\frac{1}{577}$ . Now find for me, if you please, this promised "later on" showing.

*Nic.* (Turns over the pages and back several times). Well, the showing was undoubtedly intended to be in the parts that failed to get printed.

*Min.* Am I therefore as an examiner and judge expected to

conclude that Dr. De Medici *could* show the matter in question to be as he affirms it to be?

*Nie.* I guess it would prove out with ruler and compasses. You see it is one of the distinguishing features of Dr. De Medici's method that whatever needs proof can be adequately and exactly ascertained by the use of the ruler and compasses.

*Min.* Very well then. Here is a square measuring one inch on each side. Find me by rule and compasses that  $\frac{1}{577}$  part of it.

*Nie.* A five hundredth part of an inch! I shall have to decline. I am not a skilled draughtsman.

*Min.* Is then Dr. De Medici's system comprehensible only by skilled draughtsmen? But I will not push you further in this line of testing his fundamental axiom. The ratio of the diameter of the circle to the circumference is another case of incommensurability as supposed by the orthodox mathematicians. Dr. De Medici says that this ratio is the fraction  $3\frac{45}{289}$  or  $\frac{912}{289}$ . I have looked and re-looked and looked again seeking to find how he arrives at this ratio. Can you tell me?

*Nie.* Surely. He finds it by the use of ruler and compasses.

*Min.* Do you mean to say that he has stepped his compasses along a diameter so as to mark it off just exactly into 289 parts, and then has stepped along the circumference with the same opening of the compasses so as just exactly to mark it off into 912 parts?

*Nie.* I suppose so. He says *it is found* to be in that ratio and that must mean of course that he has found it so.

*Min.* Did you ever find it so?

*Nie.* No, I never tried it. As I said I am not a skilled draughtsman, and I would not undertake to do so fine a job as that would be.

*Min.* How then can you rest assured that the ratio  $\frac{912}{289}$  is correct?

*Nie.* Why! Dr. De Medici lays down certain requisites that a perfect ratio must fulfil, and the ratio  $\frac{912}{289}$  perfectly conforms to those requisites.

*Min.* Yes, I have seen and considered those requisites and his  $\pi$  formula. But I find that at least one other ratio, to wit, the ratio  $3\frac{82}{121}$  will just as well conform to those requisites and to that  $\pi$  formula as does the ratio  $\frac{912}{289}$ . There cannot certainly be two different values to the ratio in question.

*Nie.* (Hotly). You are mistaken, you are certainly mistaken!

*Min.* Well then, show me how, and I will promptly confess.

*Nie.* I have no time now to study the matter out. What do

you say to the discovery that the sine of sixty degrees is equal to the side of a regular heptagon?

*Min.* I say that it is a very close approximation.

*Nie.* (Still excited). No approximation! De Medici's results are exact, rigorously exact. If they were only approximate his system would instantly by that same token be reduced to the level of the orthodox system and all his glory as a mathematical genius annihilated. I strongly suspect that your mind is immovably set in the orthodox prepossession.

*Min.* I willingly confess that my mind is so set to this extent that I shall abide by the orthodox doctrines until at least one good reason is given tending to show that De Medici is right. In law it is an approved rule that whoever would recover must recover on the strength of his own right and not on the weakness of the right of his adversary. Would you have me shift over as a mere act of election?

*Nie.* Not at all. But the books and papers I supplied to you demonstrate the validity of De Medici's claims.

*Min.* I have read them all and studied them intently and perseveringly at no small cost of brain fag, I assure you.

*Nie.* And what, if anything, did you find out? I have really a curiosity to learn what an orthodox bigot wants to say.

*Min.* 'I will say not what I take any pleasure in saying but the truth as I find it. I find De Medici to have been a man afflicted with over-confidence in himself. Had he had a wise respect for others he might have studied the accepted geometry and then he would some time or other have fallen to the real central idea of geometry, to wit, the aspiration to build up by the exercise of reason and upon the single fact of the interval in general a science of form. Now De Medici elaborates his entire system upon the basis and according to the suggestions of what he calls his geometry, and yet he never conceived real geometry at all. He potted endlessly and most tiresomely over linear marks upon paper and over circular marks upon paper, all the time supposing the same to be the real and ultimate things to be studied. He takes the phrase "ruler and compasses" to mean nothing but the material tools of that sort, and he naively supposes that geometrical truth can be proved by experiments with them. His results are what might be expected under such prepossessions. He is sometimes right. A man could scarcely spend a lifetime working with a good ruler and with a good pair of compasses without learning some real geometry or without confirming much more that is more or less well known. But he is mostly wrong.



He is an adept at self-deception by means of circular reasoning and by putting into his premises what he draws out in his conclusions. He projects impracticable constructions in order to make out many of his exhibits. Moreover his method is a tangle of mathematical rubbish and his style a marvel of obscurity. No one can really realize the resources of language for the concealing of thought and for the embodiment of emptiness without for a while struggling over a style like that of De Medici and trying to find out the drift and direction.

*Nie.* (Sarcastically). Bravely done. Not being able to prove De Medici wrong in any particular, refuge is sought in general abuse. Prove him wrong in a single particular, just one little particular. But I will not stop over you any longer. Give me back my books and papers. Now I have got them I bid you a very good day! (Exit.)

## THE PSYCHOLOGY OF MUSIC.

BY CHARLES KASSEL.

AS poetry and prose are the language of thought so music is the language of feeling. It is sound grown eloquent. Painting—sculpture—nay, even the printed page with its record of the tragic and the pathetic—less powerfully sway our emotions. Who has not observed how magically our moods transform when wrought upon by a strain of melody? As to something talismanic our spirits yield to its touch, changing from grave to gay, and from gay to grave, with every change of the spell; now stirred with martial ardor, now softened with the tenderness of a lullaby,—at one moment lifted high by a strange sense of hope or triumph, at another subdued and awe-struck by a solemnity as of cathedral devotions.

In all times, too, music has been the solace of the sorrowing. The heart torn by grief finds in a beautiful air a balm which no book, no discourse, no friendly voice can give. Lost in the maze of chord and cadence the mind forgets its haunting thoughts and the whole being is soothed and calmed.

"Music is the most emotional of all arts," says Theodule Ribot in that highly thoughtful and suggestive work *The Psychology of the Emotions* (Scribners', 1900, page 103). "No art has a deeper power of penetration, no other can render shades of feeling so delicate as to escape every other medium of expression." On this subject, too, and this alone, Herbert Spencer—that master thinker in the realm of the material—drops the phrases of the scientist and adopts the language of the mystic. "Music," he exclaims, "arouses dormant sentiments of which we had not conceived the possibility and do not know the meaning; or, as Richter says, 'tells us of things we have not seen and shall not see.'" So Darwin, when his pen touches upon the power of melody over our natures, forgets his accustomed soberness of statement and seems moved by a strange sense of mystery. "The sensations and ideas thus excited in us by

music or expressed by the cadences of oratory," he remarks in Part 3, Chapter 19, of *Descent of Man*, "appear from their vagueness yet depth like mental reversions to the emotions and thoughts of a long past age."

This subtle power of sound, however, to please and to move has long defied the knife and probe of science. About it theories beat and break like waves about an ocean-girt rock. It has been the despair of our boldest thinkers. "As neither the enjoyment nor the capacity of producing musical sounds," says Darwin, "are faculties of the least use to man in reference to his daily habits of life, they must be ranked among the most mysterious with which he is endowed." (*Descent of Man*, Part 3, Chapter 19). Spencer, too, seems impressed by the elusiveness of the problem. After setting forth, in his essay on *The Origin of Music*, a theory of his own which has since been largely discredited, he says, half-helplessly: "Those who reject the answer here given are bound to give another. What can it be?"

Wherein, we may ask, lies the witchery of melody? In what consists the spell of pealing chord and melting cadence? Why does one strain oppress with a vague sense of dread, and another suffuse the cheek with tears? Wherefore do we feel a quivering and a quickening and an impulse to leap to our feet when a swelling measure, a-swing with rhythm, breaks upon the ear, and whence is it that a dirge-like note throws a somber shade over the liveliest spirits and sobers mirth into stillness? Listening to the laboring pipes of a cathedral organ, how our sinews knit as the tide of sound deepens and rises; and as the rolling thunders mount one upon another, and climax piles on climax, how tense the breath becomes and how strangely the body seems to lift! These experiences are familiar ones; yet this influence of modulated and measured sound upon mind and body has baffled, seemingly, the most daring of philosophers. Darwin's great mind brooded earnestly upon the mysterious play of music upon the emotions, and the varying expression of our moods in song, yet the riddle defied all his cunning to explain. "The whole subject," he observes, "of the difference of sounds produced under different states of mind is so obscure that I have succeeded in throwing hardly any light upon it; and the remarks which I have made have but little significance." (*Expression of the Emotions in Man and the Animals*, Appleton & Co.'s edition, 1899, page 88).

It would be impossible within the compass of a paper to explore the whole subject of music, even did it lie within the powers of the

present writer to do justice to the task. That field of speculation is beset with many gnarled problems which must be left for other and abler minds to treat. In so far, however, as the discussion may be narrowed to the immediate inquiry suggested by our questions and quotations,—namely, the effect of music upon the emotions,—the subject may safely be entered upon; for, as we believe, there is an all-important view-point which has been neglected hitherto, and approached from which the mystery resolves itself and the mind's eye beholds Music, and its twin-sister Language, in a new and truer light.

At the threshold of our subject, however, we are confronted by the need of clearing away a number of misconceptions, prevailing even among musicians, regarding the science as distinguished from the art of music. It is a common notion, for example, that the diatonic scale, which forms with us the alphabet of music, is the perfect scale of nature, growing inevitably out of fixed natural laws; and so deeply rooted is this idea that we refuse to recognize as true music any combination of sounds which we can not reproduce in the notes of our own scale. This belief, however, rests largely in fancy. Helmholtz long ago remarked the fact that our scale is an artificial creation, and William Pole, in his *Philosophy of Music*, has unfolded the teaching of Helmholtz in clear and happy style. Moreover, our scale, even when viewed as artificial, is not the ideal instrument of musical form we had dreamed, for as C. Hubert H. Parry has explained, in that profoundly instructive work, *The Evolution of the Art of Music*, our fifth is less in tune than in many other systems, and there is wholly lacking the gamut of quarter-tones which makes the Persian scale, in the language of this writer, "theoretically the most perfect ever devised"; nor do we note without interest the statement of the same author that our scale in its present form is but a hundred and fifty years old and "was resisted by some musicians even till the present century." So, too, harmony, or the chorded blending of many notes into one and the interplay of related melodies, is a modern development, and was wholly unknown to the ancient musicians. Our musical perceptions, therefore, in so far as they have been molded and fixed by our scale of twelve semi-tones, are purely the result of cultivation.

Music, indeed, like all other arts, and the sense of musical beauty, like all other faculties, are the outgrowth of evolution. The giving forth of musical or semi-musical sounds as tokens of emotion and sensation is natural to all animals. The dog that beholds the approach of his master gives vent to his delight in a yelp—the

swine feeding at the heaping trough evinces his satisfaction in a grunt—the cock with his shrill clarion utters his greeting to the new-born day and gives note of his triumph over a foe.

This truth applies as well to human beings as to the lesser animals. Nor is the reason far to seek. The earliest and the strongest instincts of mankind were those which centered about the mating of the sexes and the fostering of the offspring, and those which drew together into bands, whether for prey or defense, the primitive human creatures. Sundered by chance, the power of emitting sounds with the voice afforded a ready means of recalling the mates to each other, as, now, in the case of bird and beast. So, the same instrumentality was useful in summoning the offspring to the parent's side,—as with the hen, to-day, when she discovers a crumb or a worm with which to feed her brood; and on the part of the offspring served to bring the parent to its defense in moments of danger. Again, when prowling together in quest of food, a like signal would tell the rest that one of the band had caught sight of quarry,—as the yelp of the hound now, when he scents again the trail he had lost, is a reminiscence of the time when his wolf forefathers hunted in packs and knew by a quick bark from the leader that prey was ahead and that all must keep together.

Nor could the primitive cry-language have been as limited in its intelligibility as at first blush might be thought, though but a system of inarticulate sounds merely varying from one another in the elements of tone. In our own day we gather distinct ideas from the various cries of the dog: we know the yelp of pleasure with which he greets his master, the idle bark at the passerby, the low growl upon the entry of an intruder, and the plaintive whine when begging for food or entrance through the door; all of which in their characteristics differ from his bay in the chase, his howl when struck, his mournful wail in the lonely hours of night. Little less expressive is the language of the barnyard fowl. "Ray observed," says Romanes, in his *Mental Evolution in Man* (Appleton & Co., 1898, page 96), "the different tones used by the common hen and found them uniformly significant of different ideas or emotional states; therefore we may properly regard this as a system of language, though of a very rudimentary form. He distinguishes nine or ten distinct tones which are severally significant of as many distinct emotions and ideas,—namely, brooding, leading forth the brood, feeding, food, alarm, seeking shelter, anger, pain, fear, joy, or pride in having laid an egg. Anzeau, who independently observed this matter, says that the hen utters at least twelve significant

sounds." The like appears to be true of the monkey in his native home. "In Paraguay," says Darwin, in *Descent of Man*, "the *cebus azarae*, when excited, utters at least six distinct sounds which excite in other monkeys similar emotions."

Now, the language of the dog, of the hen and of the monkey can but symbolize for us the first rude language of our own kind,—the language of that stage of our development when we could not as yet have acquired the peculiar vocal apparatus which made possible the uprise of articulate speech. Indeed, we have in the language of the babe a reminder of that dim epoch in the racial story. "We know," says Romanes in the work from which we have already quoted (p. 104), "that the infant makes considerable advance in the language of tone and gesture before it begins to speak," and Darwin, we are told, "at the age of eleven weeks in the case of one of his children, and a little sooner in another, observed that the nature of their crying changed according to whether it was produced by hunger or suffering, and this means of communication appeared to be very early placed at the service of the will."

The human mother, however low in point of intellect, readily interprets the accents of her infant,—the crowing sound which evidences its contentment as it rocks in the cradle or on its parent's knee—the little cries of delight when played with or danced in the arms—the scream of pain—the plaintive note of fear with which, upon awakening in the stillness of night, it seeks the shelter of the maternal arms. So, the child itself, though too young to know the meaning of words, appears to grasp instinctively the significance of sounds. It distinguishes readily between the voice of threatening or anger, on the one hand, and friendly or loving tones on the other. It seems, moreover, an unconscious recognition of the infantile capacity for gathering impressions from variations of tone, that, in caressing the babe in arms, adults—and particularly women—fall into a singing style of utterance, with every word drawn into long cadences, the voice ordinarily dropping to low pitch when wishing, in play, to arouse a mild fear, and rising to the higher ranges of tone when seeking to evoke childish ecstasies of delight.

Taken altogether, therefore, we believe it may be safely assumed that the language of earliest mankind, in which they communicated to each other their simple emotions and sensations, was a language of cries or vocal sounds merely differing from each other in their musical characteristics. Darwin himself, in *Expression of the Emotions in Man and the Animals*, p. 87, gave a passing hint of this thought when he observed, "I have been led to infer that the



progenitors of man uttered musical tones before they acquired the powers of articulate speech; and that consequently when the voice is used under any strong emotion it tends to assume, through the principle of association, a musical character," and again in Part 3, Chapter 19, of the *Descent of Man*, "We may go further than this, and, as remarked in a former chapter, believe that musical sounds afforded one of the bases of language."

How vast the stretch of time from the inarticulate cry of the anthropoid brute to that magnificent vehicle of expression which thunders in the mighty pages of Carlyle and peals like organ pipes in the great lines of Milton! But all the splendor and beauty of language which we find there is the flower and offspring of that homely original. "Language," says Spencer, in his *Synthetic Philosophy*, "can be traced down to a form in which nouns and verbs are its only elements." Even that form, however,—when as yet mood, tense and person were not, and adjective, adverb and article had yet to be,—was a signal advance over the language of sounds; for it marked the perfection of the larynx which made possible the true vocable or spoken word, and evidenced, at the same time, a growing power of associating ideas and giving them names. So it was that the language of sounds varying from one another in their musical elements gave place to verbal speech, which was in time to become the familiar instrument of thought.

The musical tang, however, as we may infer, clung to the new born language of words and served as its background. The old impulse toward expressing emotion in this manner was strong, and men fell back into it under excitements which called up the sensations of the old time. Poetry—which of old, as now, dealt chiefly with love and valor, naturally awoke these hereditary sentiments, for the memories of courtship and of the fray were bound up with the creature's first instincts; and so we find that, among all nations of antiquity, poetry was *chanted*. Prayer, too,—which in its earliest beginning was but the wild cry in moments of terror to a dimly felt Providence,—has ever expressed itself, particularly among inferior peoples, like the negroes, in a quavering utterance.

Indeed, our common speech, to-day, owes more of its expressiveness than we realize to its musical adjuncts. Give ear to an orator or tragedian, and note the changes in pitch of voice, and in measure and volume of tone, as the sentiment changes. No elocutionist recites the death of Little Nell in the same tone, nor with the same rapidity or loudness of utterance, as when describing a battle; and in conversation we condole with a friend in grief in a

voice differing in its every characteristic of sound from that with which we greet a long-absent acquaintance.

The dictionary we daily consult offers us a striking illustration, not only of the extent to which the musical element lingers in our speech, but as well of the wide variety of meanings a single cry in the old time might have acquired. The vocalization "*Ah*,"—which is the primary vowel-sound, being the most readily pronounced, and which we may therefore assume to have been the first and oftenest employed by man,—is defined in Webster's International Dictionary as "an exclamation expressive of surprise, pity, complaint, entreaty, contempt, threatening, delight, triumph, etc., according to the manner of utterance." So, the expression "*ha*" is defined thus: "an exclamation denoting surprise, joy or grief. Both as uttered and as written it expresses a great variety of emotions, determined by the tone or context. When repeated "*ha, ha*," it is an expression of laughter, satisfaction or triumph, sometimes of derisive laughter; or sometimes it is equivalent to "Well, it is so." "*Aha*," which is but a combination of the two former—all, indeed, turning upon the same primary vowel-sound—is defined as "an exclamation expressing by different intonations triumph mixed with derision or irony, or simple surprise."

The sound "*Oh*," which, being a vowel like the former, must have preceded the use of consonants in the early attempts at speech, expresses shades of meaning different from the foregoing, and the sound of double o, as in the word "food," so often used by children to indicate moderate pain, as when plunged in a cold bath, or as denoting mild surprise or fright, is another example. The ill-bred urchin expresses derision or defiance by a long-drawn enunciation of a short-a vowel-sound in a rasping voice,—a clear harking back to the primeval; and such exclamations as "ugh!" "ouch!" and the like, heard with such frequency about us, can hardly be more than an inheritance from the cry-language of our early ancestors.

The power of emitting sounds varying in their musical characteristics, having become measurably perfected by use, was not lost, we may suppose, when the birth of verbal speech began to supersede it as the common means of communication. The enlargement of brain which could make possible the upgrowth of a spoken language, however imperfect, was token of unfolding faculties which should shortly crave expression in the esthetic. Hitherto, man had experienced hunger and satisfaction, pain and pleasure, sorrow and joy, and the other sensations of which his undeveloped nature was capable; but, being as yet without self-consciousness, he could not

reflect upon these feelings. He lived in the objective and was incapable of introspection. To borrow the lucid phrases of Edwin Miller Wheelock, in that prose-poem of *Evolution* which we know as *Proteus*, "he could not turn round in his track and face himself. He knew but did not know that he knew. He saw but did not see that he saw. He could not think back over his own thoughts." Now, however, his powers of thought had expanded and he could lift himself into the subjective and from the pinnacle of memory look down upon his own emotions and meditate upon the associations they recalled. He remembered the sights and sounds whose impression upon his faculties had been strongest and most lasting,—the great ocean rolling in long measured swells at his feet or hurling its black masses with frightful sound against the skies—the forests, gloomy and fathomless, now still as death, now moaning disconsolately, now groaning beneath the hurricane—the moving airs of heaven, at one time soft and pleasing and laden with a thousand odors, at another terrible in their shrieks of rage! As in painting and sculpture he began tracing in a rude way the objects which had aroused his fears, his joys, his pains and pleasures, so in music—which then took birth as an art from the same power of vocal utterance that had hitherto served a different use—he strove to reproduce the sounds which had most impressed him in nature, in order that he might feel again the emotions and sensations with which they had always been associated, and which now he could contemplate, as it were, from afar. The brush and chisel have since wrought marvels as hard to link with man's first steps in those arts as it would have been difficult to find in the primitive speech of nouns and verbs, of which Spencer tells us, the potentialities of expression which in the lapse of ages gave us the pages of Shakespeare. Music, equally, has since attained a power and beauty which make us forget its humble birth; but all these arts alike—painting and sculpture, language and music—trace back their homely origin to that dim epoch and to those first impulses of man toward the esthetic.

"The natives of Australia," says Parry at page 48 of the work already mentioned, "are described by a French traveler as beginning a howl on a high note and descending a full octave with semi-tones; and the Caribs are described by an English traveler as doing the same thing." The writer of the fine work from which this quotation is borrowed ventures no theory which will cast light upon the origin of this primitive and savage type of music; but whoever will remember the shriek of the hurricane about a rocky coast, and recall the high, shrill wail that marks the storm at its highest, and the

gradual fall to a low moan as the force of each gust subsides, can not fail to see that the howling chant of the Australian and the Carib is but the borrowed music of the tempest.

It needs no bold flight of the imagination to conjure up the sounds with which early man was surrounded and to think out the impressions which they must have made upon him. Even during the ages when inarticulate sounds were his only speech, and long before his faculties had grown critical, he had seen how wide the difference between the sounds of phenomena that inspired fear and the sounds of phenomena that pleased. The roar of preying beast or torrent—the howl and shriek of wave and wind—the clap and growl of angry skies—all these filled his soul with terror, for he knew that lurking in the wake of these sounds were peril and bereavement. Mass of sound, therefore, wherever heard, called up within him the emotions of the tragic and the terrible. He noted, too, during the deadly tempests he so much feared, that when the storm and his own dread were at the highest—when the forests bowed lowest before the fury of the winds and the waves broke wildest and oftenest against the rocks—the cry of the hurricane was high and shrill; and that as the creaking forests unbent during a lull, and the lashing waves grew less violent, the note of the wind sank to a low wail, bringing relief and hope for the moment. So rise and fall in pitch of sound became associated in his mind with rise and fall in intensity of emotion.

Now, as he borrowed from the phenomena of the storm his conception of mass of sound as synonymous with tragedy and terror, so from the peace of a summer's day he drew the idea which identified soft, low sounds with all that is pleasing. On such a day, the break of the surf was gentle, the forests were still, the sighing breezes bore odors to him from scented fields,—all things told of rest and he was soothed and lulled. So slow, gentle sounds came to have for him a meaning quite as distinct as those which marked the tempest.

As he grew in power of observation, animate nature about him deepened these impressions. There the same law was apparent. His cat, when pleased, purred low and softly, but when angry vented its rage in sharp cries. His dog, when roused casually from slumber, gave forth a few barks in a tone of middle pitch, and so when warning an intruder his growl was low, threatening, long-drawn; but when in pain his yelps were quick and shrill, and when impatient for the chase his nasal whine, while subdued, was high in pitch.

In himself, as well, man saw the same principle at work. When

pleased or calm his voice was low and regular in its vocalizations; but when angry his voice was high and his utterances quick. So his cries of pain or terror were shrill, as was his laugh of derision or contempt; but in love he spoke softly and his chuckle of delight was low.

Sound, therefore, came with man to have a psychology of its own,—a psychology which, despite the vast development of music since along lines unrelated to its origin, will even now explain many of the sensations we derive from chorded and cadenced sound, for in every phrase and strain, whether consciously or unconsciously, the composer pays tribute to its influence. Whoever will study the score of Wagner's "Parsifal" must realize how much that marvel of tone depends for its wondrous power over the emotions upon the master's rare insight into this primary psychology of sound. Everywhere throughout that great creation, we find startling illustrations of this truth. How graphic, for example, is the music which marks the entry upon the scene of Kundry the Demon, and with what surprising art does the composer appeal at this moment to the native racial feeling which in every age has identified the presence of enchanters and wizards with disturbances of the elements and has associated witches with high winds! In the midst of the pathetic melody which tells the sufferings of Amfortas is heard a shrill tremolo from the violins like the cry of the wind. This ushers in a wild theme suggesting by its irregular rhythm and heightening volume the modulations of the storm as its rage deepens, until, finally, the tempest reaches its climax in a piercing shriek—a shrill, fortissimo chord—whence in a series of descending chromatic waves the storm dies away. This is the motive of Kundry the Demon, and we believe its elucidation on the theory we have advanced lies far nearer the idea in the composer's mind than the explanation suggested by some Wagnerian critics—namely, that the entire phrase is a reproduction of Kundry's laughter.

Thus, again, in a later stage of the opera, when Parsifal and Gurnemanz have entered the temple, and the chorus of altos and tenors intone the Saviour's Lament, how faithfully has Wagner followed the primitive music-language which expressed suffering in shrill, piercing sounds! Not only does the composer assign this theme to the tenors and altos, and pitch the voices in their highest range, but to deepen the effect by making the music even more penetrating, he directs that this chorus shall be sung by youths, whose voices are, of course, more piercing than those of adults.

Says Maurice Kufferath, in his *Study of Parsifal*, recently



translated into our tongue: "These voices, clearer and more penetrating than the former, sing the phrase called the Saviour's Lament. . . . If this melody, remarkable for its descending chromatics in thirds, possesses an inherent character of sadness, it now attains, when taken up by these voices, a strength of emphasis in expressing suffering of which it would be difficult to find the equivalent in music."

If variation in pitch of music may be explained in the manner we have attempted, then the explanation of the origin of rhythm is not far distant,—an explanation, indeed, which has been suggested by a number of writers and to which we may briefly refer. The enjoyment of physical movement is common to both man and the lower animals, for it is a law of life that we must exercise our members if we would preserve them, and hence nature wisely so orders it that we find pleasure in moderate physical exertion. The puppy and the kitten delight to frisk upon the lawn, and the colt and lamb to gambol in the field. So, the infant in the cradle finds pleasure in drawing up its limbs and throwing out its elbows, and children in moments of ecstatic delight jump upon the ground and clap their hands, and when happy, but in a less extreme degree, they instinctively form into circles and dance about chanting some nursery rhyme. We may readily infer, therefore, that primitive man found pleasure in physical movement, and as it is easier to perform such movements in regular than irregular succession, the dance, which is but rhythmic physical movement, was born. "All dancing" (we quote again from Parry) "is ultimately derived from expressive gestures, which have become rhythmic through the balanced arrangement of the human body which makes it difficult for similar actions to be frequently repeated irregularly." Now, as it was during the dance that the impulse toward song must have been strongest, we can see how the regularity of movement involved in the dance would give regularity of emphasis to the music, and thus the idea of rhythm in music would be acquired. In the course of time, then, by its traditional association with the dance, rhythm in music would come to suggest a vague sense of pleasure. Hence it is that music which is spoken of as "sensuous" is invariably rhythmic in a high degree, and the same fact will explain the hold of "rag-time" upon the popular mind.

Keeping now in view the psychology of pitch and measure in music, we may grasp the secret of the influence which in every age has been wielded by the orator. It is in the musical beauty of his language—the melting inflections of his voice, the roundness of his phrases, the perfect balance of his periods—that his power



lies over the feelings of his auditors. Give heed for a moment to the moving eloquence of some rarely gifted tongue! See how wondrously the voice, in its every tone and modulation, is swayed by the sentiment the speaker feels. With what a majestic rhythm do the golden phrases roll! Measured as the very pulses that leap in his veins is every utterance! And how deftly the voice, in its varying mass and shades of pitch, ranges through the gamut of the emotions! Soft as a sigh is its breath as the orator tells of sadness, of sorrow, of death: but how its tones ascend, how its volume deepens, as passion, as triumph, as defiance, thunders from his lips! "Cicero long ago observed," says an eminent writer, "that the power of a great speaker often depends, not so much on what he says, as on the skill with which he uses the expressive tones of his voice," and Darwin remarks in the *Descent of Man*, "The impassioned orator . . . when, with his varying tones or cadences, he excites the strongest emotion in his hearers, little suspects that he uses the same means by which his half-human ancestors aroused in others the ardent passions during their courtship and rivalry."

Nor is it alone in the eloquence of the platform and the stage that the musical background lends magic to words and phrases. The eloquence of the printed page, as well, finds in the same fact the secret of its charm; for invariably, as we read, we sound the words in thought and the music of the utterance echoes through the chambers of the mind. The poems of Longfellow and Thomas Moore, even when read in silence, suggest a softened sound like the purling of a fountain or a brook: the stately lines of Milton or Tennyson peal through the mind like a swelling anthem through cathedral vaults: and it is chiefly for their surpassing musical beauty that the sonorous phrases of Cicero and Demosthenes have been the delight of scholars through the centuries. On the other hand, writers whose pages bear no charm for the ear make neither a strong nor a lasting appeal to the popular mind. Walt Whitman's verse is notoriously lacking in melody, and the "good gray poet," therefore, with all his wisdom and tenderness, is little known save to the highly intellectual; and the like is true of Browning. So long through the ages has the ear formed the door-way to the brain—so much does the primal psychology of sound still retain its hold upon the mind—so interlinked, indeed, are music and speech,—that words, whether they rise from the lips or from the printed page, must fail of their fullest effect if lacking in measure and melody. The primitive within us craves still that meaning be sung into the ear!

Before relinquishing finally the subject which has engaged our attention, let us pause for a retrospective glance. As the thoughts of our great thinkers with which this paper was opened pass in review before us, we may gather a meaning which we had missed before. We see more clearly now, perhaps, why, in the phrase of Ribot, "music is the most emotional of all arts,"—whence it comes that in the language of Spencer it arouses "dormant sentiments of which we had not conceived the possibility and do not know the meaning,"—and wherefore it is that Darwin could say "The sensations and ideas thus excited in us by music, or expressed by the cadences of oratory, appear from their vagueness yet depth like mental reversions to the emotions and thoughts of a long past age."

## THE VERA ICON, KING ABGAR, AND ST. VERONICA.

BY THE EDITOR.

NO authentic picture of Christ is known to have existed among the earliest Christians, but when Christianity spread there soon arose the desire among large classes of believers to know what Christ looked like, and as a result thereof a certain type of portraits developed which claimed to have been made in a supernatural way. They were said to be pictures not painted by artists but made without hands, and were for this reason called *acheiropoietai*.<sup>1</sup>

We must remember that a large number of the earlier Christians possessed the Jewish prejudice against images and looked upon artists as idol makers who were classed among the disreputable professions and deemed unworthy to belong to the congregation of the Lord. This tendency dominated the Church through the first, second and third centuries but it soon yielded to the natural desire of seeing with bodily eyes those things which are dearest to man's heart.

Christ was represented by the majority of the early Christians as ungainly, because Isaiah (liii. 2) says of him "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

This same chapter is most significant because it describes the expected Messiah as "a man of sorrows" and contains among other verses the following passage:

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

There were Christians at the end of the third century who were in possession of pictures of Christ, but the Church fathers looked

<sup>1</sup> *εἰκόνας ἀχειροποίητοι*.

with scorn upon this practice. Eusebius plainly says to the Empress Helena that "such images are forbidden by the Jewish law and should not be found in churches." He continues: "Some poor woman brought me two painted figures like philosophers, and ventured to say that they represented Paul and the Saviour—I do not know on what ground. But to save her and others from offence, I took them from her and kept them by me, not thinking it right, in any case, that she should exhibit them further, that we may not seem idolaters to carry our God about with us."

When the fear of idolatry began to abate, Christians remembered the passage in Ps. xlv. 2: "Thou art fairer than the children of men; grace is poured into thy lips, therefore God hath blessed thee forever," and under the influence of this thought, Christ was regarded as an ideal man, beautiful and majestic in appearance. This view gained more and more influence and found expression in a description of the personality of Christ which in former centuries was assumed to be genuine but is now almost unanimously regarded as spurious. It is a letter which purports to come from a certain Lentulus, who calls himself "President of the people of Jerusalem" and addresses his epistle "To the Roman Senate and People." It reads as follows:

"There has appeared in our times, and still is, a man of great virtue named Christ Jesus, who is called by the Gentiles a prophet of truth, whom his disciples call the Son of God, raising the dead and healing diseases. He is a man of lofty stature, handsome, having a venerable countenance which the beholders can both love and fear. He has wavy hair, rather crisp, of a bluish tinge, and glossy, flowing down from his shoulders, with a parting in the middle of the head after the manner of the Nazarenes. His forehead is even and very serene, and his face without any wrinkle or spot, and beautiful with a slight blush. His nose and mouth are without fault; he has a beard abundant and reddish, of the colour of his hair, not long but forked. His eyes are sparkling and bright. He is terrible in rebuke, calm and loving in admonition, cheerful but preserving gravity, has never been seen to laugh but often to weep. Thus, in stature of body, he is tall; and his hands and limbs are beautiful to look upon. In speech he is grave, reserved, and modest; and he is fair among the children of men."

Another description of the personality of Jesus is preserved by John of Damascus, an author of the eighth century who claims to rely on older authorities. His description differs from that attributed to Lentulus mainly by describing the hair of Jesus as curl-

ing and of a glossy black, his complexion as of a yellowish color like that of wheat (in which particular it is said he resembled his mother), and further it is stated that his eyebrows touched one another.

When the early Christians thought of Christ they associated his name first of all with his passion and crucifixion. Hence the early pictures of Christ showed a face filled with agony and crowned with thorns. There are many churches which possess such paintings and legend connects them either with Abgar, King of Edessa, or with St. Veronica.

Edessa was a small kingdom north of Palestine which flourished between 137 B. C. and 216 A. D. Most of its rulers bore the name Abgar, but the one in question who became connected with the picture of Christ was called Abgar XV (surnamed Ucomo, i. e., "the black one") and ruled 13-30 A. D. There is an Apocryphal correspondence extant between Abgar and Christ which was preserved in the archives of Edessa and was known to Eusebius who translated it from the Syrian text into Greek. It consists of a letter written by Abgar to Christ inviting Him to come to his kingdom and to heal him of a disease. He had heard that He was persecuted by the Jews and promised Him protection in his kingdom, but Christ answered that He had to stay to accomplish His mission, but after His ascension He would send him one of His disciples who would heal him.

The text of the letters reads in an English translation as follows:

"Abgar Ucomo, chief of the land, to Jesus, the good Redeemer, that hath appeared in the land of Jerusalem: Greeting.

"I have heard of thee and of the healing which is performed by thy hands without medicines and herbs. For, as it is said, thou makest the blind to see, and the lame to walk, and thou cleanseest the lepers, and thou castest out unclean spirits and demons, and those that are tormented with lingering diseases thou healest, and the dead thou raisest up. And when I heard all these things of thee, I settled in my mind one of two things: either that thou art God who camest down from heaven and dost these things, or that thou art the Son of God and dost these things. For this cause, therefore, I have written to ask of thee that thou wouldest trouble thyself to come to me and heal this sickness which I have. For I have also heard that the Jews murmur against thee, and wish to injure thee. Now I have a small and beautiful city which is sufficient for both."

"Copy of the things which were written by Jesus, by the hand of Ananias the tabellarius to Abgar, chief of the land.

"Blessed is he that believeth in me when he hath not seen me. For it is written concerning me that they who see me would not believe in me, and they who see me not would believe and be saved. Now as for this thou hast written to me, that I would come to thee, it behooveth that I should accomplish here everything because whereof I have been sent. And after I have accomplished it, then I shall be taken up to Him that sent me. And when I am taken up I will send thee one of my disciples to heal thy sickness; he shall also give salvation unto thee and to them that are with thee."

The translator, Mr. B. Harris Cowper, thinks that this correspondence is a forgery of the middle of the third century. It must have originated at the time when Christianity was introduced into Edessa, which event took place under Abgar IX, 179 to 217 A. D. Local patriotism regarded the correspondence with Jesus as genuine, and even at an early date it was held to be a talisman against all sorts of evil. We know that the entire correspondence was inscribed above the city gates of Edessa as a means of protection against hostile attacks. A later redaction even contains a passage in which Jesus himself recommends his letter for this purpose. It was inscribed upon private houses, and its use spread outside of Edessa over the Christian world. Even in England it has been found inscribed upon the door posts of farm houses as late as the nineteenth century.

The report of Eusebius in his Ecclesiastical History (1, 13, 6-22) contains the oldest, and in its way the most complete, report of this interesting document which was accepted as true, and found credit in the Orient as well as in the Occident. In spite of the fact that St. Augustine and St. Jerome explicitly declare that nothing written has come down from Jesus, the story is contained in the Syrian *Doctrina Addai*<sup>2</sup> and in the Acts of Thaddeus, while at the Council held under Gelasius in 494 it was discredited and counted among the Apocrypha.

The legend of the Abgar portrait has reference to these letters and states that Abgar's messenger, Ananias, was a painter and had been requested to paint a picture of Jesus, but he was unable to do so on account of the crowds that surrounded the Lord. Having received the reply from Jesus, he still lingered, whereupon Jesus called for water to wash his face and he dried it on a cloth which

<sup>2</sup> English translation published by George Phillips, London, 1876.





ABGAR'S LETTER RECEIVED AND DE-  
LIVERED BY ANANIAS.

CHRIST SENDING HIS PORTRAIT  
TO KING ABGAR.

(Reproduced from the *New York American*.)

retained a perfect portrait of his features. This he handed to Ananias as a present to his master, who on beholding it was at once cured of his disease. This legend must be later than the letters, for



THE MESSENGER SHOWING THE PORTRAIT OF CHRIST.

(Reproduced from the *New York American*.)

in the correspondence we find a promise that the king will be cured later on by one of Christ's disciples.

Emperor Constantinus Porphyrogenitus (who died in 959)

informs us in a treatise written on the subject that this picture, called the Edessenum, had been preserved at Edessa for a long time until in 944 it fell into the hands of the Saracens when they conquered the place, but Emperor Romanus Lacapenus recaptured the relic and sent it to his capital Constantinople.

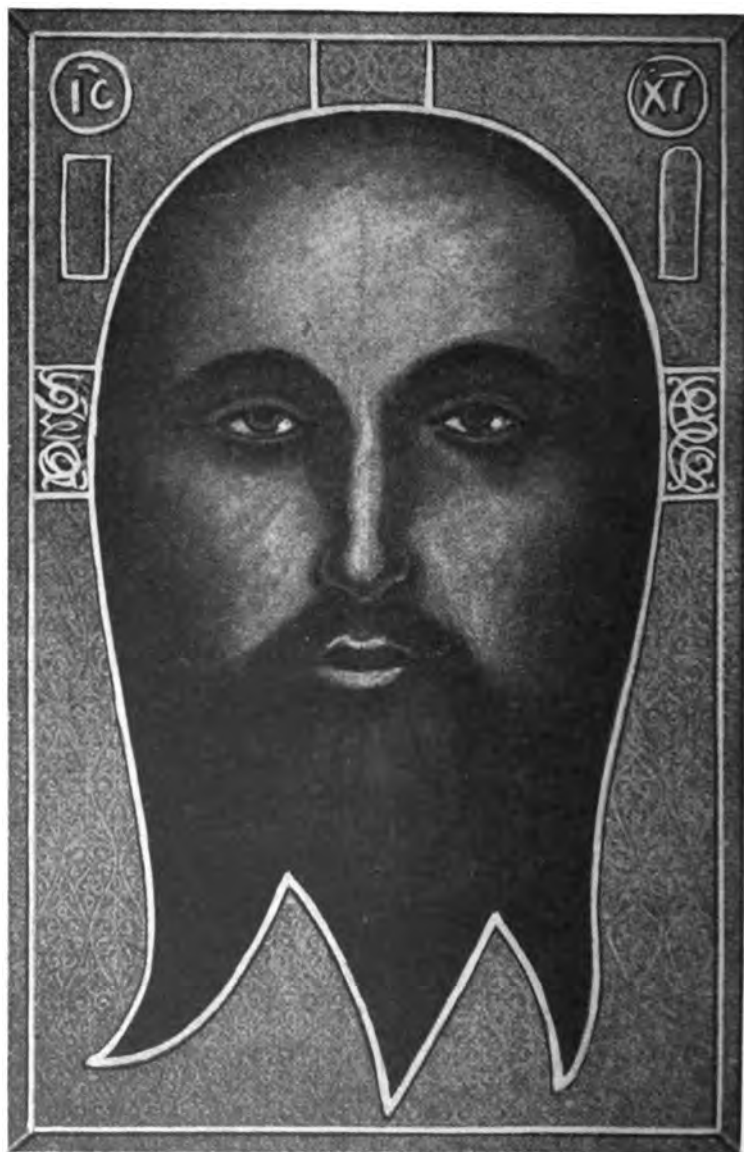
At the time when Porphyrogenitus wrote his treatise on the Edessenum with the intention of proving that the portrait of Christ then preserved at Constantinople was the genuine, we are told that a counterfeit copy of it was in the hands of Khosroes, King of Per-



KING ABGAR RECEIVING THE PORTRAIT OF CHRIST.

(Reproduced from the *New York American*.)

sia, who had demanded its possession for the purpose of healing a daughter who happened to suffer from obsession by evil spirits. It seems credible that this picture might be the original portrait fabricated at Edessa and for a long time preserved in the possession of the Abgar kings. Modern readers will naturally feel tempted to believe that the story is rather an evidence in favor of the contention for the refutation of which it has obviously been invented, and so we may assume as most probable that the original Edessenum after having fallen into the hands of the Saracens was kept for some time



THE ABGAR PORTRAIT OF CHRIST AT GENOA.  
(Reproduced from the *New York American*.)

at the court of the Persian king and finally, its significance being forgotten, was lost or destroyed.

What has become of the picture described by Porphyrogenitus is not known. It is not impossible that it was destroyed when Constantinople was taken by the Turks. Some say, however, that the Venetians carried it to Rome in 1207, where it is now preserved in St. Sylvester's, while others claim that its home is at Genoa.

According to Grimm, one of the best German art critics of modern times, the picture in St. Sylvester's is a product of the sixteenth



A LATE EDESSENUM.

Central Piece. Prince Consort's Collection of the National Gallery.  
(After Mrs. Jameson and Lady Eastlake.)

century and does not possess any artistic value. There are only isolated voices that dare defend its claim to genuineness, but even so conservative an archæologist as Franz Xaver Kraus treats this view as a strange aberration.<sup>3</sup>

It is claimed that Emperor John Palaeologus had presented the picture to Leonardo Montaldo, in recognition of the great services

<sup>3</sup> See Glückseelig, *Christusarchæologie*, Prague, 1872, and Garrucci *Stor.* III, 5, table 106. Compare F. X. Kraus, *Geschichte der christlichen Kunst*, Vol. I, p. 179.

he had rendered to the Greek empire in the wars against the Turks, and this gentleman carried the precious relic to his native city Genoa sometime between the years 1361-1363. There it passed into the possession of the Doges and was given at last in 1388 into the custody of the church of St. Bartholomew, where it is still guarded by six locks the keys to which are kept by trustees chosen from six noble families; and at Whitsuntide it is exhibited for three days to the general public.

The Abgar picture at Genoa is framed in a golden case and covered with painted canvas, leaving the face alone open to view. Ten small pictures on the cover can no longer be interpreted with certainty, they seem to illustrate the fate of the holy relic and its final recovery. On panels under the abbreviations IC and XC.



KING ABGAR RECEIVES THE PORTRAIT OF CHRIST.

Detail of the Late Edessenum preserved in the Prince Consort's Collection of the National Gallery.

(After Mrs. Jameson and Lady Eastlake.)

meaning IHCOYC and XPICTOC, the words τὸ ἅγιον μανδύλιον, "the holy cloth,"<sup>4</sup> may be read.

The Abgar pictures preserved in these and other churches have suffered much by age, and the colors are too much faded to have them properly reproduced. They are painted in the style of Byzantine art, and are painfully severe, nor can they be said to possess artistic value.

<sup>4</sup> The form μανδύλιον is a diminutive of μανδύα, a woolen cloth, which word philologists deem to be of Persian origin. In our picture the inscription is illegible. We find another reproduction of it in Scheible's *Kloster*, Vol. VII, part I, plate 4, facing p. 152, where the letters are plain, but the Greek is incorrect (it reads ΤΟ ἅγιον ΜΑΝΔΗΔΙΟΝ) which, if this is the faithful transcription of the original, would indicate that the painter was not familiar with Greek.



A later portrait made in imitation of the Edessenum, not a counterfeit but apparently a legitimate copy, is preserved in the National Gallery at London and belongs to the Prince Consort's Collection. It retains the severity of the Byzantine style but has lost much of the gruesome character of the older pictures. The three letters in the halo are intended to mean 'O 'ΩN, i. e., "the Being," or "he who is the life." The inscription alone proves that the artist's home was probably Italy or some West European country, but assuredly not Greece or the Orient.

The portrait is surrounded by illustrations of the Abgar legend, one of which is here reproduced after the cut published in the *History of our Lord* by Mrs. Jameson and Lady Eastlake.

Abbé Gaffre, a French priest, has discovered of late an illuminated manuscript which tells the Abgar story in Greek, and we have here reproduced the most interesting pictures of it from photographs kindly loaned us by Mr. Morrill Goddard, Sunday Editor of the *New York American*.<sup>5</sup>

\* \* \*

The most important rival pictures of the Edessenum are the Veronica pictures which, legend relates, were procured through St.



ABBÉ GAFFRE'S SCROLL.

(Reproduced from the *New York American*.)

Veronica. The story is given in several versions. One of them states that Veronica was a lady of distinction and lived in a house which Jesus passed on his way to Calvary. When she saw him in his agony she wiped the perspiration off his forehead with a handkerchief, and the portrait of Jesus remained impressed upon it forever.

The day dedicated to St. Veronica in the Roman Catholic calendar is the fourth of February.

There are several Apocryphal gospels which mention this story,

<sup>5</sup>The pictures were published in the *New York American* in the spring of 1908.

especially two, entitled "The Revenging of the Saviour" and "The Death of Pilate," both late productions written in a most barbarous Latin by a man who exhibits an astonishing ignorance of things historical and geographical.

We read in these late gospels that Tiberius Cæsar suffered from leprosy and was informed that his disease was a punishment for the



ST. VERONICA.

By Ghirlandajo. 1449-1494.

bad laws of his empire which made it possible for an innocent man to have been crucified in Jerusalem by the Jews under Pontius Pilate. Anxious to be cured of his ulcers Tiberius sends Velosianus, one of his officers, to procure a picture of the Saviour, and the messenger returns to Rome together with Veronica who brings her portrait of Christ. When Tiberius saw the picture he bent his

knees and worshiped before it and was miraculously healed. Incidentally we are told that the most terrible revenge was taken upon the Jews and also on Pontius Pilate.

A manuscript book with pen-drawings of the fourteenth century containing the complete legend of St. Veronica, is preserved in the Ambrosian Library at Milan, and we here reproduce from it the illustration representing the scene of St. Veronica's appearance before Emperor Tiberius.

The story as related in "The Revenging of the Saviour" is still more complicated by introducing Titus and stating that he too



VELOSIANUS INTRODUCES ST. VERONICA TO EMPEROR TIBERIUS.

Pen drawing of the 14th century from a book in the Ambrosian Library at Milan.

(After Mrs. Jameson and Lady Eastlake.)

had suffered from an incurable wound on his face which was also healed through the miraculous power of Veronica's picture, and it was he who induced Tiberius to be cured likewise.

In this gospel Veronica introduces herself to the Roman officer Velosianus by these words: "I touched the hem of His garment in the crowd, for I had an issue of blood twelve years, and straightway he healed me."

Here we have an identification of Veronica with a figure well

known in the Gospels, who for some reason seems to have been a favorite in the imagination of the early Christian churches, and there is a statue of heroic size in St. Peter's at Rome which Baronius,\* a learned historian of the sixteenth century, calls the statue of Berenice.



VERONICA OF ST. SYLVESTER'S.



VERONICA OF ST. PETER'S.

It would be futile to trace all the Veronica pictures that exist in the different churches, for there are too many, and according to the imputed sanctity of one or another, innumerable copies were made. The two preserved in Rome, one in St. Peter's and the other in the church of St. Sylvester, represent the two different types,

\* Baronius published his *Annales Ecclesiasticae a Chr. Nat. ad annum 1198*, in 1588-93.

and it happens that each one corresponds to one form of the legend. It must be remembered that according to one tradition, Veronica receives the picture of Christ in response to her expressed desire to possess a likeness of him, and so it shows Christ in the full vigor of his manhood, although according to the Christ-conception of the age, severe and stern. According to the other tradition, which in time has become the more popular, Veronica handed the kerchief to the suffering Christ on his way to Golgotha to wipe the sweat from his perspiring brow. She showed no intention to gain such a treasure as a likeness of the Saviour, and it was given to her as an unsought reward for her service. The picture in St. Sylvester's represents the former tradition, that in St. Peter's the latter, and both preserve the old Byzantine type which produces a certain weirdness in the features of Christ, by elongating the face, especially the nose. For all we know they may be imitations of the Abgar pictures.

Dante in the *Vita Nuova* alludes to the *vera icon* as "The blessed image which Jesus Christ left to us as the likeness of his most beautiful countenance" (XLI). Reference is also made in the *Paradiso* to the Veronica picture in St. Peter's (XXXI, 103-108):

"As he who peradventure from Croatia  
Cometh to gaze at our Veronica,  
Who through its ancient fame is never sated,  
But says in thought, the while it is displayed,  
'My Lord, Christ Jesus, God of very God,  
Now was thy semblance made like unto this?'"

There is a letter extant written in the year 1249 by an Abbess of the Cistercians, addressed to Jacobus de Trecis, chaplain to the Pope, requesting him to send her a copy of the picture of Christ preserved at Rome in St. Peter's, and in the chaplain's answer the copy made for the Abbess is called "a *veronica*, Christ's faithful picture or likeness." This is one instance only of many similar cases, and we may assume that most of the many pictures of Christ originated in a similar way and were called veronicas.

It is noticeable that the word *veronica* is here still used in its original sense as *vera icon*, i. e., "true likeness," and the chaplain's letter makes no reference to the Veronica legend, nor does the writer seem to know anything of a saint of that name. This suggests that the legend of St. Veronica may have existed side by side with the original meaning of the term *vera icon*, and its corruption *veronica*. The Veronica legend has been incorporated into the *Legenda*



*aurea* and has ever remained a favorite story throughout Christendom.

The facts mentioned naturally suggest the assumption that the story of Veronica was invented to explain the existence of the



VERONICA.  
Engraving by Dürer, 1471-1528.

Veronica pictures, and considering the fact that we can trace the words "veronica" in two senses side by side, first as a Christ picture and then as the name of a saint, there can scarcely be any doubt as to the origin of the latter from the former. Nevertheless we some-



times find another explanation even in most modern encyclopedias. The *Century Dictionary* regards the name Veronica as "a corrupted form of Berenice (Greek *Berenike*)" and explains the connection between Veronica and *vera icon* as accidental, saying, "The name suggested the word *verum icon*, true picture, and gave rise to the fable."<sup>7</sup>

[TO BE CONTINUED.]

<sup>7</sup> The author of this item has allowed his knowledge of the classical tongues to become a little rusty, for the words *verum icon* contain a grammatical blunder, since *icon* is a feminine noun and not neuter. But the mistake is not much worse than the derivation of Veronica given by a contributor to the *Standard Dictionary*, to whom this late Latin phrase including the Latin adjective *vera*, is "Greek."

## ETYMOLOGY OF GREEK MYTHOLOGICAL TERMS ACCORDING TO PLATO.

BY C. A. BROWNE.

THE many analogies, pointed out by Mr. Brewer in the May and August *Open Court*, between the names of Greek and Egyptian gods are exceedingly interesting, but his argument that these Greek names are actually derived from the Egyptian lacks conviction. There still remains "the missing link." The elements of all languages are after all exceedingly few and simple; the number of simple consonant and vowel combinations is not large, so that the great majority of the similarities pointed out by Mr. Brewer must be ascribed to accident. Similar resemblances can be traced between the names of the Greek gods, and those of the Hindus, or the Persians, or the Chaldeans. Allow me to mention a few discoveries of my own in Babylonian mythology. Ganymede, servant of Zeus, is the same as *Gunammide*, patesi (or servant) of the great god Gishban. In *Tiamat*, the great universal mother of the Babylonian Cosmos, we see the *Thea mater* or *Dea mater*, the mighty goddess mother Rhea of the Greek and Roman mysteries, *Marduk*, warrior and leader of the Babylonian gods, is the same as *Mars dux* of the Romans. The Greek god, goat-footed *Pan* is no other than *Ea-bani*, whose upper body is a man's, but whose legs are those of a beast. *Hera* is none other than *Aruru*, queen of the Babylonian theogony.

Similarities in names and attributes, such as the above, however striking, are not sufficient by themselves to establish derivations, although they might seem to the layman to have more etymological significance than that for example, between the English word bishop and the French word *evêque*,—words which have no single letter in common, yet are each derived from the Greek *ἐπίσκοπος*. We have exact knowledge of the rules by which the words of our European languages are derived so that the metamorphosis of *ἐπίσκοπος* into bishop and *evêque* is no mystery; but until we know as much of

Egyptian and Chaldaic etymology all theorizing as to the names in their mythology remains largely a matter of conjecture.

It would seem as if the remark of Herodotus, quoted by Mr. Brewer, that the Greeks derived the names of their gods from Egypt, ought to carry considerable conviction. We must remember, however, that Herodotus and Plato were more ignorant (to quote Mr. Jowett) than any school-boy of Greek grammar and etymology, yet with this lack of knowledge the ancient Greeks spun more fine-drawn theories about the origin of the names of their gods, than our modern etymologists have ever dreamed. Hesiod in his poems delights to give the derivations of the names in his *Theogony*. Antisthenes, Heraclitus, Prodicus, and the Sophists of Athens had theories without number concerning the origin of names; but of all their speculations scarcely anything has come down to us. We can, however, still hear the din of the discussions, which agitated the minds of the Athenians in Agora, Lyceum, and Grove, in that matchless dialogue of Plato, called the "*Cratylus*," wherein the etymological madness of the day is satirized without mercy yet with such a delicacy of humor that the most dogmatic of the sophists must have smiled.

Let us seat ourselves for a few moments with *Cratylus* and *Hermogenes* and applaud with them the magician *Socrates*, as he turns his etymologic kaleidoscope and evokes at random most startling and brilliant forms.

#### SELECTIONS FROM THE CRATYLUS.

(Jowett's Translation.)

*Socrates. Hermogenes. Cratylus.*

*Hermogenes.* Suppose that we make *Socrates* a party to the argument?

*Cratylus.* By all means.

*Her.* I must inform you, *Socrates*, that *Cratylus* has been arguing about names; he says that they are natural and not conventional; that there is a truth or correctness in them which is the same for Greeks as for barbarians. Tell me, *Socrates*, if you will be so good, what is your view of the truth or correctness of names.

*Socrates.* Son of *Hipponicus*, there is an ancient saying, "hard is the knowledge of the good." And the knowledge of names is a great part of knowledge. But being poor and not having heard the fifty drachma course of the great *Prodicus*, which he states is a complete education in grammar and language, I do not know the truth about such matters. I will however gladly assist you and

Cratylus in the investigation of names; you had better watch me though and see that I do not play tricks with you.

*Her.* We agree to that, Socrates.

*Soc.* Ought we not to begin with consideration of the gods and show that they are rightly termed gods?

*Her.* Yes, that will be well.

*Soc.* My notion would be something of this sort: I suspect that the sun, moon, earth, stars, and heaven, which are still the gods of many barbarians, were the only gods known to the aboriginal Greeks. Seeing that they were always moving and running (*θεῖν*, to run) they called them gods or runners (*θεοὺς*) and afterwards, when they discovered all the other gods, they retained the old name.

*Her.* You seem to me, Socrates, to be like a prophet, newly inspired, and to be uttering oracles.

*Soc.* Yes, Hermogenes, I caught the inspiration from the great Euthyphro, who gave me a long lecture which began at dawn; and his wisdom and enchanting ravishment have not only filled my ears but captured my soul. To-day I will yield to the inspiration, but to-morrow we will make a purgation of him, if we can only find some priest or sophist who is skilled in the art of purifying.

*Her.* With all my heart, but let us hear the rest of the inquiry about names.

*Soc.* What shall follow the gods? Must not heroes and men come next?

*Her.* What is the meaning of the word hero? (*ἥρως*).

*Soc.* Heroes sprung either from the love of a god for a mortal woman, or of a mortal man for a goddess: think of the word in old Attic, (*ἔρως*) and you will see that *heros* is only a slight alteration of Eros (*ἔρως*) from whom the *heros* sprang; either this is the derivation or if not then heroes must have been skilful as rhetoricians and dialecticians, and able to put questions (*ἑρωτᾶν*). All this is easy enough; the noble breed of heroes are a tribe of Sophists and Rhetors. But can you tell me why men are called *ἄνθρωποι*?

*Her.* No I cannot: and I would not try if I could because I think you are more likely to succeed.

*Soc.* That is to say, you trust the inspirations of Euthyphro.

*Her.* Of course.

*Soc.* Your faith is not vain, for now a new and ingenious thought strikes me, and, if I don't look out I shall be wiser than I ought to be before to-morrow's dawn. The word man implies that other animals never examine, or consider, or look up at what

they see, but that man not only sees (*ὄπωπε*) but is also considering and looking up (*ἀναθρῶν*) at what he sees. Hence man of all animals is right called *ἄνθρωπος*, meaning *ὁ ἀναθρῶν ἃ ὄπωπεν*.

*Her.* Indeed, Socrates, you are making surprising progress!

*Soc.* I am run away with, but not yet at my utmost speed.

*Her.* Let us now analyze the word *ψυχή* (soul).

*Soc.* I should imagine that those who gave the name *ψυχή* thought the soul to revive or refresh the body (*ἡ ἀναψύχουσα τὸ σῶμα*). But stop a minute; I fancy I can discover something more acceptable to the disciples of Euthyphro. What do you say to this? Soul is that which holds or contains nature (*ἡ φύσιν ἔχει*) or *φυσέχῃ*, and this expression may be refined away into *ψυχή*.

*Her.* This last is a better and more scientific derivation.

*Soc.* Yet I cannot help laughing if I am to suppose that this was the way in which the name was really used.

*Her.* I think, Socrates, that we have said enough of this class of words. But have we any explanations of the names of gods? I should like to know whether any similar principle of correction is to be applied to them.

*Soc.* Yes, indeed, Hermogenes; and there is one excellent principle which, as men of sense we must acknowledge, that of the gods we know nothing, either of their nature or of the names which they give themselves; but we are sure that the names by which they call themselves, whatever they may be, are true. We, however, on our part can only inquire about the names which men give them.

*Her.* I believe, Socrates, you are quite right.

*Soc.* What, then, may we suppose him to have meant who gave the name Hestia?

*Her.* That is difficult to answer.

*Soc.* My dear Hermogenes, the first imposers of names must have been philosophers, who wanted to hear themselves talk.

*Her.* Why so?

*Soc.* Because if you analyze these names, even if they be foreign, a meaning is discernible. Hestia is the same as *ἑστία* which is an old form of *οὐσία*, and means the first principle of things; this agrees with the fact that to Hestia the first sacrifices are offered. The name of Zeus has also an excellent meaning, though hard to understand, for it is like a sentence divided in two. Some call him *Ζῆνα* and use the one half, and others call him *Δῶ* and use the other half. The two parts taken together mean the One in whom all creatures live (*δι᾽ ὃν ζῇ πάντα*). Zeus is the son of Kronos, which signifies *τὸ καθαρὸν καὶ ἀκήρατον τοῦ νοῦ*, the pure and garnished mind.

And Kronos, we are informed by tradition, was begotten of Uranus, who is so called ἀπὸ τοῦ ὁρᾶν τὰ ἄνω, from looking upwards; which as philosophers say is the way to have a pure mind.

*Her.* Let us take next the two brothers of Zeus, Poseidon and Pluto.

*Soc.* Poseidon is ποσίδεσμος, "the chain of the feet"; the original inventor of this name had been stopped by the watery element in his walks and not allowed to go on, and therefore he called the ruler of this element, Poseidon; the ε was probably inserted as an ornament. Yet perhaps not; the name may have been originally written with a double λ and not with a σ meaning the god "Knowing-many-things" (πολλείδων). Perhaps also he may be regarded as the shaker ἀπὸ τοῦ σείειν, and then π and δ are added. Pluto is concerned with πλοῦτος and means the giver of wealth, because wealth comes out of the earth beneath. People in general use the term as a euphemism for Hades, which their fears lead them erroneously to derive from the "invisible" (ἀπὸ τοῦ ἀειδοῦς).

*Her.* And what is the true derivation?

*Soc.* He is called Hades, Hermogenes, not from the invisible but from his knowing all noble things (ἀπὸ τοῦ πάντα τὰ καλὰ εἰδέναι).

*Her.* Very good; and what do we say of Demeter, and Here, and Apollo, and Athene, and Hephaistos, and Ares, and the other deities?

*Soc.* Demeter is ἡ διδοῦσα μήτηρ τῆς ἐδωδῆς, the mother and giver of food. Here (Ἥρη) is the lovely one (ἐρατή). Possibly also the one who named her was thinking at the time of the weather (ἀήρ) and just transposed the letters, putting the last part first. You will see the truth of this, if you repeat the letters of Here several times over. As for Apollo I do not believe any single name could express so well the many attributes of the god.

*Her.* I should like to hear the explanations.

*Soc.* In reference to ablutions Apollo is first of all the purifier (ἀπολούων); secondly Apollo is the true diviner, ἄπλος, as the Thes-salians call him; thirdly Apollo is the archer always shooting (ἀειβάλλον), and lastly Apollo is the god who moves together (ὁμο-πολων) all things whether in the poles of the heavens or in the harmony of song.

*Her.* What is the meaning of Dionysos and Aphrodite?

*Soc.* Son of Hipponicus, that is a solemn question; there is a serious and also a facetious explanation of both these names; the serious explanation is not to be had from me, but there is no objection to your hearing the facetious one; for the gods too love a



joke. Dionysos is simply ὁ δίδους τὸν οἶνον (the giver of wine), Διδοίνσος, as he might be called in fun. The derivation of Aphrodite διὰ τὴν τοῦ ἀφροῦ γένεσιν (on account of her birth from foam) may be accepted on the authority of Hesiod.

*Her.* There remains still Athene, Socrates, whom you as an Athenian will not surely forget.

*Soc.* There is no difficulty in explaining her other name Pallas which is derived from the armed dances (ἀπὸ τοῦ πάλλειν τὰ ὄπλα).

*Her.* But what of the other name, Athene?

*Soc.* For Athene we must have recourse to the allegorical interpreters of Homer, who make the name equivalent to θεονόα (she who has the godlike mind) or to ἡθονόη (normal perception), which names were afterwards beautified into Athene.

*Her.* But what do you say of Hephaistos?

*Soc.* Hephaistos is the lord of light—ὁ τοῦ φάεος ἱστωρ.

*Her.* That is probable, until some other notion more probable gets into your head.

*Soc.* To prevent which let us ask about the derivation of Ares.

*Her.* What is Ares?

*Soc.* Ares is the "manly one" ἀρρήν or else from his hard and unchangeable nature the "unbroken" one ἀρβρατός, which derivation is quite appropriate to the god of war.

*Her.* Very true.

*Soc.* And now, by the gods, let us have no more of the gods, for I am afraid of them! Ask about anything else and thou shalt see how the steeds of Euthyphro can prance.

\* \* \*

And Socrates throughout the remainder of the dialogue, which we are unable to quote farther, keeps his promise and gives the steeds of Euthyphro free rein.

But for those who care to read between the lines there is more to the "Cratylus" than a mere Socratic *reductio ad absurdum*. We have in parts of this dialogue a clear and definite statement of the meaning which the sounds of their language conveyed to the Greeks, and this meaning is most vital to those who wish to appreciate the value of spoken Greek as a medium of expression. Jowett remarks that the "Cratylus" contains deeper truths about language than any other ancient writing. We would commend therefore a reading of the dialogue and of Mr. Jowett's excellent notes upon the same to all who wish to arrive at a clearer understanding of the many questions which the derivation of Greek words and names involves.

## A "LUNATIC'S" IDEA OF UTOPIA.

AS REVIEWED BY LYDIA G. ROBINSON.

"OF making many books there is no end," becomes almost painfully true in this day when printing methods seem well advanced on the road to perfection, and when education is so universal that a large percentage of the present generation cannot be prevented from expressing themselves with a certain amount of perspicacity and correctness when moved to write for publication. The natural result is that besides works of real value or mediocre inconspicuousness the markets are flooded also with a large number of more or less erratic volumes which may be practically worthless as far as intrinsic merit is concerned but to the student of psychology are sure to prove a treasure-house of interest. Such a book, but differing from the multitude in that it makes no pretensions to sanity, is the anonymous production entitled *Two Lunatics, A Remarkable Story by One of Them*, published by the Oxford Publishing Company of New York in 1889. The nameless author is known to be Dr. Charles De Medici,\* a man endowed with a scintillating intellect and original, if perverted, genius whose work has come to my notice indirectly through his personal friend, Mr. A. L. Leubuscher of Brooklyn. Dr. De Medici was a born inventor and mathematician, but evidently handicapped by lack of scientific or systematic training of any kind. He spent much laborious study on the time-worn enigma of squaring the circle, and thought he was successful in the quest. Had Augustus De Morgan known of his effort he would surely have been immortalized in the incomparable *Budget of Paradoxes*.

Men speak glibly of the "irony of fate," "the eccentricities of genius," but what we can gather from the internal evidence of the writings of a man like Charles De Medici teaches us the pathos of

\* The article "Minos and Niemand Again," by Mr. Francis C. Russell in the present number is based upon the works of this man.

the terms when exemplified in a life of lofty ambitions and noble purpose, but combined with an untrained mind and misdirected efforts. Throughout the *Two Lunatics*, which is evidently a sort of mental autobiography in the setting of a Utopian tale, is apparent the pessimism of a disappointed man who feels that he has been rejected by the world he would fain have served. That the author calls himself one of the two lunatics, thus identifying himself with Neva, the hero of his story, is an ironical exaggeration of humility showing that he considers himself unique in possessing an insight and philosophy far beyond the wisdom of the world at large,—that world which would accuse him of insanity and which he in turn considers fairly represented by the stupid riff-raff of his tale: "The common practice of that day was to condemn and destroy whatever stood in the way of self-interest; and, having wrought the ruin of something not their own, these benighted people left things to care for themselves for the obvious reason that they did not know of anything better or even as good as that they had condemned and destroyed."

The merits of the case compel the suggestion that the book in hand is the best justification of the author's enemies if as he implies they have not always granted his work the serious consideration and respect due to the lucubrations of a sane thinker. Lest the writer be accused of hasty and prejudiced decision the following resumé and excerpts are presented to the judgment of the reader.

\* \* \*

Neva is described as being from babyhood a child whose naturally investigating and philosophical trend of mind was thwarted by stupid elders at every turn. After he reached maturity under the guidance of tutors "whose special office was to guard against Neva's inclination to overwork his brain," he looked upon life as a variety show played by humanity on the stage of the world. This became a sort of an obsession and the effort seems to be made to impress the reader that the idea is highly original and unique, the evidence of Shakespeare's Jacques to the contrary notwithstanding.

Neva divided mankind into two classes: the ritualistic class who "are strictly honest and don't owe anybody anything," and the frivolous class who "mind their own business and let everybody look out for themselves, while neither party believes in interference with what they call the business of God." He believed in a previous and future existence, in a sort of reincarnation, and the kernel of his teaching was "mortal's immortality," although in just what this

consists is not made quite clear. It seems to be a continuous life, a "life hereafter and on this earth," and his metaphysical arguments in its behalf run as follows (pp. 25-27, 48):

"Is absence of everything thinkable? No, because there would be nobody to think and nothing to think of.

"Can 'nothing' be thought? Yes, when one thinks of something else in connection with nothing, as, for example, when we think of: Nothing in a hole [the hole is the something else].

"Then *absolute* nothing is not a tenable idea? No.

"Do I not think of nothing when I am asleep? No, for then I don't think at all.

"But when I dream? Then I do not sleep...

"Accordingly, I am or I am not. I can only *be* when and where consciousness exists. I *cannot* be where or when unconsciousness prevails....

"But, if any one asks me: Where do I go to when my body dies? I shall say: To where I find myself in a body fitted for the conscious condition required for my being; just the same, as you and I and all of us, find ourselves daily in our own bodies after waking from a sleep....

"Whosoever is possessed of a character sufficient for identification, or he who says or does what is worth recording, cannot be denied the right of resurrection, inasmuch as the record made proves previous existence."

Neva has much to say about the value of "logical tools" and the agnostic thinker to whom his remarks are addressed is represented as being so dull of comprehension that he is led in a round-about way by the wise hero to discover that *words* are meant by this enigmatical expression.

The following is his explanation to a child of how spirits whose influence has passed out into the world may be recognized again (p. 58): "When the spirit of good, kind words, or the spirit of noble deeds, are by teaching and practices, scattered among a people, that scattered spirit will in one form be attracted by one person, and in another form by another; and when the several persons so affected come in contact, and combine their minds into one common understanding, it is virtually equal to the gathering up of the scattered spirit, which sooner or later will culminate in some personified whole, through which the original character from which it emanated will be reproduced. Neither is this limitable to the individual alone, for whole nations may be imbued with one and the same spirit, at least for a while."

Neva's practical application of this view of the scattering and gathering of spirit, is shown later (p. 80) where he is represented as planning with regard to a pet project, "I will deliver these ideas in the form of a lecture from the rostrum as long and as often as I can; and, by chance, the principles may be sunk into minds and the uttered sentiments take root in the hearts of some listeners, and thus there shall be living sources as well as records from which will flow an influence which sooner or later will become a popular spirit."

In another passage the heaven of "the coming Christian" is thus described: "Heaven is a mental realm, and a conscious condition in which is blended and balanced charity and wisdom in such proportions that charity shall not be misapplied through either ignorance or caprice, and wisdom shall not be converted into cunning craft or tyrannical sway. United, these two most potent factors in ethical economy can exert a power akin to Almightyness, in proportion as the range of psychical influence is greater or less, until, in imagination, the influence extends and is expanded to the omniscient and omnipresent psychical realm of the Supreme Deity—Jehovah, whose bodily environment is the phenomenal universe. In that psychical realm all human mind is absorbed, and from it flows, as from a perpetual source, all the wisdom and all the charity which human beings exhibit on earth." (The constant use of the term "Jehovah" for the supreme divine power of the universe as if it were a broader term than God, is one instance of the author's limited information.)

A personal note, the key to the tragedy of the author's life, is very evident in the following:

"Neva saw much valuable talent and genius wasted for want of proper recognition and support in time to save it. He felt mortified to think that a common thief could go to a police-justice and by accusing himself of the crime committed, could demand a hearing. The criminal could, if he proved himself a thief, which he claimed to be, compel the authorities to give him his merited due, the punishment. But, can genius under existing laws compel the authorities to hear his claims? No.

"If a man devotes his life and energy at a sacrifice of personal comforts to the noblest of human pursuits and succeeds in discovering what might become an everlasting blessing to mankind—unless he has the material means required to buy his way through—there is no court of justice or tribunal of any kind to which he can direct his steps and demand a hearing; far less can he expect the only reward he asks for—that of having the fruit of his labors ac-

cepted as a free offering on the necessary condition that it shall be developed and applied for the benefit of all. Can it be right to give privileges to the thief that are denied the genius?....

"Reasoning from historical facts, it seems that every age furnishes a small number of beings of this exceptionally higher order, who are, as it were, made to do the thinking needed to humanity's progress; and yet no provision has ever been made to prevent the crying injustice done this class of beings. We are economizing in every direction; we gather in and utilize Nature's physical forces. Why not as well gather in and make use of Nature's mental powers? For want of due recognition and proper application we allow to go to waste every day much indigent genius, talent and skill, which if saved would add to our common welfare.

"We have almshouses for the pauper; we have prisons for the criminal; we have asylums for the idiot; but we have no place of shelter for the talented poor, or for genius inspired with sublime ideas, which, at the time, may perhaps appear as out of place."

Finally Neva almost perishes in a storm at sea, his last conscious thought being satisfaction "that some of his work, though unfinished, had been preserved in the minds of others, whom he hoped would perpetuate it by transmission until some one should be appointed by Providence with power to force it through." His subsequent experience is related as follows (pp. 98-99):

"Whither Neva's body went immediately after the cyclone had whisked away the 'Ocean Swan' with all on board, no one knew on earth. But Neva's soul, or that whereby he identified himself, seemed to be transmuted into the substance of a dream of which he still was conscious. In that transcendental state it appeared as every nerve fibre in the body, one by one, snapped and stopped reporting to the brain; and a curious sensation was experienced, as if falling apart and spreading out, which suggested disintegration and dissolution of the bodily components. The corporeal organs, one after another, ceased their functions and were resolved into inorganic atoms that mixed with the universal protoplasm in which the cosmical elements are cast. Then followed a sensation as if the cerebral organs began to dissolve the union that had formed the mental faculties of Neva's mind in the human body previous to the dissolution. This severance of the brain tissue apparently continued until the conscious substance was divided up into many parts, each of the molecular type, and all still possessed of thinking capacity. This whole process of dissolution resulted in a transformation of Neva, the 'being' of one human body, into Neva, the



'beings' of many molecular bodies, or elementary cells, formed of ethereal substance.

"In this new bodily environment Neva intuitively realized that he was in a spiritual condition; and it verified his belief he had while on earth, that 'spirit' individualized in a human body by groupings and union of many conscious molecular cells, constitutes 'soul'; and 'soul' dissolved into many molecular, conscious cells, becomes 'spirit'...

"The secret of reproduction appeared revealed to him; because he saw in his own consciousness, in his will-power, and in his disposition, the vivifying germs for psychical reproduction, as he saw in the ethereal cell environing him, a seed-vesicle for corporeal reproduction. He also understood that the molecular cell he occupied as a spiritual body was only one of many, each of which carried a facsimile spirit equally conscious of his own character and disposition; virtually, therefore, each of these cells, evolved from his defunct body's brain, carried the epitomized ego of Neva."

Thus in the chapter, "Among the Elements," Dr. De Medici exemplifies by an unintentional *reductio ad absurdum* the really materialistic nature of the views of many spiritualists. After death Neva becomes a molecule, spiritually endowed to be sure with surpassing perception and wisdom, but none the less a molecule subject to the same physical laws as those of the physical world. The author then continues, attempting a cosmical explanation of "soul-affinities":

"The molecular body in which Neva found himself during his transcendental state was very different from the human body he occupied on the earth. The molecular body had neither eyes to see with nor ears to hear with; neither had it a mouth for feeding or a tongue for linguistic utterance, but the whole body was translucent as ether. That was, however, not the case with all the conscious molecules moving to and fro in the cosmical realms. Many were opaque, and these seemed to repel any approach of Neva's spirit cell; others were translucent like his own; when two of these came within a certain range, each could read the other's thoughts and feelings through the translucency of their ethereal bodies. This intercommunion of the spirit cells was, therefore, a sort of cosmical 'mind reading,' and the mutual liking these spirits had for each other produced a kind of material affinity which caused attraction of their ethereal bodies equal to what is spoken of on earth as molecular attraction. On the other hand, the natural 'dislike' of the spirit in the opaque cells produced material repulsion when the

former approached the latter, and this explained to Neva what on earth was called molecular polarity.

"This, again, explains why, on the earth, where no human soul is pure in spirit, a constant mixture occurs, while in the celestial sphere described, where soul is 'sifted' and divided up into distinctive spiritual types, there the spirit, whether good or evil, preserves by natural affinity its purity."

In his molecular body Neva meets a similar section of spirit once belonging to John the Baptist but now hailing from the planet Jupiter. After some communication, "Neva wondered and felt happy that his theory advanced on earth was proven true in so far as transmigration of souls from body to body was concerned; and he felt glad to have explained the manner of this transmigration through a period of intervening spirit life; besides, he had now learned that not only did souls exchange bodily environments, but souls were susceptible of being transplanted from one planet to another."

We learn after all that the molecular experience was a dream, and Neva awakens from his shipwreck in a district of Utopia on the Antarctic continent where he is able to communicate with the strange inhabitants who speak an unknown tongue, by the mute's finger-language. (The author does not seem to realize that words would be necessary to carry on the conversations he outlines, and the difficulty would remain the same whether expressed by finger, tongue or pencil!)

It is interesting to note that the Utopian language which Neva made haste to acquire was easily learned "as it was entirely based on phonetic principles with undeviating rules of grammar." Perhaps a molecule of Neva's spirit has flitted to the brain of some Esperantist to-day and is responsible for the efforts which are being made towards an artificial language.

This new Utopia possessed a marvelous astronomical and political system. Instead of "Equality" for a slogan the motto of the judiciary was "Justice demands equity to be the rule, and equality to be the exception." Here in Utopia at last Neva is awarded a glimpse at such a "Harvest Home for Genius," as he had dreamed of and advocated. "It was a sort of relief rendezvous, where persons possessed of either genius, talent or superior skill could offer these endowments as gifts for examination and appliance. Persons so gifted were considered eligible claimants, not beggars; they could demand an examination of their productions (material or mental)." (P. 132.)

Another triumph for Neva in Utopia was the insane asylum

where he found a class of mild lunatics that surprised him (pp. 134-135):

"He had seen these same creatures in the world he came from, and there they were counted among the common-sense people, and were considered respectable—aye, even some of these were self-constituted critics who had proclaimed Neva a crank....

"One was marked: Suffering from chronic envy and arrogance.

"Another was labelled: Affected by temporary fits of hatred for poor people.

"A third: Unbalanced by too much 'learning' and too little understanding.

"A fourth was marked: Unhappy because of ennui and lack of purpose.

"The fifth one was in a straight jacket, and the label read: Delirious from intemperate greed.

"With much concern for these poor wretches, and wishing for their sakes they were in the old world, Neva left the asylum with his friend."

In visiting a publishing house, there "he found much to his delight, that the publishers in Utopia were selected from the best and most charitably disposed people, and none was awarded a license who had not been a struggling, progressive author—so he knew how it was himself."

An exploring aeronautic expedition has been sent from Utopia to the rest of the world and returns during Neva's visit, bringing some of his former friends as specimens of a strange race and students of the new order of altruism. Among these is the second of the two lunatics referred to in the title,—a man Neva had met before as a great philosopher of note, but who is adjudged insane by the standards of Utopia. In introducing him to the Utopian multitude the traveler who was responsible for his advent among them describes him in the following paragraph which shows the author's contempt for the profession of learning as practised in the world of his day:

"He is one of many who has been crammed full of learning beyond his mental capacity of understanding. This class of people, in the country I visited, are looked upon as authorities, especially if they are connected with certain educational institutions—as, for example, the public schools, which generally are controlled by a board of publicans and politicians. As to this gentleman's case, his mental defect consists chiefly in being blinded by his own wisdom so as not to be able to see the wisdom of others. He labors

under the hallucination that in olden times, and particularly in Greece, there were very many wise men; but in the present age there are none that he knows wiser than himself. Therefore he gives his whole life to the study of the dead Solon's ancient ideas, and tries to make them fit the modern notions, which naturally fails every time, for the reason that 'modern notions' have been developed under very different circumstances from those under which the ancient ideas were created. Sometimes, when he stumbles over a living philosopher of advanced ideas, and this philosopher represents the resurrected spirit of another of ancient date, he fails to recognize in the sameness of their characteristic motives and purposes that which proves the correlation, because he does not perceive an exact analogue in their respective careers as regards the position occupied and the manner of their acting. That shows the man's lack of reason, which also explains why he cannot see that the difference in the career of identical characters, equally wise, results from the natural changes in the circumstances, the conditions, the times, and the places, which constantly occur from period to period."

This Mr. Lore becomes converted to Utopianism which stood for the principles Neva had always espoused, and together they resolved if they ever returned to their former abode they would found a "Harvest-Home for Genius," and so they prepared in advance the constitution and by-laws for its establishment.

"Not long ago the Utopians fitted out another balloon expedition for the purpose of revisiting the great foreign land. Among the party selected for the trip were the two supposed lunatics, who proposed to devote some of their time on the trip thither to perfect the 'by-laws' that shall govern the grandest of all the institutions ever devised by man.

"WATCH AND WAIT—THE BALLOON IS COMING."

\* \* \*

Thus endeth the "Remarkable Story" of *Two Lunatics* as told "By One of Them."

## THE GRAVE OF A CHINESE PHILOSOPHER.

BY THE EDITOR.

WE regret to say that *The East of Asia* magazine, published at Shanghai by the North China Herald Office, has been discontinued. We followed its publication with interest although it contained few articles that were exactly in our line. The last belated number (it bears the date of December 1906 but did not appear



TOMB OF CHOU FU TSZ.

until October 1907) contains an article on the grave of the philosopher Chou Fu Tsz, who was one of the most prominent thinkers of China. I have mentioned his name and explained his system in the pamphlet *Chinese Philosophy*\* (pp. 27-30), and we are now

\* At that time I followed in my transcription of Chinese words the method of S. Wells Williams, who spells the name Cheu (not Chou).

glad to have an authentic report on the several memorials of him, written by Dr. C. F. Kupfer who has visited the grave himself. These memorials which are still preserved at the philosopher's tomb are the only ones now known to exist. The place is situated where the Yang tze Kiang mingles its waters with those of Lake Poa-Yang-Hu, and lies at the northern boundary of the province Kiang-Si, a little east of the 116th degree longitude, and at about  $29\frac{1}{2}$  degrees in latitude.



CHOU FU TSZ'S PORTRAIT.

We propose to extract from Dr. Kupfer's article a few passages. He says:

"Fifteen *li*, or about five English miles, south-east of Kiukiang, near the foot of the Lü Mountains and on the south-western slope of the Oak Tree Hill, is the grave of the celebrated Chou Fu Tsz, called in Chinese Sien Chi Mu, Sienchi being the name of his birth-place. To foreigners this place has become a beautiful spot for an afternoon excursion; but to the more devout Chinese it is a sacred sanctuary.



"If beauty of scenery and balmy air can add anything to the peaceful repose of departed spirits when they see their 'mortal coil' surrounded by such lavish gifts of nature, then Chou Fu Tsz can certainly have nothing to regret for having chosen this location. Sheltered from the northern winds, nestled in a little amphitheater-



THE NO ALTERNATIVE BRIDGE.

like valley, surrounded by huge trees of many centuries growth, with the five thousand feet mountain peaks looming up into the clouds, and the Lotus Flower Peak near by, what more could immortal shades desire? Beautiful as it is by nature, the æsthetic taste of man has added much to its artistic, picturesque harmony.

"Chou Fu Tsz was a native of Hunan, born at Sienchi in the Sung Dynasty in the year 1017 A. D. He was commonly known as Chou Tsz and spoken of as Sien Chi Sienseng, the gentleman from Sienchi. When he was but a child his father died and his mother was so poor that she brought him to her brothers, whose family name was Chen. He was surnamed Tung I, as if he belonged to the Chen family. When his mother died she was buried by the side of her brothers' graves. Forty-four years later these graves were destroyed by a flood and Chou Fu Tsz removed his mother's remains to their present resting-place. Two years after this he died and was buried on the left side of his mother's grave."

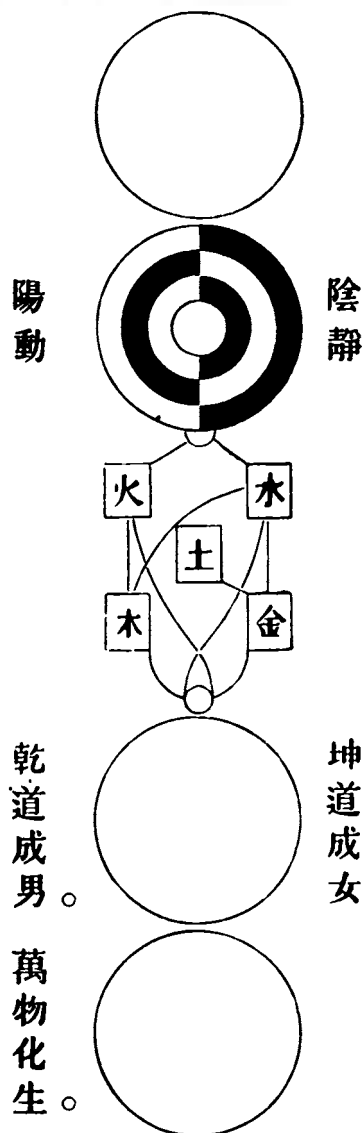
Chou Fu Tsz was married twice, and his two wives are buried on the right-hand side of his mother's grave. Inscriptions indicate the places of the four persons buried there, the largest one in the middle being that of his mother, whom the sage, in true Chinese fashion, wanted even after death to hold the place of honor. She received, as is usual in China, the posthumous title of *Taichün*, i. e., "Her Great Highness."

The grave of Chou Fu Tsz has been repeatedly restored, mostly by persons of distinction, among them several prefects of Kiu Kiang, and they have taken the opportunity to immortalize their sentiments in inscriptions duly put up in different places. Of special interest, however, is the portrait of Chou Fu Tsz, which for all we know may be authentic. It is hung near the tablet over the grave, and is accompanied by another picture which represents the "no-alternative bridge" over which all souls have to pass on their way to purgatory. There are two guides to lead them, called Chin Tung and Yü Nü, who are represented with lotus flowers in their hands. Another tablet represents in outline the doctrine of Chou Fu Tsz, which has been explained in detail in *Chinese Philosophy* (p. 28).

The meaning of the tablet is briefly stated as follows:

The aboriginal principle, called "the great origin" (*t'ai kih*), is pictured as a white disk at the top. It rested and it moved. Its rest produced what is called in Chinese philosophy "Yin" or the negative principle, its movement what is called "Yang" or the positive principle. Yang is represented in light, movement and masculinity, Yin in darkness, rest and femininity. In sets of three they constitute eight trigrams. These two principles Yang and Yin produced in different mixtures the five elements, fire, water, earth, wood, and metal, and from a mixture of the elements and the eight trigrams all things have ultimately originated. In the eight trigrams

as well as in the innumerable existences of creation the aboriginal principle is immanently present.



It is typical of the Chinese that the places of highest honor are not given to their generals or statesmen, but to philosophers, moralists, and the great teachers of their civilization.

Back of the four graves is a wall, built in the shape of a horse-shoe, open in front, which is in agreement with Chinese ideas of protecting the dead against evil influences.

It is interesting to bear in mind that this beautiful spot is Chou Fu Tsz's own choice. It was at his request that his mother was buried here, and it also indicates his modesty that his own grave was at the left while his wives are placed at the right-hand side.

## MISCELLANEOUS.

### A TRIBUTE TO COUNT TOLSTOY.

BY THE EDITOR.

Our frontispiece is a very recent portrait of Count Tolstoy, of which the original photograph was sent to the Editor at Tolstoy's personal request by the friend who photographed the venerable philosopher. We hoped to receive it in time to join in the international celebration of the eightieth birthday of the grand old man, but it was unavoidably delayed in the mails, and we are glad to have the opportunity to offer it now to our readers. It has become a fact of general knowledge that Tolstoy's friends were disappointed in the failure of much of their plan to do honor to the octogenarian, both because State and Church discouraged it, and because Tolstoy himself expressed the wish that his privacy be not intruded upon on that day; it is also known that in spite of this fact the celebration was very general, and many institutions throughout Russia were dedicated to philanthropic or educational service as a permanent tribute to him.

\* \* \*

Tolstoy is a most remarkable man, a strong character who dares to be himself, who dares to have convictions of his own and to act accordingly, although the powers of this world, established institutions, traditions, social prejudices and conventionalities would brook nothing of a man like him, neither his thoughts nor the example he sets. His writings are interesting as literary classics, but most interesting of all is the personality of Tolstoy himself,—this rugged peasant nobleman, this devout heretic, this peace-loving revolutionist, this wonderful combination of contradictory tendencies!

It would be worth while for psychologists and historians to study him and understand his frame of mind, for he represents in an extraordinary purity a definite type of human aspirations which have been a most important factor in the social, moral and religious development of mankind. He who would understand the cast of mind of such leaders as Christ, Lao-tze and Buddha, will find in Tolstoy a contemporary still living in our midst who will serve as an instance of a kindred spirit, a spirit that represents an aspiration beyond the span of an individual life. In a weaker degree and in a subconscious manner this same spirit animates large masses of the people of all ages and of every nationality.

The spirit of Christ has found an echo in the sentiments of the multitudes because they are his kin; they possess, at least in germ, tendencies like those of the spirit of Christ and so they are predisposed to receive it. The same is true of the Tolstoy spirit which in an analogous way in spite of its

oddity is supported by large classes of people in Europe and America. Tolstoy touches something that is kin to himself in the hearts of his readers.

The Tolstoy spirit is not a clear doctrine or definite theory, it is a yearning for something that does not yet exist, and this yearning produces a state of fermentation in which everything is as yet unsettled. Tolstoy's ideas of religion, of the principles of morality, his preference for non-resistance to evil, his opinions on war, on the nature of the State, on the significance of money, etc., are subject to criticism, and among thinkers who are scientifically trained there will be few if any who would advocate any one of his bold propositions. But one need not agree with Tolstoy's propositions to admire the man, who is an extraordinarily typical actualization of the eternal problem of the soul which finds its highest expression in those nobler impulses that know nothing of self but are the expression of the social conscience, of the All-Spirit that has produced us, of God Himself, in whom we live and move and have our being.

---

#### BOOK REVIEWS AND NOTES.

THE NEGRO, A MENACE TO AMERICAN CIVILIZATION. By *R. W. Shufeldt, M. D.*  
 Boston: Gorham Press, 1907. Pages 281.

Without doubt this is one of the most thorough discussions of the race question from the point of view of biological and ethnological science which has yet appeared. This aspect is emphasized by the fact that the book is dedicated to the memory of E. D. Cope, the renowned biologist. From the first Dr. Shufeldt lays stress upon the fact that taking Africans out of Africa and settling them in this country by no means makes Americans of them. "It would be quite as reasonable to expect zebras to turn into horses when similarly transported.... The unmixed African in this country is just as much of a negro to-day as his ancestors were before him in Africa." He therefore holds that any hope of changing the racial characteristics is (as some of the negroes' own educated representatives imply) by intermingling with the higher races. That this can only be a more than correspondingly great detriment to the higher race is of course clear. He has a contempt for those who pose as friends of the negro on purely sentimental grounds without having come in actual contact with the problems involved. He says: "There are plenty of people in this country of ours who would far rather see, were it possible for them to live long enough, the entire white race here rotted by heroic injections into their veins of all the savagery and criminality there is in the negro, than have any number of the latter, however great or small, in any way inconvenienced by their being returned to the country from which their ancestors came." The scope of the book is well indicated by the titles of the chapters: Man's Place in Nature from a Biological Standpoint; The Ethnological Status of the Negro; The Introduction of the Negro into the United States; The African Slave Trade; Biological Principles of Interbreeding in Man and other Animals; Half-breeds, Hybridization, Atavism, Heredity, Mental and Physical Characters of Race Hybrids; The Effects of Fraternization Between the Ethiopian and Anglo-Saxon Races upon Morals, upon Ethics, and upon the Material Progress of Mankind; Passion and Criminality in the Negro; Lynch Law and other Questions; Discussion of Remedies.

The Appendix is given over to quotations from the press and the public



with regard to the various schemes that have been made for allaying the evil. The author maintains that the time is probably past when a plan for peaceable deportation and colonization could avail. The book is not optimistic but thoroughly in earnest.

---

LIFE AND LETTERS OF GEORGE JACOB HOLYOAKE. By *Joseph McCabe*. London: Watts, 1908.

George Jacob Holyoake is probably best known in this country as the exponent of English secularism, but in England his latest service was in the ranks of the cooperative movement. The story of his life should prove interesting to all students of social, political and industrial history in England, as Holyoake represents the link between the early Utopian schemes and the practical reform movements of to-day in which they have culminated: between Robert Owen and the Co-operativists, between Place and modern labor agitation, between the Chartists and modern liberalism. In his long life of prominence before the public in the interests of reform, he gained hosts of friends among the best-known names of the nineteenth century in England. His relation and correspondence with these people is an attractive feature of this biography whose author has approached the subject from a sympathetic standpoint and thoroughly understands the reform movements and currents of thought with which Mr. Holyoake's career was so largely identified. He has had every opportunity of consultation with people who were close to the life of Holyoake, and has had access to all documents which were valuable for his purpose. The volumes are issued in an appropriate and dignified form, the frontispiece to the first being an excellent photogravure portrait made from a photograph taken by a grandson of the aged man three years before his death.

---

THE PHILOSOPHICAL BASIS OF RELIGION. A Series of Lectures by *John Watson, M. A., LL. D.* New York: Macmillan, 1907. Pp. 485. Price, \$3.00 net.

Professor Watson of Queen's University, Kingston, Canada, is convinced that nothing short of a complete revision of current theological ideas can bring satisfaction to the present highly reflective age. Even to those who make an appeal to it in any form, external authority, he says, does not carry conviction to-day. These lectures in the reconstruction and history of religious belief are therefore presented as an attempt to respond to the pressing need of a solution of this important problem. The book is provided with an excellent index and a helpfully analytical table of contents. The lectures are on the following topics: Religion and Authority; The Development of Dogma; Science, Morality and Religion; Personal Idealism and the New Realism; Idealism as a Philosophy of Religion; The Interpretation of Religious Experience; Christianity and History; Philo and the New Testament; Gnostic Theology; Augustine's Phases of Faith; Augustine's Theology; Medieval Theology; Leibnitz and Protestant Theology; God and the World; God and Man.

---

THE KINGDOM OF LOVE. By *Henry Frank*. New York: R. F. Fenno. Pp. 245.

This book has the benevolent purpose of bringing joy and inspiration to the sad and oppressed, and to kindle sympathy for the wretched in the hearts

of the gay and prosperous, and it may be well to impress occasionally upon the world its first contention that love should be recognized as a potent force among men indicative of strength and manliness. However, the present volume carries to sentimental excess the application of the analogy of love in the realms of natural science, as for instance to the author it is love which prompts the protecting instinct which preserves the race for purposes of evolution instead of the reverse. It is doubtful whether the extreme use of this figure really tends towards the accomplishment of the ideal which the author desires. The millennium and apotheosis of aspiring humanity, he says, will come "when the social love shall crown the mother love—or, shall we say, when in that far-off paradise the mother love shall be dissolved in the universal and all-absorbing social love." An unfortunate number of typographical errors are apparent to the cursory glance of the reviewer, two conspicuous ones appearing in successive lines on page 187.

---

NEW THEOLOGY SERMONS. By *R. J. Campbell, M. A.* New York: Macmillan, 1907. Pp. 294.

These City Temple sermons are not of a controversial nature although some of them bear directly upon the New Theology discussion. Still they will be of interest to the general reader as a practical demonstration of the homiletic application of the principles of the New Theology as presented by the originator of the term. Mr. Campbell has the courage of his convictions and feels sure his is the correct interpretation of the essence of the ideal Christianity. "It is sometimes contended by its critics that the New Theology is not a gospel. There is no other gospel: the New Theology is Christianity stripped of its mischievous dogmatic accretions. That it is able to make its appeal to conscience and heart as well as to the intellect is surely demonstrable from the fact that it can be preached, and that people are moved to purer and nobler living by means of it. Wherever and whenever the preaching of any other kind of theology succeeds in doing this it is because it applies the principles of the New Theology without knowing it. The name matters little, and perhaps it is to be regretted that it was ever used; the thing itself is as old as Christianity."

---

Vandenhoek & Ruprecht, the publishers of a new critical translation of the New Testament, which was reviewed in the September *Open Court*, p. 576, have called our attention to an error in the review. They take exception to the term "orthodox" which we used in characterizing the contributors to this excellent work. As evidence that the statement is erroneous the publishers say that within the past year not less than five orthodox works have appeared with the expressed purpose of competing with this liberal production. It is possible that the wrong impression was gained by confusing the name of the editor, Johann Weiss, with Professor Bernhard Weiss who has written copiously on New Testament exegesis from a different viewpoint. The collaborators in this work are Otto Baumgarten, Wilhelm Bousset, Hermann Gunkel, Wilhelm Heitmüller, Georg Hollmann, Adolf Jülicher, Rudolf Knopf, Franz Koehler, Wilhelm Lueken, and Johann Weiss.

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.  
MARY CARUS.

---

---

VOL. XXII. (No. 12.) DECEMBER, 1908.

NO. 631.

---

---

## CONTENTS:

	PAGE
<i>Frontispiece.</i> Thorwaldsen's Statue of Christ.	
<i>The Real Jonathan Edwards.</i> I. WOODBRIDGE RILEY, PH. D. ....	705
<i>The Vera Icon, King Abgar, and St. Veronica.</i> Conclusion. (Illustrated.)	
EDITOR. ....	716
<i>Charles de Medici.</i> ALBERT L. LEUBUSCHER. ....	734
<i>The Tragedy of a Lonely Thinker.</i> EDITOR. ....	744
<i>The Running-Gear of the Dog's Racing-Machine.</i> WOODS HUTCHINSON,	
M. D. ....	750
<i>A Plea for the Architects.</i> F. W. FITZPATRICK. ....	760
<i>Paul and the Resurrection Body.</i> A. KAMPMEIER. ....	767
<i>A German Christmas Song.</i> ....	768

---

---

CHICAGO

**The Open Court Publishing Company**

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U. P. U., 5s. 6d.).

---

Entered as Second-Class Matter March 26, 1897, at the Post Office at Chicago, Ill. under Act of March 3, 1879.  
Copyright by The Open Court Publishing Company, 1908.

10 Cents Per Copy

\$1.00 Per Year

# The Open Court

An Illustrated Monthly Magazine

Devoted to the Science of Religion, The Religion of Science  
and the Extension of the Religious Parliament Idea.

Science is slowly but surely transforming the world. Science is knowledge verified; it is Truth proved; and Truth will always conquer in the end. The power of Science is irresistible. Science is the still small voice; it is not profane, it is sacred; it is not human, it is superhuman; Science is a divine revelation.

Convinced of the religious significance of Science, *The Open Court* believes that there is a holiness in scientific truth which is not as yet recognised in its full significance either by scientists or religious leaders. The scientific spirit, if it but be a genuine devotion to Truth, contains a remedy for many ills; it leads the way of conservative progress and comes not to destroy but to fulfil.

*The Open Court* on the one hand is devoted to the *Science of Religion*; it investigates the religious problems in the domain of philosophy, psychology, and history; and on the other hand advocates the *Religion of Science*. It believes that Science can work out a reform within the Churches that will preserve of religion all that is true, and good, and wholesome.

60 Cents per copy

\$2.00 per Year

## THE MONIST

*The Monist* is a Quarterly Magazine, devoted to the Philosophy of Science. Each copy contains 160 pages; original articles, correspondence from foreign countries, discussions, and book reviews.

**The Monist Advocates the  
Philosophy of Science**

which is an application of the scientific method to philosophy.

The old philosophical systems were mere air-castles (constructions of abstract theories,) built in the realm of pure thought. The Philosophy of Science is a systematisation of positive facts; it takes experience as its foundation, and uses the systematised formal relations of experience (mathematics, logic, etc.) as its method. It is opposed on the one hand to the dogmatism of groundless *a priori* assumptions, and on the other hand to the scepticism of negation which finds expression in the agnostic tendencies of to-day.

**Monism Means a Unitary World-Conception**

There may be different aspects and even contrasts, diverse views and opposite standpoints, but there can never be contradiction in truth.

Monism is not a one-substance theory, be it materialistic or spiritualistic or agnostic; it means simply and solely *consistency*.

All truths form one consistent system, and any dualism of irreconcilable statements indicates that there is a problem to be solved; there must be fault somewhere either in our reasoning or in our knowledge of facts. Science always implies Monism, i. e., a unitary world conception.

*Illustrated Catalogue and sample copies free.*

**The Open Court Publishing Co.**

378 Wabash Avenue, Chicago





THORWALDSEN'S STATUE OF CHRIST.

*Frontispiece to The Open Court.*



# THE OPEN COURT

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.

---

VOL. XXII. (No. 12.)      DECEMBER, 1908.

NO. 631

---

Copyright by The Open Court Publishing Company, 1908.

---

## THE REAL JONATHAN EDWARDS.

BY I. WOODBRIDGE RILEY, PH. D.

IN a variety of metaphors Jonathan Edwards has been presented as an exponent of an odious Puritanism, the very embodiment of the sulphurous side of Calvinism. The greatest of American divines has been called the fire-brand philosopher, the black-winged raven of the North, the relentless logician who left the print of his iron heel upon the New England conscience.

These figures present the truth, but not the whole of the truth. It is true that Edwards delivered the dreadful Enfield sermon, *Sinners in the Hands of an Angry God*, and that he composed that pitiless treatise concerning *The Freedom of the Will* which belied its title, and doomed the bulk of mankind to the workings of an inexorable fate. But this is only one side of the picture. It is true that Edwards employed an unrelenting logic, it is also true that his powers of argumentation were equalled by his deep and strong and tender feeling. So while tradition has represented him as a sort of bloodless spectre, with pale, drawn face, recent scrutiny has found a mind more congruous with the beaming eye and sensitive mouth of his portrait. In a word, when freed from the dust of the past, the real Edwards shines out as a poet, a mystic and a philosopher of the feelings. Thus like another Dante he portrays her whom he loved as if she were another Beatrice, and like the author of the *Inferno*, he advances to a *Paradiso*, as when in one of his rhapsodies he says: "We have shown that the Son of God created the world for this very end—to communicate Himself an image of His own excellency.... When we behold the light and brightness of the sun, the golden edges of an evening cloud, or the beauteous bow, we behold the adumbrations of His glory and goodness; and in the blue sky, of His mildness and gentleness. There are also

many things wherein we may behold His awful majesty: in the sun in his strength, in comets, in thunder, with the lowering thunder-clouds, in ragged rocks and the brows of mountains."

The most notable fact in the early life of the Connecticut writer was his precocious possession of the powers both of imagination and of observation. Born in 1703, three years before Benjamin Franklin, and taught by his father, a graduate of Harvard, to read with pen in hand, Edwards while a student at Yale College, between the ages of fourteen and seventeen years started two notebooks entitled *Mind* and *Natural Science*. Of these the former has been declared to resemble the *Thoughts* of Pascal, the latter to approximate to the theories of Franklin. But even earlier than these remarkable undergraduate productions were two pre-collegiate papers written when their author was not more than twelve years old. The first of these was a little letter which, as a specimen both of wit and reasoning, in a child, Edwards's biographer says may fairly claim to be preserved. Written evidently to a boy older than himself the letter begins thus:

"I am informed you have advanced a notion, that the soul is material and attends the body till the resurrection; as I am a professed lover of novelty, you must imagine I am very much entertained by this discovery; (which however old in some parts of the world, is new to us;) but suffer my curiosity a little further. I would know the manner of the kingdom, before I swear allegiance. First, I would know whether this material soul keeps with [the body] in the coffin; and, if so, whether it might not be convenient to build a repository for it; in order to which, I would know what shape it is of, whether round, triangular, or four square; or whether it is a number of fine strings reaching from the head to the foot, and whether it does not lead a very discontented life. . . ."

About the same time as this bantering letter which was written, in all probability, in the year of the accession of George I, there came one more serious and on a different topic. Edwards's father had been writing to some foreign correspondent recounting certain interesting natural curiosities of the New World. To this correspondent the younger Edwards made bold to write the following epistle on the *Habits of the Flying Spider*:

"May it please your Honour. There are some things which I have happily seen of the wondrous ways of the working of the spider. . . . Everybody that is used to the country knows their marching in the air from one tree to another, sometimes at the distance of five or six rods. Nor can one go out in a dewy morning at the

latter end of August and the beginning of September, but he shall see multitudes of webs, made visible by the dew that hangs on them, reaching from one tree, branch and shrub to another.... But I have often seen that, which is much more astonishing. In very calm and serene days in the forementioned time of year, standing at some distance behind the end of an house or some other opaque body, so as just to hide the disk of the sun and keep off his dazzling rays, and looking along close by the side of it, I have seen a vast multitude of little shining webs, and glistening strings, brightly reflecting the sunbeams, and some of them of great length, and of such a height, that one would think they were tacked to the vault of the heavens, and would be burnt like tow in the sun, and make a very beautiful, pleasing, as well as surprising appearance.... But that which is most astonishing, is, that very often appear at the end of these webs, spiders sailing in the air with them; which I have often beheld with wonderment and pleasure, and showed to others.."

Edwards as a naturalist discoursing on subjects from atoms to comets, from trees to ocean winds, presents a forgotten side of Puritan culture, that true love of nature exemplified by Cotton Mather when about this time he said: "The world's various parts, curious ends, incomparable order are the sensible stamps of an universal power and wisdom and goodness." Then too it is to be remembered that Edwards in his *Notes on Natural Science* was gathering materials for an intended work which he hoped would exhibit him as the eighteenth century ideal of a polymath, of a scholar of wide and varied learning. This was a truly sophomoric ambition, for the intellectual impulse to the scheme came in the student's second year at college when, meeting with Locke's *Essay on the Human Understanding*, he confesses to have read it with a far higher pleasure than the most greedy miser finds when gathering up handfuls of silver and gold from some newly discovered treasure. Yet even before he had fallen in with this stimulating work, the juvenile speculator had been at work on a little metaphysical essay of his own entitled *On Being*. A recent critical examination of the original manuscript, with its bad spelling, its absence of punctuation, has proved the authenticity of this document, which has been pronounced akin, if not identical with the idealism of the great Irish idealist, Bishop Berkeley. To prove that all existence is mental, that the material universe exists nowhere but in the mind, the youthful American argues as follows concerning the inconceivability of a state of nothingness, the infinity and divinity of space, and the spirituality of substance:

"That there should be absolutely nothing at all is utterly impossible, the Mind Can never Let it stretch its Conceptions ever so much bring it self to Concieve of a state of Perfect nothing, it put's the mind into mere convulsion and Confusion to endeavour to think of such a state, and it Contradicts the very nature of the soul to think that it should be, and it is the Greatest Contradiction and the Aggregate of all Contradictions to say that there should not be, tis true we Cant so Distinctly show the Contradiction by words because we Cannot talk about it without Speaking horrid nonsense and Contradicting ourself at every word, and because nothing is that whereby we Distinctly show other particular Contradictions, but here we are Run up to Our first principle and have no other to explain the Nothingness or not being of nothing by, indeed we Can mean nothing else by nothing but a state of Absolute Contradiction; and If any man thinks that he Can think well Enough how there should be nothing I'll Engage that what he means by nothing is as much something as any thing that ever He thought of in his Life, and I believe that if he knew what nothing was it would be intuitively Evident to him that it Could not be. . . .

"If a man would imagine space any where to be Divided So as there should be Nothing between the Divided parts, there Remains Space between notwithstanding and so the man Contradicts himself, and it is self evident I believe to every man that space is necessary, eternal, infinite & Omnipresent. but I had as Good speak Plain, I have already said as much as that Space is God, and it is indeed Clear to me, that all the space there is not proper to body, all the space there is without ye Bounds of the Creation, all the space there was before the Creation, is God himself, and no body would in the Least stick at it if it were not because of the Gross Conceptions that we have of space. . . .

"Let us suppose for illustration this impossibility that all the Spirits in the Universe to be for a time to be Deprived of their Consciousness, and Gods Consciousness at the same time to be intermitted. I say the Universe for that time would cease to be of it self and not only as we speak because the almighty Could not attend to Uphold the world but because God knew nothing of it. . . .

"Corollary. it follows from hence that those beings which have knowledge and Consciousness are the Only Proper and Real And substantial beings, inasmuch as the being of other things is Only by these. from hence we may see the Gross mistake of those who think material things the most substantial beings and spirits more like a shadow, whereas spirits Only Are Properly Substance."

This essay *On Being*, which deals with the most abstruse and rarefied of subjects, is nevertheless relieved by certain poetic and imaginative passages, as when it is said that to think of nothing is to "think of the same that the sleeping rocks dream of," and "a state of nothing is a state wherein every proposition of Euclid is not true." But this is not the most astonishing of the productions of the undergraduate of the College of Connecticut, for two or three years later came those *Notes on the Mind* wherein the boy of sixteen or seventeen set forth a definition of immaterialism, which has been declared truly marvelous, even if it be held that at this time Edwards was a veritable Berkleian, and had actually borrowed from the good bishop, before the latter had come to the American strand. As a keynote to his deepest spiritual life, and as a hint to the earlier and perhaps independent origin of Edwards's idealism is this corollary to a note on space, its existence and infinity:

"And, indeed, the secret lies here: That, which truly is the Substance of all Bodies, is *the infinitely exact, and precise, and perfectly stable Idea, in God's mind, together with His stable Will, that the same shall gradually be communicated to us, and to other minds, according to certain fixed and exact established Methods and Laws*; or in somewhat different language, *the infinitely exact and precise Divine Idea, together with an answerable, perfectly exact, precise, and stable Will, with respect to correspondent communications to Created Minds, and effects on their minds.*"

Whence did the provincial undergraduate obtain this his conviction that the world is an ideal one? There is no positive proof to be adduced in favor of Edwards's acquaintance with the works of Berkeley at this time, for the most idealistic of the tutors of Yale College had not as yet fallen under the spell of the Irish idealism. But the question of historicity is not of such vital importance as that of personality. Even if we knew all the strands in the speculative web that would not explain the originality of the pattern. Hence the latest investigation has carried the problem back from external to internal sources, and has sought to attribute the origin of Edwards's philosophical immaterialism to his personal mysticism. It appears that it was his quietistic experiences which led him so early to a real belief in the unreality of the external world. Here without recurring to the ancient formulas, Edwards's conviction, that corporeal things can exist no other wise than mentally, may be explained in modern terms. Briefly put, the recognition of the unreal sense of things is due to a certain loss of the feeling of the compact



reality of the physical organism. In a word, to the mystic in his quietistic state, as the body seems less real, the spirit seems the more real.

How is this apparent abnormality to be defended? To the robust believer in the superior reality of material things, such an experience might appear a mere negation, a futile deduction from a state of blank unconsciousness. Not so to Edwards; to him as to the true mystic of every age there came the positive conviction that to the individual there is vouchsafed direct and intuitive knowledge of truth. But this does not arise without preparation, for there are three stages in the process: first, comes by great and violent inward struggles the gaining of a spirit to part with all things in the world; then, a kind of vision or certain fixed ideas and images of being alone in the mountains or some solitary wilderness far from all mankind; finally, a thought of being wrapt up in God in heaven, being, as it were, swallowed up in Him for ever. In these few words Edwards has summed up the mystic progression presented in the ancient manuals, those three stages in the ladder of perfection,—first, the purgative, brought about by contrition and amendment; then, the illuminative produced by concentration of all the faculties upon God; lastly, the intuitive or unitive wherein man beholds God face to face and is joined to Him in perfect union. In a passage of exquisite beauty, which may well be called a classic of the inner life, the saint of New England thus proceeds to unfold the record of his youthful ecstasy:

"After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of everything was altered; there seemed to be, as it were, a calm, sweet cast, or appearance of divine glory, in almost everything. God's excellency, his wisdom, his purity and love, seemed to appear in every thing; in the sun, moon, and stars; in the clouds, and the blue sky; in the grass, flowers, trees; in the water, and all nature; which used greatly to fix my mind. I often used to sit and view the moon for continuance; and in the day, spent much time viewing the clouds and sky, to behold the sweet glory of God in these things: in the mean time, singing forth, with a low voice, my contemplations of the Creator and Redeemer. And scarce any thing, among all the works of nature was so sweet to me as thunder and lightning; formerly, nothing had been so terrible to me. Before, I used to be uncommonly terrified with thunder and to be struck with terror when I saw a thunder-storm rising; but now, on the contrary, it rejoiced me. I felt God, so to speak, at the



first appearance of a thunderstorm; and used to take the opportunity, at such times, to fix myself in order to view the clouds, and see the lightnings play, and hear the majestic and awful voice of God's thunder which oftentimes was exceedingly entertaining, leading me to sweet contemplations of my sweet and glorious God. While thus engaged, it always seemed natural to me to sing, or chant forth my meditations; or, to speak my thoughts in soliloquies with a singing voice. Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene calm nature; which brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers; all pleasant, delightful, and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year; low, and humble on the ground, opening its bosom, to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrancy; standing peacefully and lovingly, in the midst of other flowers round about; all in like manner opening their bosoms, to drink in the light of the sun. There was no part of creature-holiness, that I had so great a sense of its loveliness as humility, brokenness of heart, and poverty of spirit; and there was nothing that I so earnestly longed for. My heart panted after this,—to lie low before God, as in the dust; that I might be nothing, and that God might be ALL."

Not far from the time of the experiences here portrayed, Edwards began his public career by supplying the pulpit of a small church in New York, whence he "used frequently to retire into a solitary place on the banks of the Hudson's River for contemplation on divine things." Returning to Yale College in 1723 to receive his master's degree, and retained as tutor for two years, he was married in New Haven to the beautiful Sarah Pierrepont whose house still stands on the green adjoining the College precincts.

In 1727 being settled as colleague-pastor with his grandfather, the Reverend Solomon Stoddard, in the town of Northampton, and in 1729 succeeding to the full pastorate, Edwards during the next fifteen years composed such works as his sermons on *Man's Dependence* and on *Justification* and such treatises as those on *Surprising Conversions* and *Distinguishing Marks*. But at the same time with his *Thoughts on the Revival* which spread through his parish, certain unpublished manuscripts show that the Puritan divine's

household was as much engaged in domestic as in ascetic interests. Thus, in some papers preserved from the year 1743, we find a jeweler's account to Mrs. Edwards of "a gold Locket & Chane" for £11, and to Edwards himself two charges, at three months intervals, for "one dozen long pipes." But what is most surprising in these memoranda is an entry for "1 childs Plaything, 4/6," made by the very man accused of calling children "little vipers."

And so too in the following year, and as a further token of the softer side of the great preacher, there remains a portion of a sermon written on a leaf of an old copybook of his daughters Mary and Esther. Of these daughters, it will be remembered, the one was destined to be the mother of the elder President Dwight of Yale College, and the other the mother of Aaron Burr of Princeton College, to the presidency of which institution Jonathan Edwards was himself to be called but only there to die.

But to return to Edwards the mystic and the records of his interior life. How truly he was a philosopher of the feelings, a fervent exponent of the dialectic of the heart, was now shown in the more elaborate writings of his maturity. As the fruit of his earlier meditations and of the thirteen hours of daily study with which he was accredited, the recluse of Northampton, between 1734 and 1746 produced two works of high significance, the one a sermon on *Spiritual Light*, the other a treatise on the *Religious Affections* which was composed in the year in which the College of New Jersey was founded. In the former of these writings the author is a confessed advocate of rational doctrine, for he contends that the spiritual light does not consist in any impression made upon the imagination as when one may be entertained by a romantic description of the pleasantness of fairy-land, or be affected by what one reads in a romance, or sees acted in a stage-play. No, rather as he that beholds objects on the face of the earth, when the light of the sun is cast upon them, is under greater advantage to discern them in their true forms and natural relations, than he that sees them in a dim twilight, so God, in letting light into the soul, deals with man according to his nature and makes use of his rational faculties.

While, so far as Edwards was concerned, the objects of the mystical knowledge were as substantial realities as the mountains of Berkshire, yet he felt obliged to bring home to others the proper rationality of that knowledge. Then, too, the treatise on the *Religious Affections* being called forth by the revival which had meanwhile swept over his parish, the Puritan divine was in a further

difficult position, for he stood midway between the sceptics of his age and those persons who were of abnormal emotional sensibility. On the one side, he explains, are many in these days who condemn the affections which are excited in a way that seems not to be the natural consequences of the faculties and principles of human nature; on the other side are those of a weak and vapory habit of body and of brain easily susceptible of impressions; as a person asleep has dreams of which he is not the voluntary author, so may such persons, in like manner, be the subjects of involuntary impressions, when they are awake. But the true saint belongs to neither of these. In him the divine spirit may co-operate in a silent, secret and undiscernible way, with the use of means, and his own endeavors, and yet even that is not all. Spiritual light may be let into the soul in one way, when it is not in another; in a dead carnal frame, it is as impossible that it should be kept alive in its clearness and strength as it is to keep the light in the room when the candle that gives it is put out, or to maintain the bright sunshine in the air when the sun is gone down.

In many parts of his treatise on the *Religious Affections* the eighteenth century scholar, in a measure, anticipated the results of the modern psychology of religion. But ultimately he was forced to give up the rationality of his thesis that the soul is enabled, by intuition, to progress from the world of shadow to the world of substance and to have recourse to such figures of speech as that, not only does the sun shine in the saints, but they also become little suns, partaking of the nature of the fountain of their light. A similar recourse to the figurative at the expense of the rational was exhibited in the next two treatises of the Massachusetts divine. It was in the midyear of the century that Edwards was forced by an unhappy estrangement from his pastorship at Northampton, and was compelled to engage in arduous missionary labors among the Indians at Stockbridge. Nevertheless he succeeded in composing in these hard times what have been considered the greatest of his works.

In the practical denial of its title, the *Inquiry on the Freedom of the Will* was both an unexpected aid to the beleaguered fortress of Calvinism, and an instrument to give to its author the reputation of being, in logical acuteness, the equal of any disputant bred in the universities of Europe. That *Inquiry* was written under strange circumstances. Far from the haunts of scholarship, on the edge of the Western wilderness, and in actual peril of the inroads of the savages, Edwards is still at pains to stop and explain his method

of investigation by a labored defence of the most abstruse branch of learning—metaphysics. "Let not the whole be rejected," he exclaims, "as if all were confuted by fixing on it the epithet *metaphysical*. The question is not, whether what is said be metaphysics, physics, logic, or mathematics, Latin, French, English or Mohawk, but whether the reasoning be good, and the arguments truly conclusive. It is by metaphysical arguments only we are able to prove, that the rational soul is not corporeal, that lead or sand cannot sink, that thoughts are not square or round, or do not weigh a pound. . . . It is by metaphysics only that we can demonstrate, that God is not limited to a place, or is not mutable; that he is not ignorant, or forgetful; that it is impossible for him to lie, or be unjust; and that there is one God only, and not hundreds of thousands. And, indeed, we have no strict demonstration of anything, excepting mathematical truths, but by metaphysics."

Of the contents of the famous *Inquiry on the Will* it is unnecessary to speak; as a sheer *tour de force* it is unsurpassed in the annals of early native philosophy. And yet it is not so dry and abstract as tradition would allow. Even in its initial explanatory sections it contains many touches of concrete imagery. Thus against the supposition that the will may act in a state of perfect indifference, Edwards says that, for example, being asked to touch some square on a chessboard, my mind is not given up to vulgar accident, but makes the choice from foreign considerations, such as the previous determination to touch that which happens to be most in my eye. And against the similar contention that the mind can be in a state of perfect equilibrium, Edwards says that even the involuntary changes in the succession of our ideas, though the cause may not be observed, have as much of a cause as the continual, infinitely various, successive changes of the unevennesses on the surface of the water.

It is another singular fact that, while Edwards was engaged in the most metaphysical of his tasks, he was also exhibiting the most practical side of his character. The philosopher might be reasoning on behalf of the determinism of the will, the doctrine that humanity, in all its acts, is under a fatal necessity; at the same time the man showed the most wilful determination in both private and public affairs. In the very period when the *Enquiry* was under way, Edwards was struggling with dire poverty. There is a pathetic reminder of this in that one of his note-books was written on certain crescent-shaped scraps of thin soft paper, said to have been used by his wife and daughters in making fans.

But domestic straits did not prevent the speculative divine from taking a vital interest in affairs of state. Upon his removal to Stockbridge, shortly after the war with the Indians and French, known as King George's War, Edwards apprised the Speaker of the Massachusetts House of Assembly of the efforts made to induce his charges, the Mohawks, and other tribes of Iroquois, to emigrate into Canada. And another paradoxical contrast between the philosopher and the practical man was seen in the fact that, in the very year in which he was reading the subtle sceptic David Hume, he addressed a letter to one of his Scottish correspondents, on the conduct of the war then waging with the savages. In this letter of 1755 Edwards protested that the English ministry missed it very much in sending over British forces to fight with Indians in America. Let them, he continues, send us arms, ammunition, money and shipping; and let New England men manage the business in their own way, who alone understand it. To appoint British officers over them, is nothing but a hindrance and discouragement to them. Let them be well supplied, and supported, and defended by sea, and let them go forth under their own officers and manage in their own way, as they did in the expedition against Cape Breton.

In the same year as this sagacious letter, and as another evidence of the many-sided character of the Puritan scholar, there was written the most boldly imaginative of his treatises, the *Last End in Creation*. In this, as the author's chief expositor affirms, there appeared, with something of the beauty which had fascinated the vision of his youth, that other element of his thought which, though subordinated, was never annihilated, that conception of God which Plato, Spinoza or Hegel might have held,—the idea of the good, the one substance, the absolute thought unfolding itself or embodying itself in a visible and glorious order. Of this treatise little can be said, save as its poetic imagery completes, as by a golden frame, the portrait of the man. Here there were exhibited those shining conceptions so congruous with the thoughts of the mystic and idealist, for in using the familiar figures of the infinite fountain of good sending forth abundant streams, Edwards did but show what he was wont to call a knowledge in a sense intuitive, "wherein such bright ideas are raised, and such a clear view of a perfect agreement with the excellencies of the Divine Nature, that it is known to be a communication from Him; all the Deity appears in the thing, and in everything pertaining to it."



## THE VERA ICON, KING ABGAR, AND ST. VERONICA.

BY THE EDITOR.

[CONCLUSION.]

WE have seen in our last article that the name Veronica is by some scholars regarded as a corruption of *vera icon*, i. e., "true image"; and by others as a modification of the name Berenice; and the latter theory is deemed not improbable by even so high an authority as Franz Xaver Kraus, presumably the most scholarly art critic of Roman Catholic antiquities. Without deciding between the two alternatives, he appears to accept the name Berenice as the more authentic, because older, form and calls attention to the fact that it occurs as early as in the writings of John Malala.

The name Berenice sounds indeed very different in English from Veronica, but we must bear in mind first that *c* is pronounced *k* in both, for it corresponds to the Greek *kappa*, and that the Greek *B* is soft so as to resemble the Latin *V*. For instance the Greek *baino*\* appears to have sounded, at least at certain times and in certain dialects of Greece, very much like its Latin counterpart *venio* (i. e., I come), and the transcription of the Hebrew name of God corresponding to the consonants  $\text{J H V H}$  is transcribed by Eusebius *Jabeh*.† Further the end *e* ( $\eta$ ) sounds in Doric and Aeolic *ah* (*a*). Thus Berenice or *Berenike* was in some dialects pronounced *Verenika*, of which Veronica could easily be a mere modification; and we must grant here that in Christian legends (as stated by Kraus) Berenike appears long before the name Veronica with which in the later Latin versions it has been identified.

Such are the considerations which speak in favor of the derivation of Veronica from Berenike, yet a closer inspection of the material at hand will prove that there is no reason to repudiate the

\* βαίρω.

† Ἰαβή.





ST. VERONICA.  
By Wilhelm Meister.

well-established derivation of Veronica from *vera icon*, which we can trace in its very origin. Even after the formation of the Veronica legend, which is quite late, the word *Veronica* as an equivalent of *vera icon*, in the sense of "true likeness," viz., of Christ, or even "a copy of the true likeness," continued for a long time to remain in use.

There are some passages in the Apocryphal gospels and in the Church Fathers which refer to a statue erected by a woman mentioned in the Gospels<sup>8</sup> who was healed of the issue of blood by touching the hem of Christ's garment. She is sometimes called Berenike, and this Berenike is called in Latin versions Veronica. The name Berenike appears for the first time, so far as can be gathered from the material at our command, in the *Chronographia* of John Malala,<sup>9</sup> a Christian author of the sixth century whose account has been received among the Apocryphal gospels under the title "The Story of Veronica," and we may state here that in the original the name reads Beronike.<sup>10</sup> A matron Berenike is also mentioned in the Acts of Peter, Book XXIV, Chap. 3.<sup>11</sup> It is noticeable that in its primitive form the story of Berenike is not at all connected with the legend of St. Veronica. Accordingly we have two distinct stories which later on have been fused into one.

The story of Berenike is based upon a monument which actually existed in the city of Paneas, called by the Romans *Cæsarea Philippi*. The Church historian Eusebius mentions it (*Hist. Eccles.* VII, 18) and declares that he had heard of this statue of Christ and had traveled to *Cæsarea Philippi* where he had seen it himself. He relates that a woman who lived in the place had erected the monument to commemorate the miracle of her recovery, and he describes it as made of brass. It represented a female figure in the attitude of a suppliant on bended knees and with outstretched hands, while before her stood the figure of a man in erect posture with a cloak over his shoulders stretching forth his hands to her. He adds that at the pedestal of the statue there grew a certain herb which touched the hem of the man's garment and was regarded as a remedy for all kinds of disease. This statue of the man was regarded as a likeness of Christ, and, says Eusebius, "it existed down to my time and I went to the city and saw it myself."

<sup>8</sup> Matth. ix. 20-22; Mark v. 25-34; Luke viii. 43-48.

<sup>9</sup> Lib. X, pp. 304-308.

<sup>10</sup> *Βερονίκη*.

<sup>11</sup> *Actus vercellenses*, Chap. 3. Cf. also the German translation of the New Testament Apocrypha by Edgar Hennecke, p. 395.



**ST. VERONICA.**  
**By an artist of the German School.**

The unequivocal existence of this statue is thus well attested, and the story that it had been set up by a contemporary of Christ, a woman whom he had healed, must have been in existence as early as in the third century. Eusebius wrote in the beginning of the fourth century, but he does not as yet name the woman. This was apparently done in a later phase of the legend's development, and we have seen that John Malala called the woman healed by Christ, "Berenike."

This same statue, as we learn from Asterius, was removed in the year 305 by Maximinus Daza, a pagan emperor who would naturally be inclined to remove the cause of Christian miracle stories, and Sozomen adds in his Church history (*Hist. Eccl.* V, 20) that Emperor Julian the Apostate had it replaced by a statue of his own. "But," says he, "a flash from heaven smote the statue, hurling the head and neck to the ground, where it continues to this day looking black as if burned by lightning."

Whether the original statue supposed to be Christ was destroyed by Julian is not clearly stated. The monument is referred to by later historians, such as Cassiodorus, Theophylact, Epiphanius, and Nicephorus, but was finally lost sight of, and we do not know what has become of it.

Now we must take up the question as to what this monument of Berenike has to do with Veronica.

It was sometimes customary among Roman authorities to transcribe foreign names by some familiar Latin name which was nearest to it in sound. Thus we know that Pope Xystos is called Pope Sixtus, or in Italian Sisto; the Gothic name Theodoric (the German Dietrich) is changed to Theodore although the several meanings of these words are radically different. In this way it is quite natural that the word Berenike was changed to Veronica, and it is not impossible that any such modification of the former as, e. g., occurs in Malala's chronicle where we read Beronike, is due to mistakes of a scribe who had the Latinized form of the name in his mind. Such changes may have crept into the text at a very late date.

One of the Latin versions of the Apocryphal gospels, "The Story of Veronica," tells the story of Berenike's monument and makes not the slightest reference to the legend of Veronica procuring a portrait of Christ on a handkerchief. This alone suggests the theory that originally the two stories of Berenike and of Veronica were distinct. If the author of this Apocryphal gospel had known of either the Veronica pictures or of the Veronica legend he would most assuredly have mentioned them.

A little more than thirty years ago a manuscript was discovered of Macarius Magnes,<sup>12</sup> one of the ancient Christian apologists who incidentally mentions the statue described by Eusebius, and he calls the woman Berenike, not Veronica nor Beronike, but adhering to the old well-known Greek name. This fact itself appears to be a verification of our proposition that the old Berenike legend based upon the actual existence of the bronze group at Paneas, had nothing to do with the other story of Veronica, but the two were identified at the time when the name Berenike was identified with Veronica in Latin translations.

It would be very interesting if we could prove that a statue of Christ existed as early as in the days of Eusebius, and that the statue had actually been erected by a contemporary of Jesus. But this view is highly improbable, not to say positively impossible; and art critics are not inclined to give it any credence. The probability is that the bronze group referred to by Eusebius does not represent Christ at all but the Emperor Hadrian, who on account of the care he took of the provinces might be called "the provincial Emperor."

Hadrian was born in Rome, but his ambition was to change the dominion of Rome into a real empire in which the rights of all should be respected. The Roman dominion was to become a state of which every one should feel that he was a citizen whether he lived in Rome or in the provinces. Hadrian traveled much through the empire, and wherever he came he showered bounties upon the inhabitants. He looked to the welfare of the people, founded useful institutions, and was naturally greeted as a benefactor of the various countries.

In consequence of his benevolence several monuments were erected to Hadrian which, however, have become lost and are preserved only on coins struck in commemoration of his visits. On these coins, of which some are here reproduced, we see Emperor Hadrian standing in the very attitude described by Eusebius, extending his hands in condescension to a woman (representing Spain, Africa, Gaul, or Greece) in the attitude of a suppliant, kneeling and raising her hands in grateful recognition of his kindness. It is more than merely possible that such a monument was also erected in Cæsarea Philippi, and that the people of the place spoke of it as representing their benefactor and saviour.

We must remember that since the days of Augustus the Roman emperors were actually addressed with the name "Saviour," and thus it is quite natural that the Christian population confused this pagan

<sup>12</sup> Edited by Blondel in 1876.

notion of a saviour with their own, and transferred their veneration for Christ upon this beloved provincial emperor, or perhaps also *vice versa*. There was the figure of a deliverer, there was a woman who had been healed by him. There were herbs touching the hem of the deliverer's garment, and they were used to cure the sick. It is quite plausible that in this way the group came gradually to be regarded as a likeness of Jesus.

The handkerchief of Veronica is frequently called by the Latin name *sudarium*, and in fact it is commonly known under this name in the collections of relics; but it must not be confused with another



HADRIAN, RESTORER  
OF THE WORLD.



HADRIAN, RESTORER  
OF THE GAULS.



HADRIAN, RESTORER  
OF SPAIN.



HADRIAN, RESTORER OF AFRICA.



ARRIVAL OF HADRIAN IN GAUL.

famous relic called the Sudarium of Christ which is kept at Corneli-Minster near Aix la Chapelle. This famous cloth is said to have been wrapped around the head of Jesus while lying in the tomb, and is supposed to have been purchased by Joseph of Arimathea together with the shroud, a fabric of artistic design ornamented with Greek crosses arranged in slanting and upright positions. One-half of the shroud is also to be found at Corneli-Minster. The sudarium of Christ is forty centimeters long and thirty centimeters broad. Its fibre is so delicate that though folded sixteen times it is still transparent. Our illustration shows it within a frame work



of ornamental embroidery as it is exhibited from time to time to the people.

Five European cities claim the possession of the genuine sudarium of Veronica: Turin, Toulouse, Besançon, Compiègne, and Sorlat. According to another and presumably an older tradition, Veronica's sudarium was folded three times and produced three original impressions, one of which it is said remained at Jerusalem, one went to Rome, and the other found its way to Spain.



JOSEPH OF ARIMATHEA'S SUDARIUM OF CHRIST.

The Veronica picture of Besançon is held in great veneration because it is said to have miraculously stayed the plague which visited the city in the year 1544, and the Brotherhood of the Holy Sudarium celebrates the 3d of May as the memorial day of this occurrence.

Among the several popes who encouraged a belief in the sanctity and miraculous power of the sudarium are John VII and Gregory XIII; and John XXII, who ascended the papal throne in 1613, composed a hymn in its glorification, granting to all those who

would repeat the lines in a pious contemplation of the picture, an indulgence of ten thousand days. This poem reads as follows:

"Salve, sancta facies	"Hail, thou, my Redeemer's Face.
Mei Redemptoris	Crowned with thorns and gory.
In qua nitet species	Where reside effulgent rays
Divini splendoris.	Of divinest glory.
Impressa paniculo	It was in a kerchief pressed
Nivei candoris.	Of snow's purest whiteness
Dataque Veronicae	Given to Veronica
Signum ob amoris.	Pledge of love in brightness.
Salve decus Seculi	Hail, thou glory of the age,
Speculum Sanctorum	Mirror of saints, holy,
Quod videre cupiunt	Which are anxious to behold
Spiritus coelorum	Angels pious and lowly.
Nos ab omni macula	Cleanse us of all sins we pray,
Purga vitiorum	Let them be forgiven;
Abque nos consortio	May we join the company
Junge beatorum."	Of the blessed in heaven."

This poem has become the prototype also of Protestant church hymns intended as free translations of Pope John's lines. The most beautiful among them is perhaps Paul Gerhard's song "*O Haupt voll Blut und Wunden*," which has found its way in an English version also into the English hymn books, where the first and the last stanzas read as follows:

"O sacred Head, now wounded,  
With grief and shame weighed down,  
Now scornfully surrounded  
With thorns, thine only crown;  
O sacred Head, what glory,  
What bliss, till now was thine!  
Yet, though despised and gory,  
I joy to call thee mine.

"Be near when I am dying,  
Oh! show thy cross to me!  
And for my succor flying,  
Come, Lord, to set me free!  
These eyes new faith receiving,  
From Jesus shall not move;  
For he who dies believing,  
Dies safely—through thy love."

The Abgar pictures seem to have originated in the fourth century, and the Veronicas are apparent imitations of them; they can scarcely be older than the fifth century and came in vogue only in

the eleventh century, but then they became the most favorite pictures of Christian piety and were painted in innumerable copies.



ST. VERONICA RECEIVING THE PICTURE.

Engraving by Schongauer, 1420-1488.

In the passion play at Oberammergau, St. Veronica has not been forgotten. When Jesus breaks down under the burden of the



ST. VERONICA AND THE SUDARIUM.  
Woodcut from an early block book.



cross, she approaches and offers him her handkerchief to wipe off the blood and sweat from his face. Christ answers, "Compassionate soul, My Father will reward thee." On returning the handkerchief



SS. PETER AND PAUL WITH THE SUDARIUM.

Engraving by E. S., 1467.

she displays it before the audience when lo! the picture appears imprinted on it.<sup>18</sup>

We meet with Veronica pictures at the very beginning of German xylography, and we here reproduce an illustration from one of the early block books which is preserved in the royal *Kupferstichkabinett* at Berlin. The outlines exhibit the endeavor of an artist striking out in a new line of work. In spite of its clumsiness we notice the effort to express grief in the face of Veronica, and a stern submission in the eyes of the Christ portrait. Among the



ST. VERONICA.

Engraving by Schongauer, 1420-1488.

more elegant copper engravings first developed with great skill by an unknown master whose signature consists of the initials E. S. together with the year of his engraving, we find a sudarium held up by SS. Peter and Paul with the papal coat of arms above it. The picture bears the date 1467, written in old-fashioned figures. Art

<sup>18</sup>Legends are not always improved by dramatization, and the story of Veronica as acted on the stage suggests that even before the invention of photography there were kodak fiends in the world.



critics admire especially the stern dignity of the two apostles while the head of Christ has been criticised.

Schongauer, the ingenious disciple of the master E. S., exhibits a tendency to bring out the contrast between the noble passion of Christ and the rude vulgarity of his executioners. The great artist of Kolmar has engraved several Veronicas from which we are able to present two reproductions—one illustrating the moment in which Veronica receives the portrait of Jesus on his way to Calvary and the other in the form of an outline vignette where she holds the sudarium up to view.

One of the most famous Veronica pictures has been painted by Zeitblom for an altar piece of Eschach and is now preserved in the Royal Gallery of Berlin. Claude Mellan, a famous engraver, has made a copy of Veronica's sudarium in one line for the purpose of



VERONICA.

By Zeitblom, 1495.

indicating that he who is unique should be pictured uniquely in one line; an inscription under the picture reads *Formatus Unicus una*. The line begins at the tip of the nose and continues in a spiral producing the picture solely by different degrees of shading.

Among the great masters who have painted pictures based on the Veronica story, we must not leave unmentioned the greatest and most famous painter of Spain, Murillo, who lived in the seventeenth century and has left us most valuable treasures of art, not the least among which are his Madonna pictures.

The most famous Veronica picture of a later day has been made by Gabriel Max who has succeeded in painting the eyes so that at close range they appear closed, but if viewed from a distance they seem to open with an expression of unspeakable sadness.

The type of the Veronica pictures is a characteristic expression

of a certain phase in the development of Christianity which exhibits a preference for an ascetic and severe, almost lugubrious,



VERONICA.

Engraved by Claude Mellan, 1601-1688.

conception of religion, and may be regarded as typical of the Middle Ages.

We recognize the serious spirit which found expression in this conception of Christ: it is an attempt to face boldly the horrors of the grave and thereby to overcome the fear of death. But we be-



SUDARIUM.

By Murillo, 1617-1682.

lieve that without losing the seriousness of life, we can triumph over death by recognizing its true character.

Death is not an enemy of man, but the bringer of peace. The

horrors of death are mostly imaginary, for death is simply the end of life, and so far as our sensations and psychical conditions are concerned, it is characterized by a ceasing of consciousness. Death



VERONICA.  
By Gabriel Max.

therefore is no more terrible than falling asleep. The agonies of death, wherever they appear, do not properly belong to death but to



life. They are life's last attempts to maintain its functions, they are a struggle for self-preservation and are most noticeable in young persons. They are by no means essential or indispensable features of death itself, for on the contrary, on the appearance of death, all agonies cease. The obliteration of consciousness involves an obliteration of pain, and this is the reason why a dying person so often perceives the moment of death as a liberation or a passing to a better state. The subconscious nerves cease to ache and this relief from pain is felt as a deliverance from the ills of disease and all the troubles of life.

The spirit of Christianity has changed. It is now gradually yielding to a more serene, a more cheerful and more elevating view, laying little stress on contrition and penitence and utilizing the Christ ideal as a source of aspiration for the conduct of life.

The figure of Christ as it now lives in the hearts of most Christians is that of the compassionate redeemer who extends his hands towards those who need and seek help. So he stands before us in Thorwaldsen's grand statue, in which the present Christ-conception has found its truest, its noblest and perhaps most beautiful expression.

Garrucci, one of the leading Roman Catholic archæologists, states (*Stor.* III, 8) that the copy of the Veronica sudarium at Rome has faded so much that there is scarcely a shadow left on it to indicate that it had once been the picture of a human face. Let it be so: The God of evolution who makes all things new has gradually and almost imperceptibly changed our ideal of Christ. Artists imbued with a new spirit have represented the god-man in a new aspect which is more congenial to us and we need not regret the change.

## CHARLES DE MEDICI.

BY ALBERT L. LEUBUSCHER.

SOME thirty-five years ago, the writer, while seated in a horse-car absorbed in reading a booklet entitled *The Art of Conversation*, was suddenly startled by hearing in a loud and dogmatic tone, "That is wrong!" Glancing up he encountered the brilliant gaze of a "phenomenon": a short man, with flowing locks, a large head, surmounted by a hat of enormous brim. He wore a long Prince Albert coat and a dark, flaring tie. "What is wrong?" ventured the interrupted one. "That title is wrong. Art concerns itself with *process*. Therefore the caption should be: 'The Art of *Convers-ing*!'"

The car was nearing our respective destinations, but in the few minutes that intervened before we parted, we had a "conversation" that I shall never forget. He got out at eighth street to go to Science Hall, the city's *rendez-vous* for liberals and radicals in religion and philosophy.

Some twenty years after this incident, in making a business call to secure some advertising I had observed in a magazine, I again found myself in the presence of Dr. Charles de Medici. The room I entered was filled with mathematical, chemical, and astronomical appliances. Paper crysanthemums and floral pictures on the left wall, veritable dust catchers, at once repelled; while the fresh and blooming flowers at the center table and in the window, charmed me. In front, at the right wall, surmounting a glass case filled with jars, were colossal busts of Plato and Socrates. Near these a life-size crayon of Dr. Charles de Medici looked down in meditative greeting. Next to this portrait was a half-life size engraving of Garibaldi, "looking enough to be a twin of his admirer." Numerous heads cut from magazines were pasted around this latter, heads of scientists and statesmen. The floor was strewn with books and papers.



I recognized the "phenomenon" of the vanished years. Business was forgotten; the new discovery in mathematics, "Commensuration," absorbed the attention, and the writer came away with a large book in paper covers, *Groundwork of Classification, an Abstract from the Commensurational System, with a Panorama of Evolution and an Exposition of Darwinism and Theology—conciliated*, by Chas. de Medici, New York, 1880; and a copy of part one of Section A of his *Rational Mathematics*.

Five or more years afterwards, seeing an account in a local paper of a mathematical genius who had established a studio at the Mercantile Library building, and had sent out a challenge to the world to call and disprove his mathematical discoveries or be converted,—the writer again called, found his erstwhile friend, but found him neglected by the "world." Then was formed a friendship that proved to be of intellectual and pecuniary advantage to both as the years rolled on.

On May 31, 1903, Dr. Charles de Medici "passed out," in abject poverty, broken-hearted, and deserted by all except his devoted wife and faithful physician. Within a few months of his end,—owing to unmerited indignity at his hands, occasioned, in a measure, by the nervous irritation of an enfeebled system and by the leas of bitter disappointment,—even the writer had temporarily deserted him, not realizing the nearness of his end. But with his expiring breath and flaming eyes he still referred to the acclaim and radiant joy with which his discoveries would one day be greeted by a once indifferent world.

Dr. Charles de Medici is a lineal descendent of Lorenzo de Medici, the Prince of Florence, surnamed "The Magnificent." He was born at Copenhagen, Denmark, in 1828, and was educated at the university of his native city. Before he was twenty-one he was a revolutionist and political agitator. His family, being aristocrats, came to regard him as a really dangerous lunatic, but he managed to escape their vigilance, and went to Germany, and then to St. Petersburg, where he acquired the English language, which he learned to speak and write with great fluency. From St. Petersburg he drifted to East India, and entered the service of the East India Company as surgeon. When gold was discovered in the fifties in Australia he went there for adventure, not for wealth. After a short experience at Ballarat and Bendigo, he returned to his native place, Copenhagen. From there he went to Chicago, where he practiced medicine until burned out by the Chicago fire. Then he drifted to Boston, where, he says, he found so many cranks to the

square inch, that he felt there was no place or room for him; and he decided to try New York City, which became his permanent abiding place.

In 1894 he attracted the attention of the daily press, which gave several lengthy interviews with him concerning his scientific discoveries and educational devices. One periodical described him as "unquestionably one of the most interesting and picturesque per-



DE MEDICI'S MONTHEON.

sonalities of New York." The *New York Press* of May 19, 1894, had a lengthy illustrated interview with him, in which it says, "he claims that discoveries, which he has made, will mark an epoch in the science of mathematics, just as did the discoveries of Aristotle, of Pythagoras, of Euclid, of Legendre. 'I do not anticipate that my discoveries will be appreciated during my life-time,' said Dr.

de Medici to me yesterday (and he spoke cheerfully, as if to say, I should continue my researches even if I knew I should never realize for a moment the result of anything I have done)—“but I have so arranged everything, and so planned everything, that all of my discoveries can be availed of posthumously. My papers, my charts, my plans, my work, will be found in perfect order at the time of my death.”

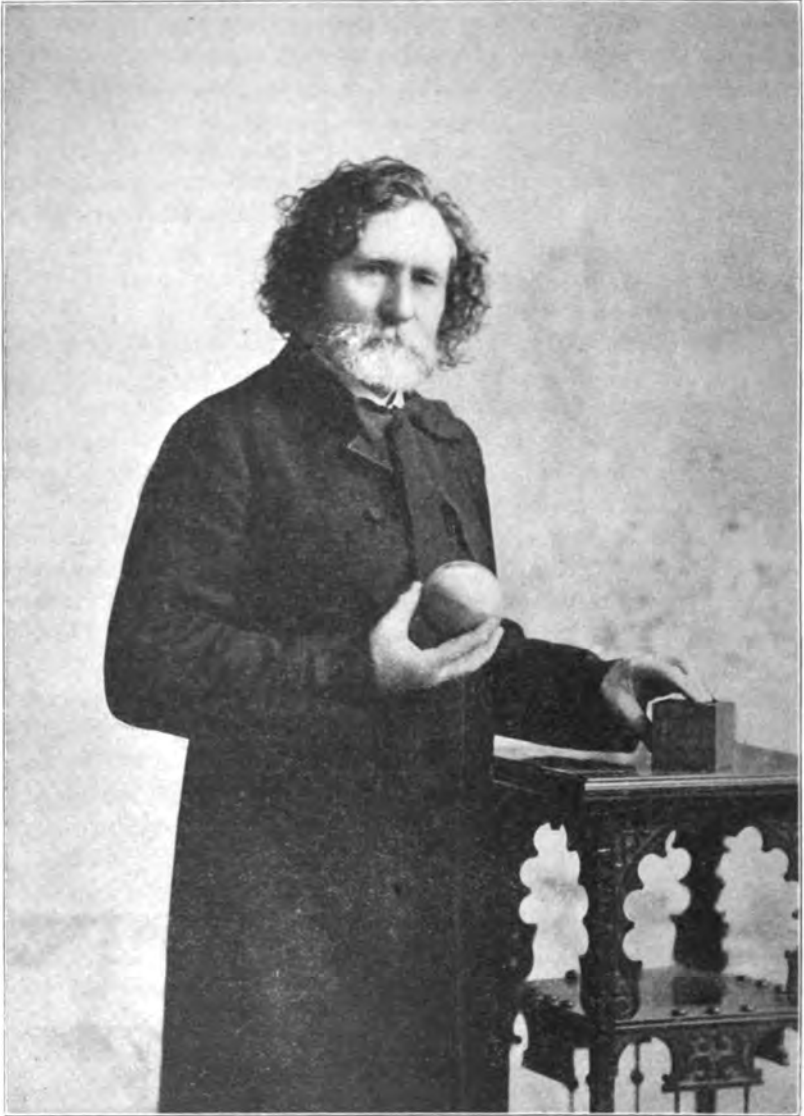
“Here,” said Dr. de Medici, “is the monument which I wish placed on my grave when I am gone,” and he produced a lot of blocks, with which he proceeded to build the monument, the photograph of which is here reproduced. “All I ask my friends, when I am gone, is that they shall see that this monument is erected above my dust.”

This monument, in its various sections and relations, represents the geometrical discoveries claimed by Dr. Charles de Medici. He has discovered, as he elsewhere demonstrates, an exact metric system, doing away with the “infinitesimal indefiniteness” of Legendre’s logarithms, which he declares to be decidedly “*finitesimal*” when applied in practice. He has discovered “the Surd law” and “Commensurational Arithmetic,” which involve the squaring of the circle and the cubing of the sphere; and as a result of these discoveries, he has “constructed instruments that will revolutionize, perfect, and make exact, navigation and the investigation of the student of astronomy.”

In the *Phrenological Journal* for November 1894, there is a fine characteristic portrait of the Doctor, with a short sketch by the editor, who knew him. The editor says that Dr. de Medici “is a delightful companion, generous, happy, winsome, healthy, buoyant, and enthusiastic. He is very modest, and though frank and open in communicating his opinions to appreciative listeners, he is remarkably free from obtrusiveness. The portrait shows a remarkable length of brain forward from the ears. The frontal lobes are exceedingly symmetrical as well as capacious. His expression in conversation is benign, genial and radiant with kindliness and good humor.”

Another periodical described him as follows: “Personally, Dr. de Medici is one of the most delightful of individuals. . . . Although a sexagenarian, his cheeks are as plump and rosy as a school-boy’s, his eye gleams with the light of youth and enthusiasm, and every movement denotes agility and health. He is best described by saying that his face is full of sunshine, and he looks like an innocent and happy countryman, honest himself, and not dreaming of deceit

in others. That this winsome, boylike man has made and sunk fortunes; that he has studied hard for forty years in the development



CHARLES DE MEDICI.

of his abstruse science, that he has wrestled with leaders of thought in many lands and languages, is not at all strange....And the

childishness reflects not the intellect, but the purity and truth and loveliness of a great nature, whose highest aspiration is to benefit mankind."

I am unable, just at present, to gain access to Dr. de Medici's private papers, unpublished manuscripts, and scrap-books. When these are examined several gaps in his biography will doubtless be supplied. Among these gaps is his activity, in the early seventies, for Mrs. Elizabeth Thompson, the philanthropist, as secretary. During this period was projected "The Harvest Home of Genius,"—his arguments in favor of which, and its constitution and by-laws, also the statement he made concerning the Montheon Society which he then organized, and its plan and prospectus, which he drew,—make very interesting reading, and should form a separate chapter in this story of his career and works. Mrs. Elizabeth Thompson unfortunately for the success of these enterprises, lost her fortune, and died before any of Dr. de Medici's plans could be realized.

What a singular irony of fate do these documents now exhibit in the light of subsequent events! That the real conceiver of the "Carnegie Institution"—a genius *par excellence*, meriting a pension from its fund if any human being ever merited one,—that he should be turned away from its doors when he knocked for admittance; that he should be ignored and left to die in obscurity and poverty, broken in spirit by frustrated hope and the neglect of the world, is a tragedy for history to contemplate, is indeed its author's most cogent argument for a *real* "Harvest Home of Genius."

Mrs. de Medici informs me that a copy of this document concerning the "Harvest Home of Genius" was sent to Mr. Andrew Carnegie by messenger; and Dr. de Medici on several occasions claimed to the writer that Mr. Carnegie had derived his idea for his "Institution" from this very conception of the "Harvest Home of Genius."

Shortly after the opening of the Carnegie Institution the writer presented the claims of Dr. Charles de Medici for a grant that would enable him to exploit his great, epoch-making discoveries. A number of letters were exchanged, when the writer was invited to forward a set of the Doctor's writings. This was done, accompanied by a brief statement, prepared by the Doctor, of his discoveries; his educational devices and toys; his Panometer for the use of astronomers; his "Metrometer"; his carefully-elaborated set of models of weights and measures based on universal metrology, etc., etc.

About six months later I received a printed "circular letter" to

the effect that Dr. de Medici's claim for a grant could not be considered inasmuch as there were too many applicants for subsidies, etc. I at once retorted with an emphatic protest at such an unconcerned dismissal of the Doctor's transcendent claims, a dismissal without consideration or examination, and stated that if these claims were honestly examined by capable and broadminded mathematicians I had no fear whatever of the result; but that since the usual run of mathematicians had shut the door of their minds in the face of such claims as those made by Dr. de Medici, it were well for the committee to seek for a competent mathematician, *one that would not prejudge these claims*, but would give them a genuine examination; and I accompanied this suggestion with a further allusion to the nature of these claims, in a paragraph or two. The reply to this protest was that President Gilman would himself look into these claims; but that it was desirable to have the Doctor prepare a resumé of his discoveries. Notwithstanding that a full set of the Doctor's books and leaflets had been sent them, as well as an outline of his claims, the Doctor readily assented, and worked at the resumé during the summer months after a long spell of illness which had left him greatly debilitated.

On the completion of his resumé he prepared to go to Washington, to demonstrate his system in person, fearing that President Gilman would not tackle the problem in the right way, judging from the uniform experience he had had with mathematicians like Edwards, Chase, and others.

The Doctor made many sacrifices to secure enough money to fit himself out, but after he was all ready, his debility was such that he had to abandon all hope, and in despair he lay down and died of a broken heart. The archives of the Carnegie Institution still preserves the literature of Dr. Charles de Medici; and no word has ever been received from it since the date of their last letter to me, to which I have referred.

It was early in 1894, I think, that Dr. de Medici retired from business to devote his energies to establishing his discoveries, educational devices, and inventions. He had then a snug fortune, realized from a business enterprise. On retiring he proceeded to sink his money in the composition and plating of his books and diagrams; in the production of his educational devices, toys, models for weights and measures (founded on universal metrology); and on his various inventions. He also made an attempt to revive an interest in his project for the "Harvest Home of Genius" and in the "Montheon School." His efforts in behalf of these, it seems, were premature.



So were also his public challenges concerning his mathematical discoveries.

Dr. de Medici's actual publications, outside of his mathematical books are few. There are, however, a number of unpublished manuscripts, one of them a work of fiction. The earliest literary work of his that I have been able to trace is a pamphlet entitled *Humanity*. This seems to have been followed by *Groundwork of Classification* (the full title of which is given above). It is a thin paperbound book,  $9\frac{1}{2} \times 12$  inches, evidently a crude adumbration of a large work the Doctor had projected, and seems to have been composed at a much earlier period. It evinces more original thought than extensive reading on the great problems of science, metaphysics and philosophy. Had not his attention been preoccupied with his mathematical discoveries and educational devices, he would probably have elaborated the line of thought he had projected in this treatise. As it is, I doubt greatly that he did any systematic work in this direction, though I recall finding him at work on one occasion, on an essay on "*Chaos and Cosmos*," which he treats in this book.

Both of these early works are out of print, only one copy of *Humanity* is known to be in existence; of *Groundwork of Classification* possibly a dozen copies are among his effects.

*The Two Lunatics* is an ironical and humorous skit, satirizing certain lines of philosophic thought and certain inequities involved in our social and economic immaturity. Several hundred copies of this, in paper covers, remain undisposed of.

He continued to write a little after the publication of his mathematical system; and he wrote more before,—so there are probably a number of manuscripts, some of which may be of value.

After the publication of his *New Geometry* he devoted his attention to the perfection of his system, by having physical models made to illustrate its principles. During his last ten years he devoted some of his time to the construction of mathematical charts, diagrams and tables.

Like most innovators, Dr. de Medici acted on the supposition that he was an irresistible force, and did not, in consequence, realize until too late, that the stubborn stability of inertia constituted an immovable body in his path. When he issued the first two sections (A and B) of *Rational Mathematics* in parts, he confidently anticipated their immediate adoption by the schools of the country. He put a very low price on them, and sent a large number of samples of the first two parts to teachers of mathematics all over the United

States. The answer was Silence unbroken and deepening as the days came and went.

Of Part I of Section A only a few copies remain. Of the other parts, and of Section B there are quite a number of copies on hand. Of Section C, devoted to the "Surd Law" and "Commensurational Arithmetic," there are only two or three sets of *page proofs* of two out of the five parts projected. The other three parts positively exist in manuscript, and include the tables and diagrams on which he had worked up to the year before his death. He declared a number of times in his last days, that the mathematical work he had projected was completed.

There are, I understand, plates for everything mathematical published, and these plates require but very few corrections.

The Doctor bemoaned the fact, many times, that he could not get the dyed-in-the-wool mathematician to use a ruler and compass, and to disuse the decimal notation and logarithms. They would persist in judging his radical discoveries by methods that were acknowledged to be false. They would also persist in considering isolated problems here and there, and would not take the trouble to examine his system in detail or as a whole. Whenever mathematicians consulted him personally, however, which occasionally happened; and when they, in his presence made use of the ruler and compass, they invariably found the exposition of problems, as given in his booklets, intelligible, definitive, and convincing. They then saw that the understanding of that exposition was contingent upon the progressive construction of diagrams, which he had urged upon the student with tireless persistence. And it was also seen that his occasional departure from the usual definitions and terminology was largely due to, or in keeping with, his unique discovery, method, and results, and not because he was ignorant of the literature of the subject, for few had a more extensive knowledge of that literature than he.

Dr. de Medici made no attack on any "accredited body of doctrines." He was concerned solely with unconfirmed resolutions, with moot questions, with open problems, the solution of which involved at least two practical results of the utmost importance: (1) "commensurational arithmetic"; and (2) the possible construction hereafter of "mathematically" exact (instead of, as now, merely approximately exact) instruments in many lines of science and art, especially in astronomy, surveying, architecture, engineering, and mechanics.

It has seemed to me at times that the Doctor would have got

a better hearing had he presented his unique discoveries in magazine articles, or in an advanced treatise addressed to mathematicians, and had not attempted to obtrude elementary school treatises, containing radical innovations, upon the attention of educators. Had he pursued this course he would doubtless have brought on a discussion, with the inevitable result of the acceptance of the discoveries, by some noted professors, which acceptance would have given the system prestige. In the form in which they were published, however, educators and mathematicians ignored these elementary treatises that were sent to them, which treatises, "unbeknownst" to them, contained some gems of inestimable value.

I cannot better conclude this cursory sketch of the career and claims of an unknown but remarkable genius, than by presenting the reader with the following lucubration written by him on the advent of his transcendent

#### DISCOVERY OF THE TRUE PI-VALUE.

The city was wrapped in quiet. Prude citizens slumbered in the embrace of night. The finger of a clock pointed to 6; and the wintry morn of the 8th of January, 1881, longed to be unfolded from its twilight shroud, so it could pose in modest robe of dawn. Awake, alone, and in silence, a worker, absorbed in depths of thought, transfixedly gazed on a few figures which among many others stood out in bold relief, breathing, as it were, secrets of the mystic shrine.

More and more these figures appeared alive; and more and more forcibly were the numbers 4 and 5 impressed. Then recollections of 2, 8, and 9 swept through the agitated brain, and the fraction sought for more than two thousand years was found at last. Like a luminous star the discovery lit up the clouded record of mathematical research and spread joy in the mind of the man who first was permitted to break the seal and use the key which God alone had used before.

But, "Can it be true?" Perhaps it is but a wild fantasy born of a too zealous desire to succeed. . . . A dizzy reel; then a chilling tremor of emotions crept through the frame of the man and flushed the cheeks with a crimson blush, the blush of departing hope. A sickly smile of growing doubt cast shadows where just before the mien was heaven lit.

How could one mortal hope to have found in labyrinthic maze the way to link knowledge divine to human understanding, while countless authorities, high and low, proclaimed such a find impossible. Yet, the humble worker's mind was stirred by God-like faith, and boldly he strove to convince himself that he was but an instrument made fit, by accident or by design, of Jehovah's will to act as mediator between sophistry and science.

Thus the night passed in hope and fear, and the early dawn found the discoverer of perfect "pi" transported into dreams in which he saw the glory and felt the bliss of sublime victory.

## THE TRAGEDY OF A LONELY THINKER.

BY THE EDITOR.

**D**URING the Columbian Exposition at Chicago the President of the Exhibition Committee was greatly pestered with visits of inventors who had been unsuccessful in practical life and who hoped now to find an opportunity to have their contrivances brought before the public. A goodly percentage of them were circle-squarers, and experience proved that when once admitted it was very difficult to get rid of them. Whenever they were met with the proposition that their undertaking was Utopian or chimerical, they had so many arguments ready to refute their opponent and were possessed of such unusually glib tongues that finally they were refused a hearing. They were told that he, the President, had no time to consider their claims;—they would have to procure the endorsement of some scholar or mathematician known in Chicago and I was unfortunate enough to have my name mentioned in this connection. The result was that I had the equivocal honor of being visited by almost a dozen circle-squarers, and two or three inventors of a *perpetuum mobile*. I got rid of them as well as I could; the employees in the office had sometimes to bear the brunt of their attacks and kept them out. Once I remember Mr. McCormack, at that time my assistant, argued with one of them for half an hour or more and showed him in Schubert's essay on the subject that his particular solution, or better his mistaken notion of the subject, had been anticipated more than a century before by some one else—a fact which for a while puzzled him greatly, but being conscious of having squared the circle without any knowledge of his predecessors, it did not disturb him much.

The majority of these men were not mathematicians at all, but on the contrary were most densely ignorant as to the very nature and significance of geometry. Some even boasted of their ignorance and like St. Paul gloried in the thought that God had chosen to

reveal the deepest wisdom of science through the instrumentality not of sages, but of an unschooled and uneducated mind, so that the praise were His alone. But some circle-squarers were talented persons, intelligent and even ingenious. All of them were enthusiastic and idealistic and not a few of an imposing character. I feel sure that every one of them would have been interesting to the psychologist; at any rate those whom I had the opportunity to diagnose were not lacking in fine and noble qualities, but they were pathological without exception, and I could easily foresee the tragic fate which awaited them—disappointment after disappointment, until they would die in despair.

The case of a circle-squarer is necessarily pathological and his condition is that of an intellectual disease the cause of which may be different in different individuals, but as a rule it is the ambition to accomplish something quite original, something which no one else has ever done; to solve a problem which has puzzled the best minds; to think a thought which it is impossible to fathom by ordinary means, in short to become the channel of a new revelation. The aim is noble enough, but the person who possesses it, lacks the necessary patience to equip himself for the task, to become familiar with the conditions from which he starts and to furnish the thing which is really wanted. He fabricates the article first and cares little about the demand. He performs his task without inquiring into the need for it. He begins with the assumption that he is the chosen channel of divine grace and buoyed up by this confidence, he does not take the trouble to study, to learn, to investigate. He expects the world to see the solution from his standpoint and to recognize him as the medium of a revelation. He may be very modest in his behavior, but the core of his heart is filled with vanity and a cure of the disease would be possible only by plucking out from his soul the conceit that has led him to imagine that he has really accomplished something great. The medicine is bitter, for it must necessarily blast his dearest hopes. In many instances a cure would be a positive cruelty, for the illusion that one is a genius of unique significance is a sweet dream, and the awakening from it is extremely painful.

Under the impression of several cases of this kind I wrote at that time a short story—a tragedy—entitled "The Circle-Squarer," which was published in *The Open Court* (Vol. VIII, pp. 4121, 4130), and I have retained a deep sympathy with this unhappy type of persons. Most of them are men of an ideal cast of mind and of a noble and highstrung temperament. My interest was newly awak-

ened when Mr. Leubuscher made me acquainted with the fate and writings of his unfortunate friend Dr. Charles de Medici, who after a life of various adventures had to suffer great disappointment and died finally of a broken heart, though undaunted in the confidence that he bequeathed to the world an invaluable discovery.

De Medici must have been a fine type of a man and it seems a pity that he wasted his life in the vain pursuit of an *ignis fatuus*. He appears to have been better equipped with mathematical knowledge than any one of his confreres, the other circle-squarers I have met, but his knowledge was not sufficient to save him from the fatal conviction that he had squared the circle.

It is a truth well understood by all mathematically trained minds, that the relations between certain magnitudes cannot be expressed in whole numbers; in other words they are incommensurable. Such is the proportion between the circumference of the circle and its diameter which has been called  $\pi$ , the initial letter of the Greek term *periphery*. The number  $\pi$  is important for many purposes, especially for the calculation of any circle, or cycle, or circuit, or circumference of which the radius is known, and it has been approximated with more or less accuracy, according to the conditions, from  $\frac{7}{2}$  to a calculation of a decimal fraction of more than three hundred figures. Mathematicians have always suspected that the number  $\pi$  belonged to the realm of incommensurables, but only about thirty years ago has Professor Ferdinand Lindemann, of Munich, succeeded in proving that since  $\pi$  is equivalent to an infinite series it can never be expressed in a proportion of whole numbers. This settled the question permanently in the domain of mathematics, and the burden of proof would rest with any one who might claim that the circle can be squared, for he would have to go over Lindemann's calculations and show wherein their error lies.\*

De Medici's books contain many thoughtful suggestions, but he has never taken the trouble to post himself on the problem which he ventured to discuss. He expects the rest of the world to adapt themselves to his method and dispense with incommensurability, thereby squaring the circle in a short cut that to the ordinary mathematician would represent an approximation, presumably sufficient, to be sure, for almost all practical purposes.

Mr. Leubuscher, the enthusiastic friend of Dr. de Medici, was

\* The reader will find a popular discussion of the subject in Dr. Hermann Schubert's paper entitled "The Squaring of the Circle," published in *The Monist*, Vol. 1, p. 197, and republished in his book *Mathematical Essays and Recreations*, Chicago: The Open Court Publishing Company. See also "The Circle-Squarer," above referred to.



anxious to have the case reopened and I was willing to have the claim of de Medici's "Rational Mathematics" inquired into. But the work of entering into the details of the merits and demerits of the case takes more time than I can spend on it; so I handed the case over to Mr. Francis C. Russell of Chicago, who has busied himself much with kindred subjects and has a liking for the recondite problems of the most abstract thought, such as algebra of logic and the logic of relatives. He has deposited his verdict in an article which appeared in the November number of *The Open Court* under the title "Minos and Niemand Again," and Miss Lydia G. Robinson has extracted a number of passages from an anonymous book of Dr. de Medici which in grim sarcasm he entitled *Two Lunatics, A Remarkable Story by One of Them*. This publication is a truly pathetic presentation of the story of this misguided genius and his many tribulations. It is a diagnosis of the case of a patient by self-introspection and describes the several situations in bitter satire—a satire both of himself and of a heartless world with its Pharisaic self-sufficiency. He feels that the world condemns him as a "lunatic" and he has the firm conviction that among all these multitudes who reject his solution his is the only sane mind. He hoped and waited but his chance did not come. He planned an institution which would provide the means for the repudiated genius to work out his valuable thoughts, and when the Carnegie Institution was founded his expectations were raised to a high pitch, only to be disappointed again. I have no question that President Gilman had his claims conscientiously investigated by competent men, but he was too courteous to state the result of their inquiry in blunt language. It was sufficient to let him know that there was no room for him in the Carnegie Institution.

It is a forlorn cause which Mr. Leubuscher defends, and yet I do not believe that the claim of his late friend should be suppressed. Let the world know what Dr. de Medici has done, how he aspired for a high aim—too high for him to attain; how he failed; how he struggled for recognition; how he was disappointed again and again, until he died impoverished and desolate. His life is a tragedy, but his books are preserved. Mr. Leubuscher who stood by his friend in times of dire necessity has acquired them and is eager to have their existence made known. They are interesting in spite of the failure of their author to understand the problem to the solution of which he devoted his life.

We publish elsewhere in this number all those passages of Mr. Leubuscher's article which refer to the personality of Dr. de Medici.

We have dropped, however, those portions which he probably deems most essential; expositions of the mathematical work of de Medici, the greatest part being quotations from his books and articles. We believe that those of our readers who would take sufficient interest in the subject to enter into Dr. de Medici's argument themselves, could easily procure his books which Mr. Leubuscher has for sale. These include Sections A, B, and C of *Rational Mathematics*, of which Sections A and B treat of geometry and Section C of arithmetic, beginning in Part I with "Commensurational Arithmetic," followed in Part II by de Medici's treatment of the "Surd Law." The *Two Lunatics* is also on hand in paper covers and there are many loose sheets and pamphlets on de Medici's favorite topics such as "Metrology and the Metrometer," "The Harvest Home of Genius," "The Solving Triangle and Protractor, an Instrument which Squares the Circle, Cubes the Sphere, and Rectifies the Curve," and the "Montheon Society." Mr. Leubuscher may be addressed in the interest of these publications at 50 Butler Street, Brooklyn, N. Y.

I myself have attempted to describe the adventures of a circle-squarer and utilized much material of my own experience, but here is a case of actual life, full of the pathetic experiences of a real man which might furnish material for an able novel writer to work out the sad tale of the destiny of an ideal self-delusion.

And why is Dr. de Medici's experience so pathetic? Because his is by no means an isolated case. The same hankering after the vainglory of the extraordinary slumbers in every one of us, and this tendency is not wrong in itself. The aspiration to accomplish something unusual and great has produced many heroes and leaders of mankind, and not a few of them have suffered martyrdom for their cause. But the circle-squarer's ambition is warped either by an excess of self-confidence or a lack of intellectual strength. The tragic element comes in when we consider that a small fault, situated however, at the core of a man's soul in his wrong estimate of his own capabilities, leads him to the path of certain failure.

In the circle-squarer we find the most typical case of a disease which in a more or less virulent form can be observed in almost every human being. It is the disease of self-opinionatedness, naturally arising from a too good opinion of oneself and an undervaluation of the rest of the world. It is the disease of an oversubjectivity; it originates most easily in those people who are not capable of reaching their verdicts and conclusions on the ground of objective considerations. Such people are the children of their moods; they scorn the lesson of outside facts for they are unable to see the details of

the surrounding world in their objective significance. They are too busy with the facts of their own sentiments and can never dissociate the two. Therefore they are mostly sentimentalists, subjectivists, idealists, or (to use the latest euphemism) pragmatists. They live in a world of their own and have to learn by long sufferings that their truth, their notions of life, their conception of reality, does not agree with the actual world. Some learn it in time, some too late in life to mend, and some die with their illusions and dream that they are the martyrs of a new covenant, and that they have been the prophets of a new world in which the circle will be squared and the miseries of the old dispensation will therewith be done away for ever.

## THE RUNNING-GEAR OF THE DOG'S RACING-MACHINE.

BY WOODS HUTCHINSON, M. D.

JUST a word or two as to the couplings and running gear, by which the dog's levers are fastened together, in the racing machine. You thought they were just "jointed on to his body?" Certainly they are, but they have had much to do with moulding the shape of his body, and indeed if you will look at this skeleton, or bony "core," of the dog you will see that a large part of it is simply a series of rods and girdles, for binding his racing-levers together properly.

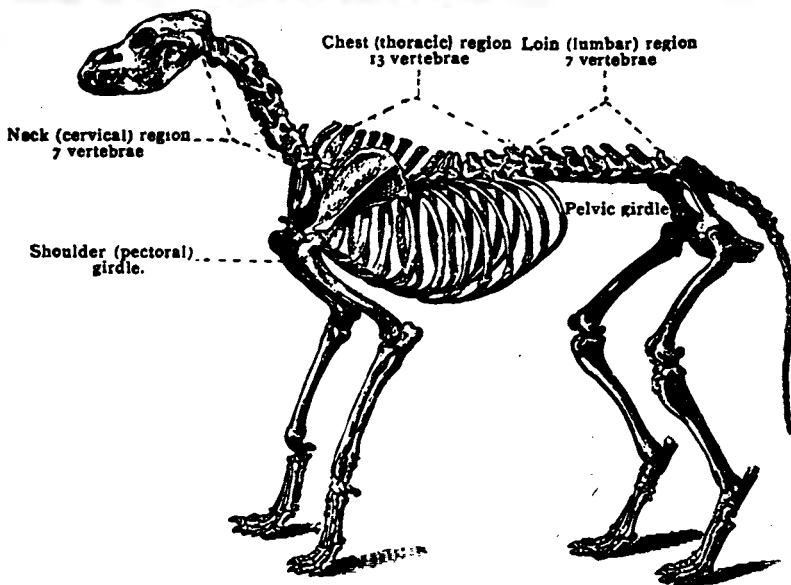
It is a frame-work which is put together very much on the plan of an ordinary farm- or express-wagon. In the place of the wheels you have the four legs, which indeed as we have seen swing backward and forward, just like the spokes of a wheel which would roll half way round and then back again constantly. Each pair of these spokes is jointed on to an "axle" at the "hub" or shoulder-joint, only the "axle," instead of being a straight bar, is a hoop or complete circle and, instead of running through the "hubs," is hollowed out on each side into sockets, into which the spokes run and play.

If you were to take the box off a toy-wagon and run a bar across the tops of the standards, or uprights, on the axles, you would have a "square circle," to the lower corners of which the wheels were attached. Turn that square into a circle and drop it down between the wheels, so that the hubs are attached nearly half way up its sides, and you would have a fair, rough imitation of the skeleton-plan of an animal.

Each pair of legs is attached to a circle of bones running right round the body, known as the "shoulder-girdle" and the "hip-girdle," and the body and its contents are slung inside them and

carried just as the wagon-box and its load of corn, we will say, are carried inside the axle, the standards and the bar across the top of them.

Now how are front axle and standards of the wagon and its hind ones held together? By a coupling-rod or bar, of course, which runs under the bed of the box from one axle to the other. The dog's running gear is held together by a similar rod, only instead of running along *below* the wagon-box and load, it runs above them and they are slung from it, like a hammock from a ridge-pole, instead of resting entirely upon the axles.



SKELETON OF THE DOG.

After Strangeway. Showing regions of the back-bone, and shoulder- and hip-girdles.

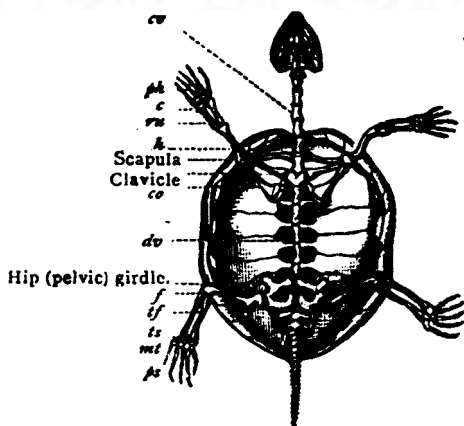
This brings the "coupling-rod" on the upper surface of the dog's body along his back, and hence we call it the "back-bone." And to complete our racing-frame, the back-bone runs forward, from above the front axles, out to the head, which uses it to steer the racing-machine just as your hand uses the handle or "tongue" of the toy-wagon to steer it.

Now let us look for a moment at the back-bone or tie-rod. At first sight it looks almost as if it were all in one piece, from head to tail, but on looking closer you will easily see that it is made up of a large number of short bones or sections about three-quarters

of an inch long. You may count them if you like and will find seven in the neck, thirteen in the chest length, seven in the small of the back, three between the "uprights" of the hip-girdle and from seventeen to twenty-two in the tail.

Now why should the rod be divided into such tiny pieces, like one of these toy-snakes of wood and string which wriggle so alarmingly? To permit movement of course, and if you will look again at the sections in each division of the back, you will find that wherever the movement is greatest the little sections are most distinct and most loosely bound.

In the neck, which has to move a great deal they are quite loose and movable one upon the other. In the chest-region they are



SKELETON OF A TURTLE.

*cv*, cervical vertebrae; *ph*, phalanges; *c*, carpus; *rw*, radius and ulna; *h*, humerus; *co*, coracoid bone; *dv*, dorsal vertebrae; *p*, pelvis; *f*, femur; *tf*, tibia and fibula; *ts*, trasus; *mt*, metatarsus; *ps*, phalanges.

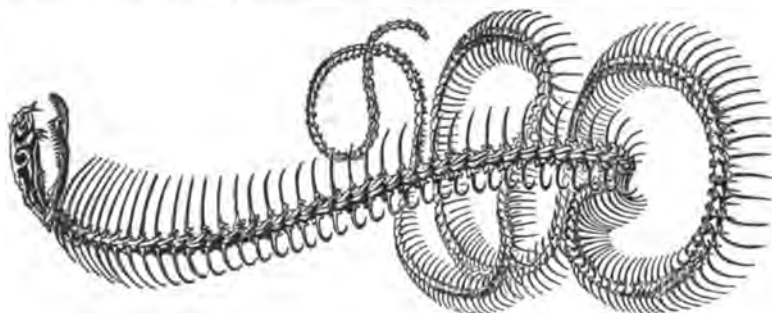
closely packed together and so locked into each other by little spurs and overlapping spikes that the rod can hardly be bent at all. In the small of the back which arches up and down when the dog runs, the little bones move easily upon one another, but between the broad hips of the hip-girdle they have actually glued themselves together, and the four become one bone, with only little ridges across it to show where the divisions used to be.

In the tail they are much longer and slenderer and each moves very slightly upon the next except at the base where the chief movement is in wagging, etc., and they glide past each other quite freely. And because being made up of these little separate bones allows the back-bone to turn or bend, they are called by the clumsy Latin name



of *vertebrae*, from *vertere*, "to turn," (*version*, *versatile*, *divert*, etc.) and the string of them is known as the *vertebral column*.

This vertebral column has, however, another use besides acting as stiffening-rod to the racing-machine. In this mounted skeleton you see the vertebrae are all strung together upon a wire, which runs through a rather large hole in each of them, like beads on a string. In the tube formed by all these rings runs the spinal cord, or great telegraph cable, running from the brain clear to the root of the tail and giving off branches to supply the body between each pair of vertebrae, throughout the whole length. At the head-end this bony but flexible tube expands into the brain-box or *cranial* portion of the skull and at the end of the hip-girdle it disappears entirely so that the vertebrae of the tail have no opening through them, but are simply solid little "fingers" of bone.



SKELETON OF THE COBRA.

Notice that all vertebrae bear ribs except those of the tail.

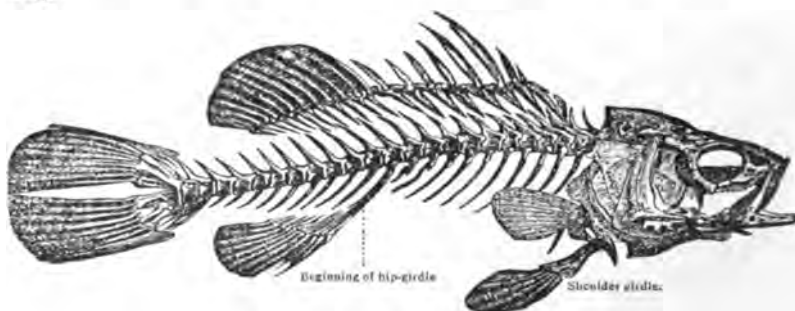
So important a structure is this hollow rod, first for stiffening and afterwards for protection of the nerve-cable and batteries, that its presence or absence has been made to divide all animals into two great classes, the "Back-boned" and the "Back-boneless" or *Vertebrates* and *Invertebrates* (*In* meaning "not" in Latin). Fishes, frogs, snakes, birds and warm-blooded animals of all sorts are vertebrates; jelly-fish, starsfish, oysters, lobsters, worms and insects are invertebrates.

You can break or cut any of them right across and not find a trace of back-bone running through them. But though lobsters, worms and insects have no back-bone, you will find one thing about them which curiously resembles the jointed rod of higher animals. And that is that their entire bodies are made up of rings or *segments* one behind the other just like the dog's vertebral column. You can count from fifty to a hundred and fifty in a worm, fewer in a lobster

or crayfish, but even more distinct, and still fewer in an insect unless it be a "Hundred-legger." On the hind-body of the grasshopper or the bee, for instance, the rings can be easily counted. Most back-boneless animals which move rapidly get their body-stiffening by hardening these outside rings, instead of a central core. The lobster for instance hardens his with lime salts and makes his "shell," the grasshopper with a horny substance called *chitin*.

Still more curiously, each of these rings has a tendency to sprout something in the way of legs, bristles in the worm, claws and swimmerets in the lobster and real legs in the bees and spiders.

In the original back-bone each segment carried a pair of ribs, as now in the fish and snake, and in the chest-region of the bird and dog.



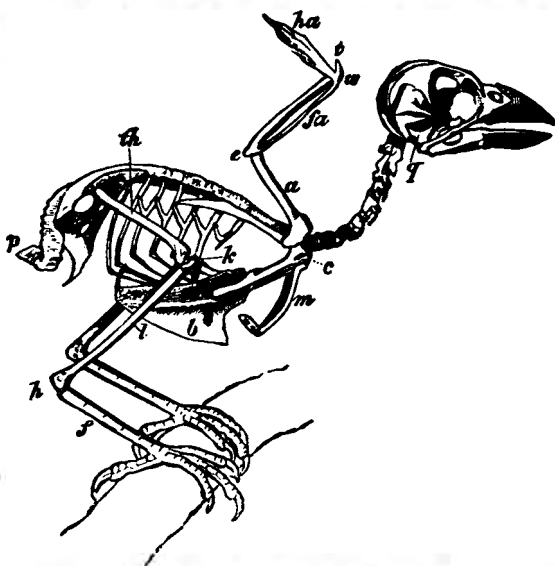
SKELETON OF A SEA-PERCH.

There is a strong tendency for all sorts of animal bodies to grow in segments or successive rings and a deeper reason for the many pieces in the dog's back-bone than mere flexibility. The back-bone is literally the central stem or "key-stone" of the vertebrate skeleton, and if you will compare these skeletons of the fish, the snake, the bird, the dog with this stiffening-rod as the basis of them, you will be surprised to find how closely alike they really are at bottom.

All of them have the jointed rod running the whole length of the body and tapering off more or less gradually in the tail. A canal for the spinal cord or nerve-cable runs through the rod near its upper surface in all, becoming an open groove toward the rear of the body and disappearing in the tail. If you take the rod to pieces you will find that this "upper" position of the canal makes each of the pieces or *vertebrae* consist of a rounded lozenge below, the *body*, and a ring above, the *arch*, with little handles or *transverse processes* on each side, for the attachment of muscles and

smaller spurs standing out from its front and hind surfaces to lock the bones of the rod together. From the top of the ring runs out a spike of bone called the *spine*, which often slopes backward, and the successive ends of which you can easily feel in the dog's or your own back like a string of beads under the skin.

The vertebrae carry ribs the entire length of the rod except the tail in the fish and snake, but only in the chest region in the bird and dog. All of them except the snake have a front- or shoulder-girdle and a hind- or hip-girdle of two to four bones, to which a



SKELETON OF THE SPARROW.

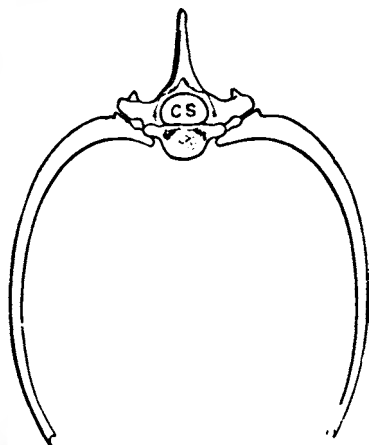
After Holder. *b*, breast-bone; *m*, merry-thought or collar-bone; *c*, coracoid bone, over which the tendon works to pull up the wing; *p*, plowshare-bone, on which the tail grows. Wing-bones: *a*, upper arm; *e*, elbow; *fa*, fore-arm; *w*, wrist; *t*, thumb; *ha*, hand. Leg-bones: *th*, thigh-bone; *k*, *l*, lower part of leg; *h*, heel; *f*, foot.

pair of hands are attached, known as fins, wings and feet respectively. In the fish the hand is joined directly on to the girdle and there is only one joint, the wrist. In all the others the hand has grown out a fore-arm and arm from the body with two more joints, elbow and shoulder, between it and the girdle.

In all, the shoulder-girdle is made up of two, longish, flat sabre-shaped *blade-bones* or *scapulae* (Latin for "spades") and is filled in by muscle above on each side of the back-bone, while in most of the warm-blooded animals there is another pair of bones below,

the *clavicles* or "collar-bones," which you can feel quite plainly at the upper part of your own chest, running across from the neck to the shoulder, although they have almost disappeared in the dog.

In the bird these *clavicles* grow together in front and form the *wish-bone* or "merry-thought," and because of the tremendous strain upon this girdle, due to its bearing the wings, it is strengthened in front by a second pair of bones below and much thicker than the collar-bones, called by carvers at table the "side-bones" and by uncomfortably wise men the "coracoids" from a long Greek word meaning "crow-like," on account of their alleged resemblance to a crow's beak. Your father can show them to you the next time you have roast chicken or turkey for dinner, but I am afraid you won't think them much like a crow's beak, so you may just remember them as "side-bones."



A VERTEBRA AND A PAIR OF RIBS.

After Holder. *cs*, cavity containing cerebro-spinal cord.

In the fish the hip-girdle is imperfect, only forming about a third of a circle below, and in some kinds is pushed forward in a curious fashion, close up to the shoulder-girdle, but in both the bird and the dog it is made up of two strong, broad, curved plates of bone firmly fastened to the back-bone above and coming toward one another in the middle line below, thus encircling a round space, like a basin without any bottom, from which the girdle is named the *pelvis* (Latin for "basin").

You can feel the upper edge or rim of this basin in your own body as the hips or hip-bones, upon which you are told *not* to rest your hands when you stand and talk in public. The sides of the

basin do not meet in front or below in the bird, for a reason which we shall talk about later, but come together firmly in the dog and all other four-footed animals, as well as ourselves.

And if you will just recollect the parts taken by the front and hind legs of the dog in running, you will soon be able to reason out why the girdle belonging to the front-legs is so light and loosely hung to the back-bone, to prevent jarring when they "prop" the body at full speed, while that belonging to the hind-legs is so heavy and firmly joined to the back-bone and welded in front to give firm attachments for the forward drive of the real propellers. In ourselves it is heavier and solider still because it has both to propel and bear the entire weight of the body as well.

I have said more about the skeleton than I at first intended, because if you look at it under the popular impression that because it is the hardest and most lasting part of the body, apparently giving it its shape, and is so much alike in all different kinds of animals, so "constant" as the wise men say, it is therefore the *foundation* of the entire body, upon which all its other structures have been moulded, you will not only make a great mistake, but also find it the hardest thing in the body to understand properly.

If, however, you can get clearly into your minds—though here some of the wise men would not agree with me—that with the partial exception of the head, *the movements of the dog's body have built his skeleton, as it was wanted, and each bone of it where it was wanted to carry them out properly*, you will have a key by which you can explain and understand, not only his skeleton but that of any other back-boned animal.

Every bone has a meaning and a reason for both its existence and its shape, which you can find out for yourselves, if you will only study it in this light. The skeleton was not laid down first and then the food canal, heart-pump, etc., tucked inside it and the muscles laid on over it, until a nice rounded body shape was filled out, but the food-tube came first, then the muscles to move it about after something to eat, and the muscles built the skeleton bit by bit, by some of them turning first into gristle then into bone in the middle, to make levers for the others to work with. *So that every bone in the body (except part of the head) is the lime-hardened core of a muscle or group of muscles.* Even the back-bone grew up originally, not as a sheath for the nerve-cable, but as a literal stiffening-rod for the body, in its movements forward by the leverage of the fins. The joints are simply places where the core of a limb or of the stiffening-rod didn't harden into bone.

Now all this time we have been taking for granted the most important thing in the dog's racing-machine, his muscles. We have done so for two reasons, first, that you can so easily see and feel them at work, that you know more about them than of any other part of the body. Second, that by watching them at work in the gallop, the trot, the walk, and seeing something of the machine they have built, we have learned more about them and are better prepared to guess their shape and position than even if we had dissected a dog and studied them directly.

But perhaps some of you may be a little puzzled as to just what muscle is, although you have always heard so much about it. Muscle is simply what in the butcher-shop or kitchen we call "meat" or more exactly lean meat. It is a clear, red body-stuff which covers the bones and makes half the weight of the entire body. By it every movement in the entire body, running, leaping, breathing, swallowing, barking is carried out, and it does all these by simple pulling, never pushing.

It is the only thing in the world that can move of itself. And it does this in a very curious way by simply changing its shape. It has the power of shortening itself, or "contracting" as the wise men call it. So that when one end of it is fastened to the bone above a joint, such as the elbow, and the other below, when it shortens it bends the arm. As it shortens it becomes thicker, as you can readily feel by placing your hand upon the front of your arm and sharply bending your elbow. The more it shortens, the more it swells in the middle, for it does not change its size at all, but only its shape. If you were to measure it exactly, you would find that it had gained in thickness just as much as it had lost in length, so that its bulk stays exactly the same.

It is easy to see how a muscle bends a limb by simply shortening, but how can it stretch or straighten one by pulling only? Look at your elbow again while it is bent. At the back of the joint is a strong spur of bone, the "point," like a handle, or lever, to pull the arm back straight again. And that is precisely what it is, for if you will put your hand on the back of your arm and then strike sharply downward with your fist, you can feel the muscle swell up under your fingers as it pulls the arm down by the elbow-lever.

And upon some form of this simple plan, every movement of the body of the dog is carried out. Each limb has a bundle of muscles, running from the body down the front of it, which swings it forward and lifts the feet from the ground, and another bundle down the back of it, which pulls the leg and foot backward, as in



scratching, or if the foot is held firmly against the ground, throws the body forward, as in running and leaping. So when the dog gallops, starting with his hind feet well forward under him, the powerful muscles on the back of his hind-legs, acting with the great bundles which make up the breadth and strength of his back or *loins*, straighten out his "C-spring" and launch his body forward; at the same time, those on the front of his fore-legs lift and pull them forward into position to catch the body and prop it, until the corresponding group on the hind-legs can swing them under and to the front once more, and the "wheel" swings round again.

Every "corner" of bone, that you can feel under the dog's skin or your own, is a lever or handle for the attachment of muscles. You will find a spur on the dog's elbow (which you remember is close up to his body) almost like your own. His "hind-knee" or hock has another lever on it, which corresponds to the "spur" of your heel and gives a hold, by which the great muscles of the calf or ham, can raise the body from the ground. These are tied to the end of the lever by a strong sinew, the "ham-string," which you can easily both feel and see in the back of your own heel. If you will place your hand on the calf of your leg, and then rise on tiptoe, you can feel the muscles swell and harden as they lift the heel, with the weight of the body upon it, from the ground. The angle of the jaw, just below and in front of the ear, is another lever, and placing your fingers on your cheek above it a short, thick muscle bulges up whenever you clench your teeth firmly together. This however is a lever of a different class from the others, the power being applied between the joint-fulcrum and the weight, instead of the weight at one end and the power at the other as in the elbow. Every joint in the dog's limbs, as well as in your own, is moved by some sort of lever, and if you will puzzle out one or two of them for yourselves by handling them, and feeling the muscles swell as they move them, you will gain a better idea of how every sort of living animal moves, than you could by hours of reading.

## A PLEA FOR THE ARCHITECTS.

BY F. W. FITZPATRICK.

OUR school children are thoroughly familiar with the names of the heroes and near-heroes of our Revolutionary and Civil and Spanish wars; youths and maidens, in college and university, can prattle interestingly about the heroes of Greek and Roman history; men further advanced in erudite paths can charm us with the depth of their knowledge, even anent the intellectual Brahman, the chivalrous Rajput, the wild Bhil, or the naked Gond. The average man is surprisingly well read upon most subjects. He still remembers the heroes he was brought up on; even to the Spartan and the Gaul; is familiar with the names, too, of the great discoverers and historians; does not balk at those of famed musicians, astronomers, and *some* artists, and has the names of the celebrated authors of fiction right at the tip of his tongue.

But most wonderfully ignorant is he—our average man—of the names of those men who have contributed most to his and to his ancestors' comfort, education, and refinement,—yes, to his civilization,—the architects. Even among our erudite friends above mentioned, few—amazingly few in proportion to those versed in any other one art or science—dabble in architecture or know or care much about the men who are "charged with presiding over the structures that shelter man, his animals and the products of the soil; who build up those immense cities, their splendid monuments to our progress, those thousands of manufacturing-plants, housing the prodigious industries of our times,—men who have written and are writing history in ineffaceable characters of steel and stone."

Is it not surprising that so little is known of those men, and that so little importance is attached to their works in a science to which we owe such marvelous creations; that is so useful, of absolute necessity to *all* our undertakings, and that absorbs so many millions in money and keeps such armies of men employed? Is it

that familiarity with the results breeds an indifference to the causes? Then, too, is it not strange that the lesser arts outrank in popular esteem the mother art from which they sprang, and that whenever an architect also excelled in any other art he is invariably known and remembered for his works in that line rather than for the greater works he executed as an architect? Michel Angelo Buonarroti is far oftener mentioned as a sculptor or painter than as an architect, though his works in the latter capacity far outshone any of his efforts in the former. So with Bramante and Brunelleschi, and so with Ligorio, who, though a master in our art, is known to posterity merely as an antiquarian. Geber, the designer of the Giralda tower, little dreamed that he would be forgotten as an architect and remembered only as the inventor of a process that facilitated his calculations—for it was he who invented Algebra. So also is Leonardo da Vinci almost as often remembered, and perhaps far more gratefully, as the inventor of the lock-canal system, even now in use, than as a great architect, though mention is made of him sometimes as a painter.

It might be a most fascinating digression but we are not now concerned, in this rambling plaint, with any speculations as to the authors of those ancient structures in the primeval cities of Phœnicia, China, Chaldea, and Egypt, where Architecture, as an art, may be said to have had its birth; nor may we trace down, even briefly, the early history of that art, nor how, through the testimony it offers us, we can trace our ascent back through Britain, France, Italy and Greece to the Druids, and our relationship, through the latter, to the ancient peoples of Syria, Persia, Arabia, and that Sanskrit-speaking race that entered India across the upper Indus and settled in the Punjab, during the Kali Yug epoch, at least five thousand years ago! In these few pages we can give merely a passing glance at the names of a few from among the hundreds of architects of past and present times whose works well merit the placing of their names upon the "tablets of the Immortals," among those of the heroes to whom we and future generations should burn incense.

We read much of Pericles, and how, under his wise management of public affairs, the Parthenon—Greece's most perfect example of architecture—was erected in 428 B. C. Ictinus of Athens was its architect, assisted by Callicrates. Phidias did the statuary and decorations only (although he is generally credited with the entire design) and won immortal fame. That pile is, even to-day, a model for us, a standard of perfect proportions. How many

readers who know *all* about Phidias, Pericles, and the Parthenon, ever heard of Ictinus? The temple of Apollo Epicurius, on Mount Cotylus in Arcadia, is another beautiful example of that master's skill. Archias of Corinth, who flourished in the fifth century B. C., is also a name to conjure with, as is that of Cleomenes of Athens, who planned the city of Alexandria in Egypt, and Isotratus who added much to that city. We ought fondly to remember the name of Calimachus, if for nothing else, at least on account of the pretty fable connecting his name with the origin of the Corinthian capital. Then should we also inscribe upon our tablets the names of Hermodorus of Salmis, who designed the temple of Jupiter Stator, in the Forum at Rome, and of Cyrus, who, just before the Christian era, was Cicero's friend and architect. Who has greater right to fame than Vitruvius Pollio, of Fano, one of the greatest writers on our art, an authority still in use, the Blackstone of architecture? Then, in the same century—the first after Christ—Vespasian and his son Titus astonished Rome with the Coliseum, that vast amphitheater (seating over 80,000 people and built in less than three years) that we know so well and have seen pictured so often even if we have not seen its ruins. I venture to assert that not one out of a hundred thousand people—no, nor one out of a million—ever heard the architect's name. The matter is apparently so very insignificant that some historians merely surmise that Rabirius was the man, while others vaguely hint at the name of Mustius.

Volumes have been devoted to abusing the fawning friends and advisers of the sensuous, albeit great, Nero. Their names and those of his freedmen and principal slaves are well known; but—perhaps luckily for the profession—we never read the names of Celer nor of Severus, his architects and chums—men who, when he and his court grew sluggish in devising new deviltries, were called on and always produced some rare and exciting diversion. They "induced him to build" (how familiar that expression sounds!) his famous "golden house," and led him into other wild extravagances that contributed much to his final downfall, but gave to Rome some of its stateliest monuments.

Of far different timber was the sage Antonius, better known as senator of ancient Rome than as *merely* an architect, although he was prouder of his design for the Baths of Æsculapius, and they were remembered longer far than any of his brilliant achievements in the political field.

Metrodorus of Persia, who built much in India and in Con-

stantinople, deserves mention and remembrance as being the first Christian architect.

One of the first acts of Justinian upon ascending the throne of the East, in 527 A. D., was to invite Anthemius, the architect, to Constantinople. He was a Lydian, a man of genius. He designed the Church of St. Sophia for his emperor. While the temple of Minerva and the Pantheon were domed structures and antedated this church, yet it is the first example of an aerial cupola ever built, a noble pile, still standing and the wonder of every visitor. St. Mark's at Venice, built by Auscles the Greek in the ninth century, and hundreds of other buildings down to our own days, had their cupolas patterned after this ancient model.

Architects have ever been known as men of exemplary lives,—there being rare exceptions, of course,—but few, however they may have merited it, have ever been "sainted"! The Catholic Church has conferred the honor of canonization upon but three of the profession, and that for no architectural reasons; all three,—St. Germain, St. Avitus, and St. Agricola,—who lived in the sixth century, being bishops of great sees in France. There have been other bishops,—fifty or more,—and archbishops, abbots, priests, and monks galore in our ranks, or, rather, men of both ecclesiastical and architectural attainments. It is not surprising, however, for, from the eighth century all through the Middle or "Dark" Ages, all learning, letters, and arts were confined to the clergy of Europe; the laity being "confined" mostly in each other's castle-dungeons or to cutting each other's throats. York Cathedral was completed by three succeeding bishops, Egbert, Albert and Eubald. Old St. Paul's was designed in 1033 by Mauritius, Bishop of London; and Rochester Castle and the old White Tower of London were designed by Bishop Gundulf of Rochester.

The thirteenth century saw, if not the birth, at least the springing into prominence of the semi-religious orders of Masonry, that exercised a most wonderful influence over the art of building; even the name "architect" being lost for a time. "Master-mason," "Supervisor," or "Surveyor" were the titles of those under whom great public works were erected, so that in the more powerful states of Europe the Church practically controlled both building and architects for a period of nearly five hundred years!

Why should Romualdus of France be forgotten,—he, who in the ninth century built the great cathedral of Rheims, the first example of Gothic architecture? Or Buschetto, who in 1016 gave us

the Duomo of Pisa, the first example of the ecclesiastical style of art that made the Lombards famous in their time?

Dioti Salvi, who designed the Baptistry of Pisa, and the German Wilhelm, who built the leaning tower of that city, both merit some recognition, and surely so do Pietro Perez and Erwin von Steinbach, who gave us, respectively, the grand old cathedrals of Toledo and of Strassburg. Brunelleschi, born in 1377, acquired fame as a sculptor and as an engineer, but the noble monument he left to his skill as an architect—the dome of Santa Maria del Fiore—should alone suffice to cause his name to be inscribed among the elect.

Bramante Lazzari, who first designed St. Peter's at Rome; Raffaele d'Urbino, the St. Gallos, and Peruzzi, who later carried on the work, surely merit some recognition, although Michel Angelo de Buonarroti changed much and nearly completed that great building. Then, too, Jacapo della Porta, Domenico Fontana, Ligorio, and Carlo Maderno contributed to the completion of St. Peter's, finishing it just one hundred years after Bramante's first design was made. Credit is due them, if for nothing else, for carrying out Michel Angelo's designs with so few changes.

What versatility, what splendid talents, were possessed by those old masters of the Roman school founded by Bramante, and how many there were of them in that sixteenth century, so abounding in great men and great events in the world's history! Michel Angelo—the “grand old man of Rome,” the dignified and haughty, before whom even the Grand Duke Cosmo, the tyrant of Florence, stood uncovered, whom popes and rulers courted—stood prominently alone as an architect. Had he not won fame so, his “Moses” was sufficient to insure him honor as one of the greatest sculptors. Had fame still been lacking, his paintings in the Sistine Chapel would make him rank with Titian as a painter. Still, more, he was a poet whose works, had they not been overshadowed by his towering mastery of other arts, would have placed his name among the greatest of his time. Raphael, the dreamer, the beloved, the idol of Italy, enriched that country with his marvelous works, and Leonardo da Vinci was the miracle of that age of miracles. Think of the endowments of that one man. An architect, chemist, engineer, musician, painter, poet, philosopher, inventor, and discoverer, and *excelling* in each and every attainment! His writings show him to have anticipated by the force of his own intellect some of the greatest discoveries made since his time by Galileo, Kepler, and Castelli, the system of Copernicus, and the theories of recent geologists. Barozzi



da Vignola, the designer of the Farnese Palace at Caprarola, was one of the last of that school, and that palace is to-day used more than any other by our students and disciples as a standard of Italian architecture.

Who has not read of the Tuileries, the Luxembourg, and the Louvre in Paris, and how few ever know or care that Philibert de Lorme, Jacques de Brosse, and Claude Perrault were their designers?

With us of the English race Inigo Jones and Sir Christopher Wren ought to be household names. The first designed Whitehall, Lincoln's Inn, and Covent Garden; the latter—besides being the architect of St. Paul's Cathedral and erecting the largest palace and most stupendous hospital in all England—found time to plan the rebuilding of the city of London after the great fire in 1666, and to design pretty nearly every church in the new city! Old England has contributed many other men "whose works live on among us 'though their names be forgotten." Sir William Chambers, the Pugins, Joseph Gwilt, Fergusson, George Edmund Street, and Sir Gilbert Scott, merit a better fate than the oblivion into which every architect knows he will ultimately be thrust.

One reads of a great battle in ancient or modern history, and the names of the generals who led the contending forces will immediately present themselves to the memory; a quotation from a well-known poem instinctively recalls the author; the recollection of a great speech brings to mind the orator; and the name of the artist is always associated with or appended to a painting. Yet, however great, however beautiful, a building may be, and however much we may admire or appreciate it, how few of us ever care a rap who *its* author is? We all know and admire the Grand Opera at Paris and have seen it, pictured at least, time and again; but who ever associates it with or thinks of Charles Garnier?

Our own country, young as it is, is replete with noble monuments that we visit and cherish and are proud of, but whose authors are to us unknown,—mere insignificant incidents. Even the little children in our schools, living thousands of miles from Washington, know the Capitol building. It is held up to them as one of the greatest buildings of the world. Its history is familiar to them; how it was burned by the British, its great dome and its wings added in later years, and so forth; but I never heard of even a hint being given to a child by parent, teacher, or text-book that Hallet first designed it, or that Hadfield, Hoban, Latrobe, Bulfinch, Walter, and Clark added to it and completed it; or that the Treasury Build-

ing—our Parthenon—the most chaste and beautiful design ever executed in the country, is the work of Robert Mills, Walter, Young and Rogers; that Thomas Jefferson designed Virginia's Capitol at Richmond; or that R. M. Upjohn designed Connecticut's handsome Capitol at Hartford.

The fame of Trinity Church at Boston is spread far and near, and who has not seen in his own town a replica—a copy in a minor chord—of the magnificent court-house at Pittsburg? Another ten years, and how many Bostonians even will remember that H. H. Richardson designed both?

There are men among us who have performed feats of daring, as our American steel and brick structures, the like of which have never even been attempted in other lands, may well be called. We admire those huge many-storied buildings of New York and Chicago; they impress us by their size, beauty, and (in spite of their height) their grace; but it would be altogether uncalled for and out of place for any one to inquire who designed them. And but a while ago we surprised the world with an aggregation of buildings of greater magnitude, of nobler design, and of greater impressiveness than had ever been grouped together on the globe. The World's Fair buildings at Chicago mark an epoch in the history of architecture, a great revival of classic art; yet, unlike other buildings, we have not even their ruins to contemplate. They can be to us but a beautiful dream. Surely we cannot afford to relegate to absolute oblivion the names of the men who by that work contributed so much to our own education and pleasure, and made us, as a people, better known and respected by other peoples of the earth than we had ever been or could ever expect to be by any other agencies. I would not inscribe those names upon mere tablets of marble or of bronze, nor would I erect a monument to their memory; but I *would* make them known and loved by a far surer way; I would inscribe them in our school text-books, that our children and their children's children might grow accustomed to the now unwonted sight of the names of our great architects enrolled among those of our leaders, our warriors, our jurists and our poets.

## MISCELLANEOUS.

### PAUL AND THE RESURRECTION-BODY.

BY A. KAMPMEIER.

It is true, as the Editor says in "The Skeleton as a Representation of Death and the Dead" (*Open Court*, October), that the so-called Apostolic Creed teaches the resurrection of the "flesh," and the orthodox Church continued this doctrine up to our times. But this was not the doctrine of earliest Christianity, and the resurrection of the "flesh" is a later development which had its reasons. It is true also that Paul teaches that some members of his congregations will remain alive till the end and will be carried away into the skies to meet the Lord at his second coming, which Paul himself believed he would live to see, but Paul nevertheless does not teach the resurrection of the "flesh." He clearly says (1 Cor. xv. 50): "Flesh and blood can not inherit the kingdom of God neither doth corruption inherit incorruption." Any one can see from the discussion on the resurrection-body beginning with verse 35 of that noted chapter, as also from 2 Cor. v. 2, 4, that Paul believes that the bodies of those who have died will decay and be transformed as also that the bodies of the survivors will be metamorphosed. He clearly distinguishes between a "natural body" (*soma psychikon*) and a "spiritual body" (*soma pneumatikon*) and claims that the earthly body will be replaced by a heavenly body. Through mystical connection with "the second or heavenly Adam," according to the Rabbinical doctrine of the Messiah, Paul assumes that the believer, a descendant of the first earthly, mortal Adam, will receive a spiritual heavenly body. He says (verse 45 of that discussion): "The first man Adam was made a living soul-nature [but mortal] the last Adam a life-giving spirit-being;" verse 49: "As we bore the image of the earthly, we shall bear the image of the heavenly," and closes his discussion with the words (v. 53): "This corruptible must put on incorruption, and the mortal immortality." But when the corruptible has put on the incorruptible and the mortal the immortal, then the word will be fulfilled: "Death is swallowed up in victory," according to the Rabbinical doctrine, "in the days of the Messiah, God (blessed be He!) will swallow up death."

It may be that Paul conceived that the mortal body stood in some relation to the resurrection-body, but if he says (v. 36), that the seed which is sown is not quickened unless it die, and that the body sown is not the one that shall be, the idea that the body decays and does not take part in the resurrection is perhaps not quite so modern in Christianity as we may think.

In regard to the resurrection of the "flesh" in the so-called Apostolic Creed I cite the following from A. Harnack, *The Apostolic Creed*: "By the

wording 'resurrection of the flesh' the post-Apostolic Church has gone beyond the line, which was given in the common oldest preaching regarding the resurrection and eternal life. There is no doubt that from the earliest times some Christians have preached the resurrection of the flesh, but it was not a doctrine generally held. And many witnesses of the earlier times speak instead of resurrection of the flesh of 'resurrection' simply or 'eternal life.' On the other hand the Church, when about to enter into the struggle with Gnosticism, insisted upon the resurrection of the flesh in order not to lose resurrection entirely. But even this necessity forced upon the Church at that time does not establish the right of the formula. It only helps us to understand the reasons for the formula, 'resurrection of the flesh.'"

The crude idea regarding the resurrection in the German hymn mentioned by the Editor and still unfortunately maintained in hymn-books through the influence of the orthodox party in the German Church, is of course founded on nothing else but the entirely erroneous translation of Job xix. 26, as found in the unrevised German version.

In closing I might also say that it is very debatable whether Paul conceived the resurrection of Jesus in the same way as the Gospels later represented it, since in 1 Cor. xv he places the appearances of Jesus to his disciples on exactly the same level as the apparition he had of Jesus several years later, which was clearly nothing but a vision.

#### A GERMAN CHRISTMAS SONG.

Christmas is approaching again, and will be celebrated in innumerable American homes in the old German fashion with a Christmas tree adorned with nuts and apples and candles. It reminds us of the song to the fir-tree which is sung by German children on entering the room where they receive their Christmas gifts. It is strange that (at least so far as we know) it has never been rendered into English. It is true that Longfellow translated a similar folk-song in which the fir-tree is used as a symbol of faithfulness and is contrasted to the fickleness of a maiden, but the character of the songs is different, although some lines, including the entire first stanza, read exactly the same. Longfellow translates *Tannenbaum* by "hemlock-tree," which is somewhat misleading, as hemlock primarily and generally means the poisonous herb of that name except locally in North America.

We offer here a versified translation in the original meter so as to fit the melody of the German song which (with only a slight change) is the same as the tune "Maryland, My Maryland!" Our version reads thus:

O fir-tree good, O fir-tree dear,  
How do thy leaves endure!  
In summer thou hast verdant been,  
In winter still art dressed in green;  
O fir-tree good, O fir-tree dear,  
No tree is better, truer.

O fir-tree green, so tall and straight,  
A sermon thou wilt preach us:  
That constancy and faithfulness  
Give strength and courage in distress,  
O fir-tree green, so tall and straight,  
This lesson thou dost teach us.

O fir-tree dear, lit up full bright  
As Christmas-tree we raise thee.  
How often have thy candles clear  
Spread mirth and joy and Christmas cheer,  
Thou symbol of life's hope and light,  
How do we prize and praise thee.

# Open Court Mathematical Series

**ESSAYS ON THE THEORY OF NUMBERS. I. CONTINUITY AND IRRATIONAL NUMBERS. II. THE NATURE AND MEANING OF NUMBERS**, by Richard Dedekind. Authorized translation by Wooster Woodruff Beman, Professor of Mathematics in the University of Michigan. 1901. Pp. 115. Cloth 75c net. (3s. 6d. net.)

**ELEMENTARY ILLUSTRATIONS OF THE DIFFERENTIAL AND INTEGRAL CALCULUS**, by Augustus DeMorgan. New edition. 1899. Pp. viii., 144. Cloth \$1.00 net. (4s. 6d. net.)

**ON THE STUDY AND DIFFICULTIES OF MATHEMATICS**, by Augustus DeMorgan. Second reprint edition. 1902. Pp. viii., 288. Cloth \$1.25 net. (4s. 6d. net.)

**A BRIEF HISTORY OF MATHEMATICS**. An authorized translation of Dr. Karl Fink's *Geschichte Der Elementar-Mathematik*, by Wooster Woodruff Beman, Professor of Mathematics in the University of Michigan, and David Eugene Smith, Professor of Mathematics in Teachers' College, Columbia University. Second revised edition. 1903. Pp. xii., 343. Cloth \$1.50 net. (5s. 6d. net.)

**THE FOUNDATIONS OF GEOMETRY**, by David Hilbert, Ph. D., Professor of Mathematics, University of Göttingen. Authorized translation by Prof. E. J. Townsend, Ph. D., University of Illinois. 1902. Pp. vii., 143. Cloth \$1.00 net. (4s. 6d. net.)

**LECTURES ON ELEMENTARY MATHEMATICS**, by Joseph Louis Lagrange. From the French by Thomas J. McCormack. Second edition. 1901. Pp. 172. Cloth \$1.00 net. (4s. 6d. net.)

**EUCLID'S PARALLEL POSTULATE: ITS NATURE, VALIDITY AND PLACE IN GEOMETRICAL SYSTEMS**. Thesis presented to the Philosophical Faculty of Yale University for the Degree of Doctor of Philosophy, by John William Withers, Ph. D., Principal of the Yeatman High School, St. Louis, Mo. 1905. Pp. vii., 192. Cloth, net \$1.25. (4s. 6d. net.)

**MATHEMATICAL ESSAYS AND RECREATIONS**, by Hermann Schubert, Professor of Mathematics in the Johanneum, Hamburg, Germany. From the German, by Thomas J. McCormack. Second edition. 1903. 37 cuts. Pp. 149. Cloth 75c net. (3s. 6d. net.)

**SPACE AND GEOMETRY IN THE LIGHT OF PHYSIOLOGICAL, PSYCHOLOGICAL AND PHYSICAL INQUIRY**, by Dr. Ernst Mach, Emeritus Professor in the University of Vienna. From the German by Thomas J. McCormack, Principal of the La Salle-Peru Township High School. 1906. Cloth, gilt top. Pages 143. Price, \$1.00 net. (5s. net.)

**GEOMETRIC EXERCISES IN PAPER FOLDING**, by T. Sundara Row. Edited and revised by Wooster Woodruff Beman, Professor of Mathematics in the University of Michigan, and David Eugene Smith, Professor of Mathematics in Teachers' College of Columbia University. With 87 illustrations. 1901. Pp. xiv., 148. Cloth \$1.00 net. (4s. 6d. net.)

**A SCRAPBOOK OF ELEMENTARY MATHEMATICS, NOTES, RECREATIONS, ESSAYS**, by William F. White, Ph. D., State Normal School, New Paltz, New York. Frontispiece and 70 diagrams and other illustrations. 12 mo. 248 pp., cloth binding, gilt top, price \$1.00 net. (5s. net.)

**THE OPEN COURT PUBLISHING CO.**

Vabash Avenue

CHICAGO, ILL.

# RELIGIONS ANCIENT AND MODERN

The Series is intended to present to a large public the salient features of the GREAT RELIGIONS of the Human Race. The Volumes already published have met with the most gratifying appreciation.

*Fcap. 8 vo. Cloth, 40 cents net per volume.*

---

## NOW PUBLISHED

### **Animism.**

By EDWARD CLODD

### **Panthelism.**

By JAMES ALLANSON PICTON

### **Celtic Religion.**

By PROF. ANWYL

### **Mythology of Ancient Britain and Ireland.**

By CHAS. SQUIRE

### **Ancient Egypt.**

By PROF. W. M. FLINDERS PETRIE

### **Scandinavian Religion.**

By W. A. CRAIGIE

### **Magic and Fetishism.**

By DR. A. C. HADDON

### **Hinduism.**

By DR. L. D. BARNETT

### **Ancient China.**

By PROF. GILES

### **Ancient Greece.**

By JANE HARRISON

### **Babylonia and Assyria.**

By THEOPHILUS G. PINCHES

### **Islam.**

By SYED AMEER ALI, M. A.

### **Religion of Ancient Rome.**

By CYRIL BAILEY, M. A.

### **Judaism.**

By ISRAEL ABRAHAMS

### **Shinto: The Ancient Religion of Japan.**

By W. G. ASTON, C. M. G., LL. D.

### **The Religion of Ancient Mexico and Peru.**

By LEWIS SPENCE

### **Buddhism.**

By PROF. T. W. RHYS DAVIDS, LL.D.

## IN PREPARATION

**The Religion of Ancient Israel.** By PROF. JASTROW.

**Islam in India.** By T. W. ARNOLD, Assistant Librarian at the India Office.  
Author of "The Preaching of Islam."

**The Religion of Ancient Persia.** By DR. A. V. WILLIAMS JACKSON, Professor of Iranian, at Columbia University.

**Primitive or Nicene Christianity.** By JOHN SUTHERLAND BLACK, LL. D., Joint Editor of the "Encyclopædia Biblica."

**Mediæval Christianity.**

**The Psychology of Religion.** By DR. LEUBA

---

**THE OPEN COURT PUBLISHING CO.**  
378-388 WABASH AVENUE CHICAGO